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MAGAZINE.

UNDER THE SUPERINTENDENCE

OF

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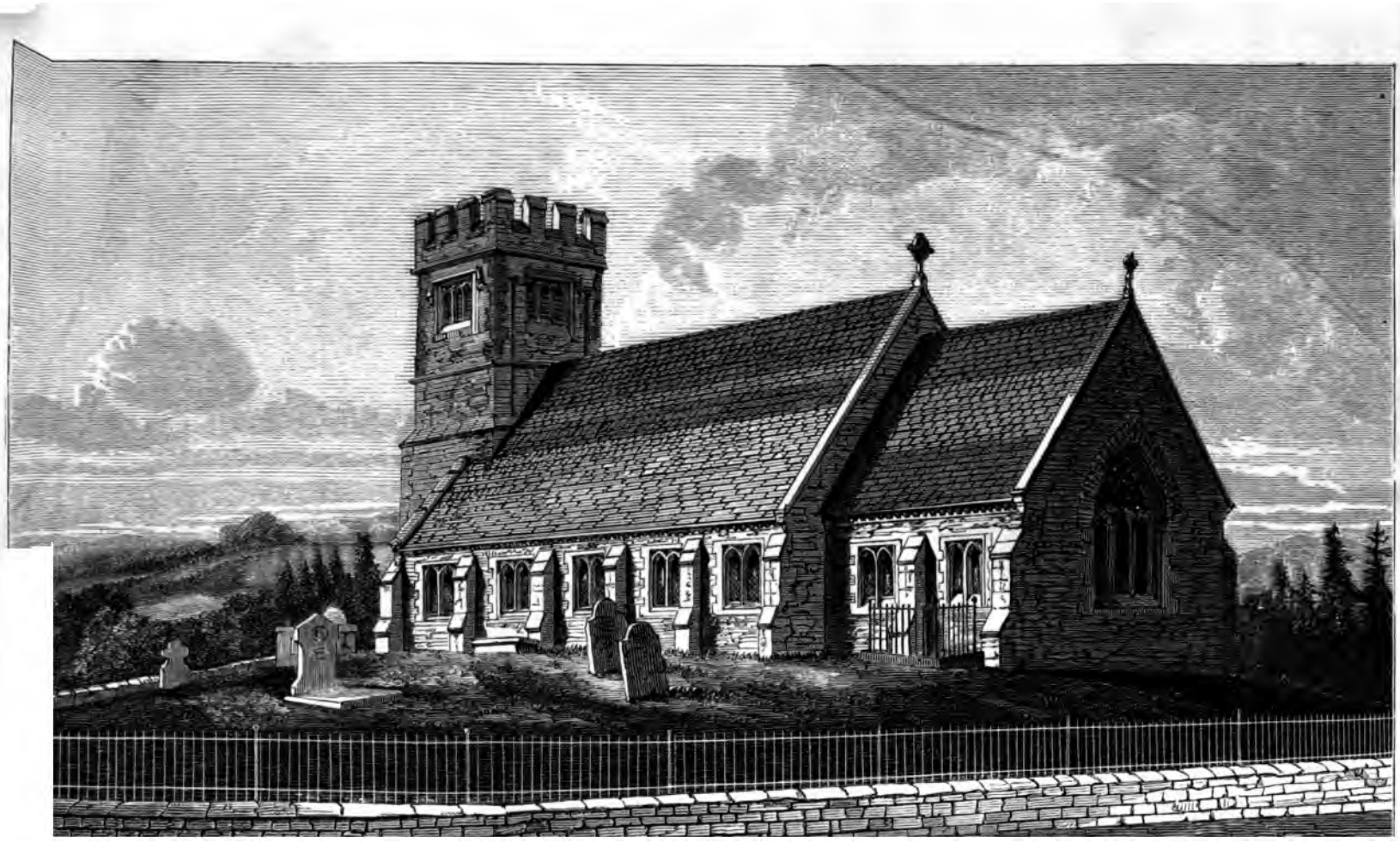

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

JANUARY 2, 1869.

RUSLAND.

Rusland is a rural parish situated in High Furness, in the county of Lancashire, and that part of the hundred of Lonsdale which is called Lonsdale North of the Sands. Ecclesiastically, it is in the archdeaconry of Westmoreland, and diocese of Carlisle. It lies nine miles to the north of Ulverstone, and six to the south of Hawkshead. It is about 270 miles distant from London. It derives its name from the British word "rhos," which signifies a moist land or moor.

It may be observed that Furness is a tract of country comprised within that portion of Lancashire which is separated from the remainder of the county by the bay of Morecambe. The inland and northern part, being mountainous and rugged, is called High Furness or Furness Fells; the southern part, which stretches out into the sea, being comparatively level, is called Low Furness. The whole district is interesting both for its mineral wealth, its noble scenery, and its remains of antiquity.

High Furness, extending from the river Duddon on the west to the margin of Windermere lake on the east, and including within its limits the Coniston range of mountains, and the lakes of Coniston and Esthwaite, comprises scenery of the most diversified and striking character. Within this region lie some of the wildest, the most romantic, and the most picturesque parts of the lake district. Rusland lies apart from the more-frequented thoroughfares of the lake district; but its beauties are of no ordinary kind. Its village church is, from many points, a conspicuous and pleasing feature in the landscape. Standing on a rocky eminence, this church overlooks an extensive valley, enclosed by well-wooded hills, and watered by streams which with sinuous course meander through it, till they ultimately join the Leven, a river issuing from Windermere lake. The prospect, including meadow-lands, plantations of coppice wood and timber trees, jutting crags, and heathery wastes, presents altogether a scene of picturesque and sylvan beauty which, for scenery of its class, cannot easily be surpassed. The range of hills to the east and north-east excludes the view of Windermere lake, which in a direct line is about 2½ miles distant.

Rusland church, dedicated to St. Paul, cannot claim an interest on the ground of antiquity; the date of its erection being 1745. It was consecrated by the then bishop of Chester, Dr. Samuel Peploe, on the 29th day of June in that year. Originally it was a chapel-of-ease to Colton, the mother-church; but Rusland is now, for ecclesiastical purposes, an independent parish. Till two years ago the church consisted of a nave and low western tower, all covered over with rough-cast, and built in a style of extreme simplicity. The internal arrangements were mean and incommodious. In addition to which it was much dilapidated and decayed. It was at first intended thoroughly to repair and re-arrange it; but ultimately it was found desirable to adopt a more complete and extensive plan—in fact, almost to rebuild it. Accordingly the walls of the nave were taken down to the foundations, and rebuilt. It was enlarged by the addition of a chancel with a vestry on the north side of it. And the tower, which was left standing, was raised fifteen feet. The material employed was the blue slate-stone of the locality, faced with white free-stone from near Lancaster. The internal arrangements are now neat and simple, but chaste and elegant. The old-fashioned square pews have been superseded by open benches of pitch-pine; whilst a communion-table, two Glastonbury chairs, and a prayer-desk, all of carved oak, a pulpit of carved oak on a Caen stone base, a Caen stone font, and a harmonium were the special gifts of parishioners and landowners. The cost of the work was defrayed by the vo-

luntary contributions of the landowners, supplemented by those of friends outside the parish. And the result is a well-proportioned and substantial structure, which may fairly take its place among the prettiest of the village churches in the Furness district. It was re-opened on Friday, May 29, 1868.

The population of Rusland at the last census was 178. The parish comprises an area of 2,218 acres.

UNDER THE WILLOWS.

CHAP. VI.

"We brake no gold, a sign
Of stronger faith to be;
But I wear his last look in my soul,
Which said, 'I love but thee!'"

MRS. BROWNING.

FIVE years have passed away, and again the lovely July sunshine is streaming through the trees, and falling upon the soft green turf, near the boat-house, by the river-side, at Rockwood.

"This seems like old times, Madge!" Harold says, as he helps Will Karney to unmoor the little boat; while Madge stands on the bank, feeling exactly like a little girl again, watching them while her sweet brown eyes are lighted up with happiness and content. And, indeed, she is almost like a child still, though taller, quieter, statelier, perhaps, than in the days when the ribbons used to be thrown into the water, and the poor hats one after another crushed into mummies by ill-treatment at the bottom of the boat.

"It only wants Charlie to make it complete," Madge said, in reply to Harold's words, "and he will be home next week, Constance says."

"All right now, I think, Harold. Madge, can I help you?" and Will puts out his right-hand as in days of yore, and Madge springs lightly into the "Margaret."

This is the first day they have met, Will and Madge, for a whole long year; but now Will is come to spend a month with his dear friends at the rectory, and has lost no time in going for this welcome to Rockwood Hall.

The years have wrought more change in him than in Madge. He is very tall, no less handsome and winning in face and manner, though the grave and earnest look, that, as a youth, passed occasionally across his features, has now a more constant resting-place upon them. And Harold, he was all that doting sister might well be proud of. Tall in stature, with a gay careless ease of manner, promptness of action, and depth of affection that won all hearts, and was the brightness and life of every society. And Madge felt her human happiness well-nigh complete, as on that summer evening, in company with the dearest friends of her childhood, she floated down that calm and lovely river.

For some time there was a deal of mirth and merriment, reminiscences of former days and *curious incidents* of the past, which rose up now before their minds and called forth most unaffected and sympathetic amusement. But gradually the laughter sobered down to smiles, and perhaps other and graver remembrances rose before the minds of each; for, for a while there was a stillness and pause in the conversation.

And then it was that Madge, turning her gaze, as of old, into the faces of her companions, saw the strange light in Will's blue eyes which had awed and hushed her one evening many years before. Strange it might have seemed, but the thoughts of each were on the same theme.

"Madge," Will said, "you may not remember, but I do, that one evening—it is really a long time ago now, though it seems but as a day—just here, at this very spot, you asked me a question, which I could not answer you then."

A sweet colour and radiant light came to Madge's cheek and eye, as she answered—

"I remember it, Will, quite well."

"Well, it is time I told you now, you and Harold, too. I am going to be a clergyman. After a good deal of opposition from my uncle, who had anticipated something rather different for my future, he has given in at length, and very kindly. I could not put off telling you; and how happy the prospect makes me."

"Impossible!" Harold was beginning, but checked himself. "With your fortune, Will?"

"O I am glad, very," came from Madge's lips, "although, Will, I did almost know it before."

"Did any one tell you?" Will Karney asked, with a shade of anxiety in his tone.

"O no;" Madge answered; and she blushed, though scarcely knowing why; for was not Will like a brother to her?

"And longing, as I have done for years, and only waiting till this last difficulty should be cleared away, you can scarcely think how thankful and happy I feel," Will continued.

"You have always been a downright good fellow, one of the right sort of stuff; but you have taken me a little by surprise now, Karney, that is certain," Harold said,

"It has been almost a life-wish of mine," Will answered.

"If it was a poor beggar of a fellow, I should ask about the fat livings in the family; but you fairly silence me there, you see, Will."

"The Goodacre landed property goes to my cousin, Frank Ledyard, owing to my decision. The Goodacre living, value about a hundred a-year comes to me, one day," Will said quietly, without a touch of self-sacrifice in his tone, simply as relating to friends, what, as friends, they would be interested in hearing.

Harold's right hand involuntarily checked its rowing, and was extended towards Will's, with a firm tight grasp. He honoured his friend's renunciation, though unable fairly to appreciate the unworldly feelings which had influenced him. And Madge, with yet deeper sympathy, and with all the feelings of five years ago re-awakened in her soul, slid her little hand into Will's when Harold's was withdrawn, and murmured again the same words, looking up into Will's face, "O Will, I am glad, very!"

For a moment the little hand was held in

his; and I think the gladness of those two hearts was known only to themselves, for the same radiant light shone in the face of each. With the new theme, came a new turn of thought and conversation; and the future instead of the past was eagerly discussed; and so they reached the widening and bend of the river; and Madge said, "Harold, dear, shall I steer for the willows?"

"For auld lang syne? O yes, Madgie. Do you remember when Madge was a little wild girl we were obliged to make her stay in the boat, while we landed here, Will?" Harold asked, laughing.

"Yes, indeed; and Brograve's curious fancies about always having better luck if he staid with her," Will answered.

"But you will let me 'try the bank,' as Charlie used to call it, this evening, won't you? I think I may be trusted now," Madge asked.

"Well, yes: I think we will," her brother replied, with assumed gravity. "Just past this rocky bit there is a very romantic pathway leading up to the Heights. Private, I believe; but that does not much signify, I suppose. However, if you do not mind, Madge, we will just go and reconnoitre first: it would be scarcely worth while for you to risk a broken arm in clambering up this steep, if the path should not be there after all."

"O, I will stay here very contentedly, Madge answered, "though, please, Harold, do not forget that I am a true Devonshire girl, and not afraid of a little bit of climbing."

"A thousand pardons for the shadow of such an imputation!" Harold exclaimed, as he sprang out of the boat, followed by Will, who turned back for one moment, and said again:

"You do not mind, Madgie? We shall be back for you in no time, if the path is all right."

"Mind: O no, Will. I should be happy in sitting here for an hour, and thinking of old times: do not hurry."

It was as Will said: in less than three minutes Madge heard his voice again from the top of the precipitous ascent, telling her that all *was* right, and that he was coming to fetch her. She stood up in the little boat in readiness to step ashore, glanced upwards, a smile of excitement at the enterprize in her sweet brown eyes—when, alas! in his too great eagerness to come to her aid, Will Karney's footsteps slipped. There was nothing to grasp at—nothing but shiny slippery rock, and shelving stones, and overhead from that steep height he fell, his head striking at last with fearful violence against the edge of the boat, which was moored closely as possible to the river's bank.

There was a shriek of agony from Madge, a shriek which fell with inexpressible terror and alarm on her brother's ears; but from Will no sound escaped. Motionless, bleeding, death-like he lay at Madge's feet. Overpowered with anguish, Madge yet had strength to spring on shore, and supporting Will's head upon her arm, to dash the pale face and brow with water, while burning tears fell from her eyes the while, and her cheeks were blanched with terror.

"Speak to me, Will, dear Will, only one word!" she murmured in his ear, in a tone of anguish, which it would have wrung his very heart to listen to, had consciousness of any sound been possible to him there; but it was not. Madge's tears and words were vain.

"Harold, he is killed—he is dead!" she gasped, when Harold at length was at her side.

"No, my darling, not dead: he breathes," Harold replied, placing his finger on the pulse; "but, Madgie, this is terrible. Help must be got instantaneously."

"Where, where?" wailed Madge: "we are so far from home!"

"Madge, the grounds of the Heights are close by. I have found the pathway. I should be up there directly, and they would send help. I know they will."

"Go—do go!" she cried; and then, as Harold one moment hesitated, looking at her and him with pitying, loving, gaze, she said:

"O, Harold, and we loved him so!"

"My sweet Madge, there is hope!" and, pressing one kiss on her face, lovely in that depth of anguish, Harold was gone.

"Hope—hope!" Madge murmured the word again, and yet again to herself, when left in that terrible position.

She knew a good deal of her love for Will; but never a tithe of it until now, when, to all appearance, he was passing away from her for ever. Hope?—for this life there seemed no longer hope to her; but, and gradually with the thought Madge's heart grew calmer, there was all hope for another. Should it indeed be the case—and, for the time Madge doubted not one moment but that it was—that Will was breathing away this life alone with her: was he not going home? Home, to the unfinished rest of Christ's presence?—home, where the rough storms of time should have no power to molest him?" A strange mysterious calm—a strength, which before she could not have conceived, stole over the young girl during that solemn hour in which alone, and with no earthly aider, she held commune with her heavenly Father and with death. Meanwhile, Will neither moved nor spoke: the heavy lids were fast closed over the blue eyes, and nothing but the breath which came and went more perceptibly now, assured Madge that he was not actually gone.

Voices and footsteps were heard at length. Harold, and many others with him, gathered round her, and, with careful tender touch, as strong men could command, they lifted the prostrate form, and placed it on the cushioned stretcher they had brought for the purpose.

Harold wondered at the change which had come over his sister since he left her. There were no tears; and though, her face seemed pale as marble, there was that strange calm imprinted on it which had been granted for the hour of need. But, when they raised Will's head from off her arm, where it had lain so passively, a low moan of pain escaped his lips.

That one utterance of anguish went to Madge's heart, though to the rest it was a

slender sign of hope and encouragement. She tried to rise; but her strength failed her, and she sank fainting into Harold's arms.

"Poor child! poor child!" the colonel said compassionately. "She has borne up nobly while there was need; but I fear the shock has been well-nigh too much for her."

For the first time for many a long day, Clara Campbell betook herself that evening to her observatory. It was scarcely strange, perhaps; for that forenoon, as her father and she were riding together across the hill, who should they come upon but Will Karney, with his horse's head turned towards Rockwood. There had been cordial greetings and congratulations in welcoming the young man to his old haunts; and Will had promised that no long time should pass without paying a visit to the Heights.

Still, Clara fancied—it might have been but fancy, and indeed I think it was—that Will was not very eager to linger just then, and that his horse was urged to a quicker pace on parting company with theirs. Be that as it may, Clara fancied, and naturally enough, that the old party might perchance be seen on the river that evening; and, having a whim to revive old associations, when dinner was over and she was free, she wandered slowly off in the direction of the observatory. Arrived there, she pushed up the creaky seldom-lifted sash, knelt once more upon the matting, and looked out through her glass upon the river.

True to her expectations, the little boat soon glided into sight, and steered beneath the willows; but little did poor Clara anticipate the fearful catastrophe which, as, with all the eager interest of former days, she was narrowly surveying every movement, took place beneath her very eyes. With a cry of terror nearly equal to that of Madge herself, Clara sprang to her feet, and, dropping the costly glass upon the floor, she rushed swiftly from the place. Across the turf and through the unfrequented shrubberies she hasted with almost-incredible speed in the direction of the house; and there, with white scared face, and voice scarcely audible from excess of agitation, she met her father.

"Papa, quick, quick!" she cried. "Let the men go instantly. There has been a horrible accident by the river's side; and I think he is killed,"

Colonel Campbell stopped not to inquire who it was nor how his daughter had gained the information: her terror-stricken countenance and voice all commanding in its bitterness of affright, told him no time was to lost.

Arrangements of such a character as Clara—acting with a wondrous amount of promptitude and forethought—deemed most desirable, were scarcely made, when Harold, breathless and panic-stricken, appeared in sight; not, however, to explain or alleviate anxiety, only to urge onwards at their utmost speed the servants who, together with colonel Campbell, were hastening towards the winding path that led to the river. Then Clara went to her mother's chamber, and told her all: having first despatched a messenger, at the utmost speed, to summon medical assistance.

There was hurrying to and fro within the house, and every preparation that could be thought of hastily made; in which Clara herself aided, with a forced calm upon her face, but with a fearful solemn shadow upon her spirit. For, from what her eyes had seen and her heart tremblingly foreboded, she felt persuaded that he was dead.

The sun was setting gloriously behind the distant hills when Will Karney was brought into the large state bed-chamber of the Heights, and laid, tenderly and gently as you would touch an infant, upon the softest couch that could be prepared for him. An hour of breathless suspense and Dr. Macneil was standing with the other watchers by Will's couch, a telegram having been forwarded from E—— for a London physician of note, to hasten to Rockwood at his earliest moment.

"Is there hope?" said Clara, standing by her mother's side, and speaking for the rest.

Dr. Macneil shook his head. "I hardly dare say even so much as that," he answered gravely. "His present state is precarious in the extreme; and only time will show. There may be no apparent change for hours, it might be days;" then beckoning Mrs. Campbell to the farther end of the apartment: "Are you prepared," he asked, 'for the very responsible and trying task you have undertaken? To move him now might prove fatal: the nursing even, should he recover, will be long and ardous in the extreme, requiring all the care and watchfulness you would bestow upon an unconscious infant. What skilful treatment and watchful nursing may accomplish I cannot say; but the task is no easy one.

Mrs. Campbell, however, did not shrink from the responsibility. "All that *can* be done *shall* be done," she answered. "I can promise no more."

Dr. Macneil then gave minute directions as to the means to be employed till his return; for he should come, after visiting Rockwood-hall, and take up his station until the London physician's arrival.

When Madge at length awoke to consciousness she found herself at home, in her own chamber, with her father and aunt Christine looking down upon her with anxious sorrowful faces. And then the recollection of the past hours flooded in upon her spirit; and she closed her eyes again as that terrible vision rose before them.

"My darling," aunt Christine said, bending low over her, "you are better now?"

Then Madge remembered what fear and anxiety she herself must have been causing to those loved ones, and, striving her utmost to speak steadily and firmly, she murmured, "Yes, dearest aunt, I am well, almost well now; only will you tell me how he is? it seems all so like a terrible dream. But I can bear to hear it, indeed I can," she continued, looking up, and striving to read the expression of those anxious faces.

"There is hope," Mr. Raymond said; "and we must try and realize that, dear child, and

not think of the past;" which, strong man as he was, he could not dwell upon without a shudder; Harold having hastily given him the terrible particulars.

Hope! with the sweet childlike spirit that had always characterized her, Madge took the word, and, during the days and weeks of harrowing suspense and uncertainty which succeeded that terrible evening, she prayed and strove to keep that word in mind; and none would have guessed from the calm and quiet demeanour with which she went about her daily work—neglecting nothing that it was hers to do, and cheering the hearts of others, who scarce dared hope as she did—of the terrible weight of grief that at times seemed ready to overwhelm her, or of the burning tears shed in secret, when pleading with her heavenly Father that, if his will, that young and noble life might yet be spared to labour in his vineyard.

Dr. Grosvenor's opinion exactly coincided with that of Dr. Macneil. A fearful concussion of the brain had been sustained; and, though there was hope, yet days of absolute quiet and weeks of the most watchful care must be passed ere all danger could be said to be terminated.

Major Karney, he said, should at once be made acquainted with the critical state of his nephew; but major Karney was abroad, nobody knew exactly where; and so, until letters arrived from him (and they proved to be very long in coming) he must remain in ignorance of the sad calamity that had befallen him.

But no attention that could possibly have been bestowed upon Will in his uncle's hall at Goodacre might exceed the tender and anxious care lavished upon him in the home to which he had so unexpectedly been brought.

During the first long days of unconsciousness, and the restless weary nights of returning lucidity, Will was never left. Either one or other of his self-constituted nurses, Clara or her mother, was ever there, administering nourishment or medicine, anticipating his every fancy, and bearing with an amount of patience quite unexampled every caprice and waywardness which the circumstances of the case elicited.

Strangely enough, but with the persistence which not unfrequently characterizes the complaint, and with perchance some faint fancy that the fair white form, flitting so constantly about him, was the same that had last met his conscious gaze, Will took more willingly from the hands of Clara than any other, the food and cordials, which were so necessary to his restoration. So, at least, it was until, all imminent danger past, and the mind with a mighty effort restored to its for-the-while-lost balance, Will awoke to the full perception of where he was, and by whom he was thus anxiously and carefully tended.

"I have been like one in a dream," he said to Mrs. Campbell: "conscious of all sorts of goodness and kindness lavished on me; not knowing meanwhile by whom. Now that I do know, what can I say?"

"Nothing at all at present," Mrs. Campbell replied. "Keep all that till you are well. Only try and be obedient, and you will find that you have no very hard injunctions to fulfil."

"But for your own sakes," Will murmured—for this first reasonable conversation, short though it was, seemed difficult, in his weak and powerless condition—"for your own sakes as well as mine, pray spare yourselves. You cannot bearso much fatigue; and Miss Campbell is looking pale and ill. Let me beg of you to give yourselves rest. I can be left, indeed I can."

"Clara is better to-day," Mrs. Campbell said; "and I fear you are not a very competent judge of your own ability in thinking you may be left, Mr. William."

"I have not been ill, so I cannot be better," Clara herself remarked. "But Dr. Macneil said you were not to talk, even if you wished it: it is time you had something to take, though."

"Nay, thanks; but I do indeed feel capable of that much," Will said, with the first of his old bright smiles, as he took the glass of tempting jelly from Clara's hands. "You must allow me to say just that, Miss Clara, and how grateful I am to you; and that I hope now you will give yourself no more trouble about me, nor—"

"You are forgetting the compact: perfect obedience till you are well," Mrs. Campbell interrupted.

While Clara said, a little tremulously, "It is quite sufficient thanks to see you better."

And then Will, feeling that in truth he had said quite enough, and that he was not altogether fit to be left to himself, leaned back again, and closing his eyes, was soon in a firm healthful slumber.

"You are an admirable nurse, Miss Clara; and I congratulate you," Dr. Macneil said, that evening. "Your patient has passed the crisis, and now needs only time and quiet and nourishment; all of which, I think, are at his command."

Clara smiled one of those cold strange smiles of her's—smiles which seemed to impart no joy nor radiance to the countenance, only a strange unsatisfactory light, which you would as soon see absent as present there; and Dr. Macneil took his leave in the brightest most cheery of manners, to call and leave the encouraging tidings at Rockwood-hall.

Better, very gradually better from that hour, though the progress was so slow that the days crept on into weeks and the weeks into months before Will Karney emerged from that recluse life of the grand state-chamber, and came into the family library at the Heights.

A. S. W.

NOTES ON THE MAN OF LAWLESSNESS.

By John J. Lake.

No. VI.

Freethought is claimed by secularists to be exercised exclusively by them. They veil or ignore the fact that freedom in thought with the reformers burst the trammels of Rome, restoring Christianity, bringing in its train learning, liberty, and civilization, and assert, that "in proportion as scepticism has supplanted Christianity, so has advancement been made in each of the above phases (freedom in religion and thought) of society." Were not Jerome of Prague, Huss, Luther, Melancthon, Wickliff, Ridley, Latimer, Cranmer, Taylor, Caxton, and a host, their contemporaries, men who insisted upon freedom of thought, liberty of conscience, and the right of private judgment? If not, what were they? and why did many of them suffer death?

"The encouragement, however," continues this writer, "which it (free-thought) received from Christians, when they had the power, was that they would not only torture and imprison those who, exercising the right of free-thought, would publicly oppose their faith; but they also committed to the flames those works which demonstrated the fallacy and absurdity of their system." That is, in other words, all the crimes and follies of nominal Christians are the practice of Christianity. But the barbarous practices and the corruptions of the middle ages are no more Christianity than are the assaults of Rome upon it in the present day. Jesus forbade the use of the sword or violence in behalf of his religion: "My kingdom is not of this world; else would my servants fight" (John xviii. 36); and yet, because the world overran his church for a time, and the powers of darkness seated themselves in his temple, and clothed his witnesses in sackcloth, the errors and atrocities that were perpetrated during that interval are alleged to be the work of the truth, the result of its teachings, the practice of Christianity! With a charming pretence of innocence, the adversary, having wrought the evil of the middle ages, and done his best to put Christianity into a false position, and prejudice mankind against the ministry and scriptures, urges his own work as an argument against the dispensation. "We had a state church with rich emoluments; and its priests at their consecration," says a secular lecturer, "were sprinkled with blood and oil. There was a figure in this; for ever since then the priest had lived on the fat of the land, and left the track of blood wherever he went." This may be freedom of thought; but is it the exercise of reason?

The inconsistency of the present age in this country, and the ubiquitous and protean courses of the enemy, are not more apparent than in the matter of universities. On this hand is the establishment of one exclusively for Romanism; on the other, the destruction of the specialty of the church of England universities. The workings of a dark power are visible in these things, *however innocent in intention* the agents may be. Here is encouragement of error and discouragement of truth; and the purpose, the neutralization of Christianity.

The following is an instance of the manner in which some secular writers reason to conclusions. Because the emperor Trajan's reply to Pliny concerning the treatment of Christians in his government is the only one that has been preserved, it must of necessity be spurious. "Is it likely," says one writer, "that Trajan would have sent him one, and only one, short letter, or reply of eighteen lines, for his guidance as to the course he was to pursue in subduing this spreading and contagious superstition? Who could believe, for instance, that an English minister would write such a curt epistle to the lord lieutenant of Ireland, and that no other correspondence should take place to instruct and direct him how to deal with the Irish rebellion? The idea is absurd; and I leave it to the readers of this journal to decide what faith can be put both in the epistle (of Pliny) and in the reply." Here we may observe, first, there is no proof that more was not written; secondly, the emperor's despatch was quite sufficient for the guidance of a man possessing the power, intelligence, and decision of the generality of Roman procurators: thirdly, the application of the same system of reasoning would cause the rejection of the greater part of the fragmentary history of the ancient world that is left to us.

"No one, in the present day," proceeds the same writer, "will venture his reputation on a position so utterly untenable as that the Christians of Pliny's time ever considered Christ as God. The passage, therefore in Pliny's letter, representing the early Christians as worshipping and singing 'hymns with responses to Christ as a God,' is on the face of it a forgery; for the belief in the divinity of Christ was not established till the council of Nice, in 325, more than two hundred years subsequent to the days of Pliny." This is a misrepresentation. The council of Nice did not establish the doctrine of the divinity of Christ: it merely declared the primitive doctrine in opposition to the Arians. The doctrine was proclaimed by Christ himself to the Jews: "I and my Father are one" (πνεῦμα, spirit; the only Greek word agreeing with the adjective in gender) (John x. 30). The Jews who were conversing with him fully understood his meaning in this sense, and took up stones to stone him. Jesus answered them, "Many good works have I showed you from my father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God" (John x. 31-33). The same doctrine is also enunciated by the apostles in various places, as John i. 1, v. 18; Phil. ii. 6.

The writer referred to, for the sake of argument, assumes the authenticity of these letters, and proceeds with an attempt to show that they do not prove the historical existence of the founder of the Christian religion. "Did they so much as mention the name of Jesus of Nazareth? Did they refer to one single circumstance of his life as a man? No!" They certainly do not; but they refer to his doctrine

hat he is God. They also refer to a well-known nd widely-spread religion, the professors of vhich were called Christians, that had numerous ollowers in the government of Pliny; whilst all he false Christs of those days that we know of, nd their systems rose and were destroyed in or bout Judæa in a short space of time.

"Persecution for difference of opinion," says nother secular writer, "is one of the pillars of he Christian faith." This is not according to act. When Peter cut off the ear of Malchus, Jesus told him, "Put up again thy sword into is place; for all they that take the sword shall erish with the sword" (Matt. xxvi. 51-53; John viii. 10). The following is also altogether opposed to any idea of Christianity depending pon persecution for support. "When the ime was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face; and they went, nd entered into a village of the Samaritans, to nake ready for him. And they did not receive im, because his face was as though he would go o Jerusalem. And, when his disciples James nd John saw this, they said, Lord, wilt thou hat we command fire to come down from hea- ven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of; or the Son of man is not come to destroy men's ives, but to save them" (Luke x. 52-56). Persecution on behalf of Christianity is, therefore, nti-christian, no matter how good (if this word an be so applied) may be the intentions of those who employ it.

This writer says further that Christianity is a system "which doggedly refuses to submit to he judgment of reason, the light of truth, and he canons of common sense." This is equally ncorrect. The teaching of Jesus appeals coninually to reason and common sense; but some of the doctrines of Christianity do refuse to subnit to human comprehension, for the simple eason that the human mind has not the capaity to grasp them. They are only to be understood by higher intelligences. Who can understand infinite love, infinite existence, the Trinity, he unity of the divinity and manhood in Christ? Or, to descend to a lower state, who can comprehend his own existence, or how the mind dealizes the impressions received through the rgans of sense on the brain? Poetry, for intance, is something far above matter, a scintilation from something superior to the nerves nd tissues; and the effects in a painting by a irst-class artist show a reaction from a power vithin that the mere muscles and fibres of natter could never produce. But who can comprehend the nature of it? "The Reasonableess of Christianity" and "Analogy of the Christian Religion" are two works which show hat Christians believe upon rational principles. That Christianity is not opposed to the light of ruth is evident from its proposing the Infinite s the object of adoration, and infinite love and nfinite perfection in the person of Jesus as the xample and standard of morality.

Secularists charge Christianity with tolerating and encouraging slavery. "It no where ppears by the *study of all tradition* that slavery was ever instituted, founded, created, or that it was enacted by statute, to use the expression of the jurists. The statute law took hold of the fact of slavery, at it did of all other social facts, when it regulated society: it has taken it, in its turn, under its control: it has shaped and defined it;.....but it had a proper and, so to speak, personal existence before falling under the action of the civil and political law"*.

The same with Christianity. Before it was preached slavery was an accomplished fact. Our religion endeavours to minister comfort to the slave, as it does to all who are suffering under any of the misfortunes of life; but because it does so it no more tolerates and encourages slavery than it tolerates and encourages the thousand other afflictions that man is heir to. How far its teachings do so may be seen from the following: "Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth" (James v. 4). And again: "Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" (Isai. viii. 5, 6). In proportion as such teaching advances will slavery, and not only slavery, but every kind of social oppression, decrease, as they have decreased since Christianity has had free course from the free-thought of the Reformation.

Weekly Almanac.

"I will give to Jerusalem one that bringeth good tidings."—ISAI. xli. 27.

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."—ISAI. xliii. 25.

"Seek ye first the kingdom of God, and his righteousness."—MATT. vi. 33.

THE EPIPHANY

(Or the manifestation of Christ to the Gentiles).

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead: through Jesus Christ our Lord. Amen.

JANUARY.	MORN. LESSONS.	EVEN. LESSONS.
3. Second Sunday after Christmas	Isai. xli. Matt. ii.	Isai. xliii. Rom. ii.
4. Monday	Gen. v. Matt. iii.	Gen. vi. Rom. iii.
5. Tuesday	Gen. vii. Matt. iv.	Gen. viii. Rom. iv.
6. Wednesday (Epiphany)	Isai. lx. Luke iii. 1-22	Isai. xlix. John ii. 1-11
7. Thursday	Gen. ix. Matt. v.	Gen. xii. Rom. v.
8. Friday	Gen. xiii. Matt. vi.	Gen. xiv. Rom. vi.
9. Saturday	Gen. xv. Matt. vii.	Gen. xvi. Rom. vii.

* Adolphe Grames de Cassagnac, an abolitionist, in an essay published in 1838 ("Public Opinion," 11th August, 1868, from the "Charleston Mercury," 23rd June, 1868).

"We have in us a conscience of guilt in man, and a conscience of righteousness in God. Nothing can be a really-satisfying feast to us that does not provide for both of these. The weight of our own conscious guilt must be removed before we can have peace; but the heart rejects a peace which presents itself on condition of dishonour done to God, or the pretence of sin being a light thing in his sight. But see in Christ crucified the malignity of sin, and how infinitely evil to require such an expiation; and see the free pardon of sin through that sublime sacrifice—'mercy and truth are met together,' mercy on earth, and truth in heaven, 'righteousness and peace have kissed each other,' righteousness in heaven, and peace on earth. Looking unto Jesus, hatred of sin that killed him, and pardon of sin by his death, are twin blessings in every believing soul—humility and joy, penitence and assurance for ever. Now, my brethren, think of this. It is this that makes religion more powerful than the world. The world has hold of your many passions: passion is stronger than reason; passion is stronger than conscience: it is not until religion becomes a passion that man has a victory over the world. As long as religion has no seat but in his reason, the world is his master, for the world has a seat in his passion. When religion reaches his heart, when it becomes a passion, it is the strongest of all passions; and when the love of Christ is genuine it is the strongest of all loves. It constraineth the man (2 Cor. v. 14-21); everything takes its shape, then, from it. As leaves, and straws, and branches, falling on the course of a rapid river, forget their own previous motion, losing the track in which they came, and, immediately caught in the direction of the flood they have fallen into, are hurried away in that mighty tide; so he who loves Christ, in his opinions, his feelings, his judgment, his habits of business, places those duties in their proper relative importance; and, while he is attending to his duties, the highest and noblest enjoyment is God at the supper prepared for him in Christ. O, my brethren, meditate on this. Give your hearts to this. Turn your mind to this. Seek first the kingdom of God and his righteousness; and all needful things shall be added unto you. May the secret power of the blessed Spirit of God penetrate every soul, and win for the cross of Jesus victory for eternity, within these walls to-night" (Rev. Dr. McNeile, dean of Ripon).

H. S.

JUSTIFICATION BY FAITH:

A Sermon,

By the Hon. and Right Rev. Samuel Waldegrave, D.D.,

Lord Bishop of Carlisle.

Rom. v. 1.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

This, beloved brethren, is not the statement of a dry theological dogma, it is the record of a blessed personal experience. And so is the whole context. See how, in the ten following verses, peace and joy, and hope and love, pass before us in rapid succession as the gladsome heritage of the believer. And that for all time. These things were written for our learning, that we also, upon whom the ends of the world are come, might be stedfast in faith, joyful through hope, and rooted in charity.

But, when I say this, how many an humble soul is ready to plead its native, its habitual demerit. Blessings like these—peace, joy, hope, love like these—might well belong to the saints of the primitive age. But surely they are beyond our reach. Of this, at least, I am certain, that they never can be mine. I am not worthy.

No! my brother, nor ever canst be! any more than the men in whose names this passage was originally written. They were men of like passions with thyself—in many things they offended all: the foundation of their assurance, for assurance it most certainly was, lay not in themselves, it lay in Jesus. "We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 1). And why may not, why cannot, the same word be verified in thee?

But let us carefully examine our text. By the Spirit's teaching it will prove "glad tidings to the meek and the opening of the prison to them that are bound."

Read the text again.

Now, take it portion by portion.

I. "Therefore being justified."

The word justify is one upon which we must pause. It is a forensic term of weighty import. It signifies, in human parlance, for a judge to pronounce him guiltless who stands on trial before him (Deut. xxv. 1; Prov. xvii. 15). Now, apply the word to the Judge of all the earth in his dealing with children of men. In the terminology of the gospel he is justified whom Jehovah pronounces to be, in his all-seeing eye, clear of all guilt, possessed of all righteousness.

Hence, of the persons described in my text, it is asserted that Jehovah, sitting on his throne and anticipating the sentence of the great day, declares them and pronounces them to be in his eyes not only guiltless, but positively meritorious. For, let it be ever remembered, that righteousness, in the vocabulary of holy writ, implies not only the entire absence of any the least stain of guilt, but also the full presence of every the brightest halo of merit.

And very joyful the consequence of this justification. They who are its subjects are lifted from the dust and the dunghill, are set amongst princes, are made to inherit the throne of glory. Hell cannot claim them! Heaven must receive them! Can any marvel now that such have peace, have joy, have hope, have love?

But how can these things be? Have not these justified ones sinned? Have they not come short of the glory of God? Most assuredly: corrupt by nature, they have been sinful in practice. How, then, can they be justified? For, surely, the unerring judge cannot pronounce the guilty to be innocent, the unrighteous to be righteous.

II. Beloved brethren, you have the solution of your difficulty in the five last words of our text, "Through Jesus Christ our Lord." He, Jesus Christ our Lord, has made an end of their sins. He, Jesus Christ our Lord, has brought in everlasting righteousness. He has, I said, made an end of their sins

This they could not do. Neither sacrifices under the Levitical, nor sacraments under the gospel œconomy could put away sin. It was impossible. And, if these, the very ordinances of God, leave sin unforgiven, unpardoned, what else shall obtain their remission?

> "Could my zeal no respite know,
> Could my tears for ever flow,
> All for sin could not atone."

But Jesus undertook to be their surety, their substitute. He qualified himself for the office by taking their nature. He made himself answerable for their debt. He paid it in full. "It is finished": "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isai. xliv. 22). "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. ix. 26). And that which he appeared to do, he did. It was not until "he had by himself purged our sins, that he sat down on the right hand of the Majesty on high" (Heb. i. 3).

Now, I ask, if Jesus has thus borne, suffered for, put away their sins, how can they be condemned? "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. viii. 33, 34).

This, then, is the negative ground of justification. It is the blood of Jesus in which he washed his people from their sins.

But there is a positive ground also. "Jesus Christ our Lord" has brought in everlasting righteousness.

This was absolutely necessary. For no righteousness could be found beneath the sun. Works done before the grace of God and the inspiration of his Spirit have, we doubt not, the nature of sin. Works done after, how utterly inadequate in motive, in degree! What shall be done? They have escaped, it may be, from the lake of fire. But where shall the wedding garment be found in which they shall enter the King's palace?

Jesus Christ our Lord has become the Lord their righteousness. Willingly did he put himself beneath the yoke of the law. Diligently, perfectly, universally did he fulfil its utmost requirements from the manger to the cross *μέχρι θανάτου*. And wherefore so? Let the collect for the feast of the Circumcision reply. He was "obedient to the law for man." "This is his name wherewith he shall be called, the Lord our righteousness." "God hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

Now, I ask again, if the righteousness of Jesus is thus imputed to any, how can they be dealt with otherwise than as absolutely and in the fullest possible sense righteous? "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4).

And thus is it that, in some cases, I use the words of scripture itself, "God justifieth the ungodly." He beholds them in his Son, washed in his blood, mantled in his righteousness. He is compelled to declare and pronounce them to be unblamable and unreprovable in his sight. Truly such are blessed. No marvel that peace and joy, and hope and love are their abundant, their satisfying portion.

But the anxious soul will at once rejoin, if possible, how shall I act so as to make this blessedness my own?

III. Return with me, my brother, to the text once more. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Faith, you perceive, and faith alone, is the hand by which the needy sinner can ap-

propriate and make his own the blessing of justification. Faith, I say; for is it not written that God hath set forth Jesus to be a propitiation through faith in his blood? Is it not written again that "the righteousness of God is by faith of Jesus Christ unto all and upon all them that believe?" Faith alone, I say; for how careful is the apostle to assert and to re-assert that "I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. ii. 20), and again that "a man is justified by faith without the deeds of the law?" (Rom. iii. 28).

But, then, what is "faith?" It is trust, simple trust, in the word of him that cannot lie. Yes, verily, trust in that word in spite of all presumptions, all evidences which would seem to render its accomplishment an impossibility.

Of this we have a most instructive example in the case of Abraham. When he was himself now about a hundred years old, when Sarah his wife was past age, Jehovah "brought him forth abroad and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness" (Gen. xv. 5, 6). Mark well the word "he believed in the Lord." "He considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and be fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness" (Rom. iv. 19-22).

And even so shall it be in spiritual things. In his word, over and over again, Jehovah says to the broken-hearted and contrite sinner that, believing in the name of his only-begotten Son, he shall not perish, but have eternal life. In his word, over and over again, Jehovah assures him that, believing, the blood of Christ shall wash him, the righteousness of Christ shall clothe him; that, believing, he shall be accepted in that Beloved One. What shall he do? Shall he pause to fathom the depths of his innate corruption? to scan the heights of his life-long guilt? No: he shall be fully persuaded that what God hath promised he shall be able also to perform. He shall be strong in faith, giving glory to God. And then shall it (the object of his faith) be imputed to him for righteousness. For "it was not written for *his sake alone,* that it was imputed to him; but for us also, to whom it shall be imputed. if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" (Rom. iv. 23-25); and again, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (v. 1).

And now, beloved brethren, before we part, permit me to impress upon your minds two most important truths in connexion with the subject to which we have been led by the epistle of to-day.

The first is the spirituality and the necessity of that faith of which I have now spoken. I have, as in duty bound, spoken much of faith. But, remember, that it is not of the assent of the head, but of the conviction of the heart, that I have made mention: it is not of a reasoning consent to Christianity, but of a loving embracement of Christ that I have been discoursing: not of the faith which the very devils share with every intelligent being, but of the faith which the Spirit of God alone produces in the hearts of God's elect. Rest not, then, I urgently entreat you, until the Lord himself hath bestowed upon you this most precious faith. For it is necessary: it is indispensable to salvation. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi. 16).

The second and last point is the completeness and durability of the justification which has been laid before us this afternoon.

It is complete in all its parts and proportions. It admits of no supplement. Endeavour to add, as necessary to the completeness of thy justification, works of thy own, whether ceremonial or moral, and thou fallest from grace, that is, from the gospel of which grace, salvation by free grace, is the alpha and the omega. No, indeed, these must needs serve him in newness of life, walking in all the commandments and ordinances of the Lord blameless. But let thy service be that of one who would thereby give thanks unto him who hath by a complete justification made thee meet to be partakers of the inheritance of the saints in light.

And, then, this justification suffers no decay. As thou passest through the manifold temptations which shall assuredly befal thee, the warmth of the love, the brightness of the hope, the strength of the faith that are within thee will and shall vary. But not so with the justification, the salvation of thy soul. The righteousness, the justifying righteousness, that is upon thee, is the righteousness of God, and, like him,

it changeth not; and thus shall grace reign through righteousness unto eternal life by Jesus Christ our Lord. "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished" (Isai. li. 6).

JEWISH MISCELLANIES.

No. CXVII.

THE JEWS WITNESSES FOR GOD.—"Witnesses indeed they are for God, of his sovereignty and his truth, as they shall be, by-and-bye, more distinctly, of his goodness and his love. 'In my wrath I smote thee, but in my favour have I had mercy upon thee.' Every step in their progress is but a fresh link in the chain of continued miracle. Their history was written to the very end before it could be said to have commenced: the desolation of their land was foretold before they had foot of it in possession; and the ruin of their cities before one of them was built. It is of them, and to them, God is speaking, when Moses, in the midst of them all, in the plains of Moab, said, 'Ask now of the days that are past, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it.' So that we have not asked too much in claiming precedence for Israel over all the lofty claims, whether home, colonial, or foreign, that are now being advocated amongst us: there is no other that makes so for the glory of God, or is fraught with such blessing and benefit to the sons of men, since it is 'when the Lord shall build up Zion, he shall appear in his glory,' and it is when his servants take pleasure in the stones of Zion, and favour the dust thereof, that the heathen shall fear the name of the Lord, and all the kings of the earth his glory. O brethren, remember how God speaks of Israel. Is there any other nation, or hath ever been, that is mentioned with such tenderness, or such marked honour, in the word of God? Hear Jeremiah: 'I have forsaken mine house, I have left mine heritage; I have given the dearly-beloved of my soul into the hands of her enemies.' Remember how the loving Lord Jesus yearned over Jerusalem's coming sorrows, when he cried, 'How often would I have gathered thy children together; and ye would not'; and how he replied to a Gentile suppliant, 'I am not sent but unto the lost sheep of the house of Israel.' How much of the revealed mind of God is occupied with them! You must turn to human authorities when you search out the origin and history of other nations; but apostles and prophets are the historians of the Jews. You turn with loathing from the infancy of the heathen; but God himself watched over the cradle of Israel: 'When Israel was a child, then I loved him, and called my son out of Egypt,' and again, 'Israel is my son, even my first-born.' The key to their present condition is to be found in their imprecation upon themselves, still unexhausted: 'His blood be on us, and on our children.' The glory of their latter day breaks out almost in every passage, from Moses to Micah, from Ezekiel and Daniel to Zechariah, and from Paul to John" (Rev. J. Nolan).

BERLIN.—The society established in this city for the purpose of making the "glad tidings" known among the Jews has published its forty-fifth yearly report. It mentions that the Home for the proselytes in Berlin has been closed, and that the catechumens are henceforward to be received into private families. For this reason the society is anxious to have a mission-house of its own, towards which the committee call for contributions. Mr. von Sydney, a member of the privy council, has accepted the office of vice-president; and lieut.-col. Baron von Pilsach has been added to the committee. The rev. Mr. Jacobsohn, of Breslau, has been called to Berlin, as a third active labourer in the missions. Rabbi Curland, having been baptized, has been appointed a missionary to aid the rev. Mr. Fallim at Kischenew: and another converted Israelite is preparing himself at Berlin for missionary work. During the last six months six Jew and Jewesses have been baptized.

SILESIA.—*The Jews.*—"Silesia, with upwards of 3,000,000 inhabitants, contains a Jewish population of about 50,000 souls scattered in its towns and villages; and it is remarkable that, just in proportion as the Christian population around them either are faithful to the creed of their fathers, or have abandoned it, with few exceptions, the Jews have done the same. Thus, Upper Silesia, which is mostly Roman-catholic, and celebrated for its bigotry and ignorance, is also the seat of Jewish orthodoxy, combined with the most stupid fanaticism and ignorance even of the first principles of the divine law. On the other hand, if we turn to the fruitful valley of Lower and Middle Silesia, where the inhabitants are chiefly protestants, the Jews present quite a different appearance. Here, as also to a great degree in the community of the Christians, infidelity has erected its throne; and, although the people are accessible and free from all fanatical violence, it is only with the greatest exertion and perseverance that an impression for good is produced. The missionary of the cross has to combat a two-fold enemy—the one in the guise of a Christian 'has a name to live'; and the other, in the garb of a Jew, derides everything holy on his lips. These districts are for the most part thickly populated with Jews; and the missionary labour specially devoted to them has told powerfully against the hostile elements existing among the inhabitants at large. But there are tracts of land in which the faith has been kept; and, though there the Jews are not represented by large numbers, yet they are free from frivolity, and they pay a serious attention to the claims of the gospel. It is thus in the southern districts of the country and adjacent portion of Saxony. The natives of that part of Silesia, with the exception of a few Roman-

catholics, are all protestants; and though they were not converted to Christianity till the tenth century, yet, after they had once given up idolatry, they stedfastly adhered to Christ and his doctrines; and, having bravely held their ground through the abominations of the 'thirty years' war,' they remain faithful to this day. It is a singular fact that until the year 1848 no Jews were allowed to settle amongst them; but the storm of that significant period swept away that barrier, like so many others; and, by-and-bye, the descendants of Abraham formed a settlement amongst them which proved to be for their good, both temporal and spiritual. The exact number of Jews in that region I could not ascertain; but there are some thousands, and most of them well to do. I have carried my message among them for nearly seven weeks; and during that period the blessing of God has followed my humble efforts" (G. F. Schwartz).

TEMPORAL RELIEF OF CONVERTS.—"The aggregate body of Christians, when first called into existence by its adorable Author himself, was chiefly composed of 'poor,' as is sufficiently evident from Christ's message to John the Baptist: 'The poor have the gospel preached to them'; and other passages, such as, 'A rich man shall hardly enter into the kingdom of heaven,' though he also does enter by the special power of the grace of God; and 'the common people heard him gladly.' The Jewish converts, the apostles and disciples, became poor immediately on their being called by their divine Master; for they had to 'forsake all and take up the cross.' These were fed and maintained by Christ (Luke xxii. 35); but not only they, but also the inquirers, the multitude that followed him, some, indeed, truly attracted by his doctrines, others from curiosity, and others again for the sake of the loaves and fishes: these also were fed by him indiscriminately, though none could deceive him who 'knew what was in man.' But with his perfect knowledge he had equal compassion upon all, and fed them all; as the true Son of God, he imitated his heavenly Father, who 'maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.' These simple and important facts should be conclusive to the opponents of temporal relief. They also claiming to be the children of God, let them imitate their elder Brother, as he imitated his Heavenly Father: let them 'cast their bread upon the waters.' If we reflect for a moment upon the conduct of the apostle Paul and the earliest churches in this respect, we shall find that they neither feared imposition for the recipients, nor cared what the unbelieving Jews might think or say of them for the course they took. There was the first church, the Hebrew church at Jerusalem, a church, so to speak, in the lions' den. This church must necessarily have abounded with poor from the nature of its situation, surrounded as it was by fierce, persecuting, and vigilant enemies, who would, if possible, cut off all its resources, and withhold even the cup of cold water from every one of its members and from every one that showed an inclination to join it. They were the saints or poor saints spoken of, 1 Cor. xvi. and Rom. xv., whose welfare was so much at the apostle Paul's heart, and for whom he made special collections in the Gentile churches, and himself carried the contributions to Jerusalem, fearless as to what the watchful Jews, in their animosity, might call it. 'Now,' said the apostle, 'I go to Jerusalem to minister unto the saints; for it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.' These quotations are sufficient to prove by scriptural evidence, not only that temporal relief to the Jews is desirable, but that it is the duty of Gentile Christians to impart it. 'For so,' the apostle continues, 'it hath pleased them verily; and their debtors they are. If they have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.' And may not the absence of temporal relief be a hindrance to greater success in the preaching of the gospel among the Jewish poor? The testimony of all the missionaries answers this question in the affirmative. With them it is not merely a matter of opinion, but an experimental truth; and, whatever the conflicting opinions about it may be, the missionary is obliged, in a degree, to act out the principle of temporal relief by constantly putting his hand in his pocket, to obviate many an immediate suffering, from his own scanty pittance, and to prevent reproach being brought upon himself and the gospel which he preaches" (B. D. in the "Jewish Herald").

ABYSSINIA.—*The Falashas.*—According to the statement of M. Halevy, the Jewish missionary to the Falashas, they "are distributed over the vast table-land which extends from the southern shore of the Tacazzi to the Blue river. Their complexion is more or less black, but they have not the physical type of the negro. They retain a deep and pathetic attachment to the Holy Land. The word Falasha means exile or wanderer, and the name Philistia is evidently cognate. They speak two languages belonging to different philological stocks. One is the vernacular of the district, the Amharic. But the language which they use in their families is a dialect of the Agaou, which they also employ for their prayers. Many of their names are biblical, and consist of Hebrew words pronounced in Abyssinian fashion. In the place of worship men and women sit apart; and there is a sanctuary which is entered only by the high priest on the day of atonement. Sacrifices are performed, but these are only commemorative, and are therefore not in accordance with the Mosaic ordinances. There are no sacrifices on sabbaths or *kipur* (atonement). Almost all the manufactories of the country are in the hands of the Falashas. They enjoyed civil rights until the accession of the late king. According to an opinion pretty generally received, the Falashes are descendants of the Jews who inhabited Alexandria while the second temple existed. Like them they observe away from Jerusalem the ceremony of sacrifices under the guidance of priests, who daily offer up prayers for the community. Some years ago they still practised the law of the 'red heifer' (Numb. xix.). They follow the laws concerning purity and impurity, and observe faithfully the

prescriptions of the law. They know neither the Hebrew language nor the square characters. Their scrolls of the law and other sacred books are written on the skins of clean animals in the Ethiopic language, translated from the Septuagint. Their priests also possess the oral law in order to interpret the written. Nevertheless they have not the phylacteries, the biblical commandment of which they explain figuratively; nor do they wear any longer the fringes because they no longer know 'the blue thread' of which scripture speaks. They keep also the anniversary of the destruction of the temple, the 17th and not the 9th of Ab, referring to 2 Kings xxv. 8, and Jeremiah liv. 12. They likewise celebrate the feast of weeks on the 13th instead of the 6th of Sivan; but they keep neither Purim nor Hanucah. The number of the Falasha population seems to be very large. Considering the great extent of the country and the isolated situation of their settlements, it is impossible to furnish complete statistics of them. What increases the difficulty is the want of security in the country, which compels the inhabitants of the plains to quit their dwellings and to seek an asylum in the mountains. The vast and fertile plains of Dembea and Béguemeder, which formerly had so dense a population, now present the aspect of a desert. Their population is either decimated or has emigrated. Nevertheless I have been sufficiently fortunate to obtain very exact data as to an important portion of the Jewish population. My list does not contain less than 160 places with the names and number of their inhabitants, who amount to at least 11,000 families, *i. e.*, from 50,000 to 60,000 souls. If it be considered that the number of villages and hamlets is incalculable in the Amharic country, and that almost each of these villages contains a larger or smaller number of Falasha families, one is authorized to assume that the total number of Falashas amounts to at least thrice the list obtained, *i. e.*, between 30,000 and 40,000 families, or between 150,000 and 200,000 souls. They, therefore, form about half of the population of the country. The relations of the Falashas to the Amharas are not less singular. The Abyssinian has need of the Jew, who supplies him with the instruments most required for tillage and household use; consequently, although charging him with infidelity and deicide, he does not hate him. On the contrary, superstition attributes to the Falashas a superior acquaintance with the magical art and the occult sciences: they thus become objects of fear to every Amhara."

Opening of a Synagogue.—*A Prayer.*—At this ceremony, which took place at Portsmouth on the 8th November last, the rev. rabbi H. Adler pronounced the following prayer: "Almighty God, the heavens are thy throne, and the earth thy footstool. Even the heaven of heavens cannot contain thee; and where is the house that we can build unto thee? Where is the place of thy rest? All those things thine hand hath made; and still thou lookest to him who is poor and of a contrite spirit, and trembleth at thy word. To thee, Lord God of Israel, we dedicate this sanctuary which has been devoted to thy honour and praise. Take, we implore thee, this small sanctuary under thy providential care; for, except thou keepest it, the watchman waketh but in vain. Shelter and shield it, remove from it all danger and injury. Grant that they, for whom this place of worship has been provided, may pray unto thee with true devotion and earnestness, so that their heart may shine through the veil of flesh. Grant, O Lord, that they may be penetrated by the conviction that they have grievously sinned against thee and against their fellow-men; that they may be filled with sincere contrition and remorse; that they may see in the punishment, which they here endure by the arm of justice, the balm of Gilead, the remedy dealt unto them by the Physician on high, and promise true amendment, sincere reformation. Heavenly Father, comfort and sustain the penitent sinner in the dark hours of sorrow and self-reproach. Strengthen him with the thought that thou forsakest not the innocent beings whom he has left behind him; cheer him with the conviction that thou art a Father and protector to those who are friendless, that in due time thou wilt say to the prisoners, 'Go forth!' and those that are in darkness, 'Show yourselves!' Lord of all recompense, bestow thy choicest blessings upon our most gracious sovereign and her counsellors, who have evinced such exalted sentiments of philanthropy towards Israel. Pour out upon them thy spirit of wisdom and intelligence, and cause them to shine as the brightness of the firmament—yea, as the stars for ever and ever. Vouchsafe thy loving grace unto the governor and officers of this establishment. Fortify them in the fulfilment of their important and arduous duties. Shower down thy blessings upon this land; may peace, concord, and safety ever prevail in the midst of it. Teacher of mankind, send thy spirit, the spirit of knowledge and piety unto thy servant, who with holy zeal cometh hither to minister and teach thy holy law; may the word he speaketh in thy name not turn back, but do that which thou willest. As often as he unrolleth thy law, let its spirit of truth, justice, and love enter the hearts of thine erring children, so that they may again become worthy guardians of the faith thou hast taught us. Hasten the time when thou wilt bring us to thy holy mountain, and make us joyful in thy house of prayer, when thy temple in Jerusalem shall be called a house of prayer for all people. Amen."

Jerusalem: Commemoration of its Fall.—Mr. Gellert gives the following notes of the scenes which he witnessed at Galatz when the Jews assembled to mourn over the ruin of the holy city and its "beautiful house": "In one family I visited I saw the father, at the close of their evening meal, seat himself on a sack, spread out on the ground, and, according to rabbinical instructions, eat an egg mixed with ashes. With this same sack he then went to the synagogue, to which I met whole groups wending their way with their sacks on their arms; indeed, for twenty-four hours, while the fast lasts, a Jewish family has altogether the appearance of mourning for a beloved relation. The rooms are not cleaned, the beds not made, nor do the men put on their boots. On the eve

as well as the great day itself, I visited four synagogues, which gave me ample opportunities of preaching, profitably I believe, Christ and him crucified. Not only the interior of the buildings but the approaches were full of the mourners, seated on the ground. While the men chanted, in touching tones, the Lamentations of the prophet Jeremiah, and other sublime compositions in the Hebrew language, by their great men of later periods, the women, in separate apartments, recited, in the Judæo-German dialect, the various calamitous events connected with those fearful days. In many private houses I also saw assemblies of women sitting on the floor, lamenting and weeping over the afflictions of their nation. It seemed as if the sad recollections of the time greatly contributed to soften their hearts, as I found many of them more disposed to listen to the doctrines I brought under their notice. Some of them remarked: 'Had Christianity been presented to us in this way for centuries past, who can tell what the effect would have been?' The number of Jews I have conversed with during the past month amounts to 84, among whom I have distributed 55 tracts, two New Testaments, and two bibles."

H. S.

THE DAY-LILY AND THE OLD MAHOGANY-TREE*.

On the eastern shore of Yucatan there is a spot peculiarly noted for the variety and density of its vegetation. At the head of a little cove, which sets in from the gulf of Mexico, there is a little hill covered with some large trees. These slope down almost perpendicularly on one side, and more gently in other directions, continuing in a deep impassable morass. At the foot of this hill, on its steepest side, there once sprang up a little flower. It was a strange flower, which is never found except in certain latitudes. It grows from the ground nearly to perfection in a single day. Its leaves were broad, but thin and delicately woven, with a tissue of veins and fibre. These leaves lay upon the ground as if unable to support themselves. A single stem had shot up from among the leaves a foot or more in height, bearing upon its summit the half-opened bud of a large lily-shaped flower. The petals had just begun to show their soft white velvet, richly chased and delicately pencilled here and there with streaks and lines and spots and shades of crimson, and a rich fragrance had begun to breathe from the half-opened cup.

All at once the sun, which had been gradually approaching the horizon, sank beneath it, and darkness came down almost immediately upon all the forest. The last rays of light that had struggled through the dense dark leaves, had played upon the little flower, revealing its surpassing loveliness, but leaving it unfinished, imperfect, and alone in the dark night.

The little flower was in despair.

"Alas!" she cried, "why must the light and heat that have brought me into being, and which are so necessary to my existence, be withdrawn at the very moment when I need them most of all? Of what worth is my life, if I am not to be permitted to arrive at perfection? And now the sun itself is extinguished, and I must perish unappreciated and unknown, without having served one good purpose of my creation, and without knowing myself of what I am capable!"

All at once she paused; for she heard a voice calling, "Child of the forest?"

By the starlight and the little of daylight that still lingered, and by straining her young eyes, she saw that it was an old tree, upon the bank just above her, that spoke; an old mahogany-tree, that she had often seen in the course of her brief life; an old and lofty tree, that lifted up high in the air his huge rough body, and which threw far and wide his arms, covered with a great multitude of broad shining leaves.

Again he spoke: "Child of the forest, why weepest thou? Listen, little one. I am a thousand years old."

"Years!" whispered the lily, "what are years?"

"Was not the sun more beautiful," continued the tree when in the first part of your life his beams poured forth unobstructed from over yonder bay, than when lately they could hardly peep through this forest behind us?"

"Yes, he certainly was," replied the lily.

"I have stood here a thousand years," said the tree, "and even so he has alway seemed to me most beautiful, and so he will be again; for his light is by no means extinguished. But he cannot rise unless he first sets."

The poor little lily pondered long and deeply upon it, but could not understand it.

"Think again," continued the tree. "We are not the only things that he looks upon. A single footstep might crush you" (the lily shuddered and trembled), "or a single whirlwind might prostrate me, and we should hardly be missed; for, look behind us, how thick the forest grows! And so it is in the world around; and they all need his light and warmth as much as we. Would you be so selfish as to leave them all to perish?"

The lily hung her head in silence.

After a pause, the old tree resumed: "Think again. Is it not better for you even as it is? Could you have borne the intensity of his heat much longer?"

The lily bethought herself of a strange weariness and weakness under which, during the latter part of her life, she had almost withered.

"Ah!" she sighed, "thus, then, my life must end."

"Not so," replied the old tree. "You must look forward to a better life. Our sun has indeed gone down, but it is only that he may shine upon other parts of the world. It is only that he may give you opportunity to acquire strength to bear his brighter rays. True, unless he comes again over yonder bay your life must end here, and mine too; for it is upon him that our life depends, and he must rise again before we revive. But, courage, little child of the forest; he will certainly, certainly come."

* *From "The Angel of the Iceberg, &c.," by the rev. Dr. Todd.*

As the old mahogany-tree spake thus, he flung his arms about in the night-breeze; and all his leaves, myriads in number, seemed to whisper, "He will certainly, certainly come." But O! how long the night seemed to the little flower—a whole life-time! She shrank timidly away from the coarse unsightly weeds that waved carelessly and fearlessly backward and forward jeering at her weakness and fears. She trembled at the sight of the burning eyes of the beast of prey, that loved darkness, that stared at her through the brakes, and she listened in terror to the sound of their footsteps. She shuddered as she felt the slimy trail of the serpent over one of her leaves, or heard the heavy flapping wing of some foul night-bird over her head, or the buzzing of hideous goggle-eyed insects about her face. She shivered in the cold fog, and was half stifled by the dank foul vapour that crept up from the marsh. The tears gathered fast upon her face.

"Old tree," she sobbed, "I shall never see him again."

"Courage, little child of the forest, courage! These trials will only serve to make you stronger; and these tears even will add to your beauty. For your sake he delays; but he will certainly, certainly come." And again the myriads of shining leaves lisped their echoes, "He will certainly, certainly come!"

At last a little breath of air came dancing over the water; and, as it passed, it seemed to say, "He is coming."

Once more the leaves of the old mahogany murmured, "He is coming, he is coming!"

And far back in the forest countless little voices seemed whispering to one another, "He is coming, coming, coming!"

The little lily raised her head. How solemn to see those countless leafy dwellers in the forest standing in breathless silence, listening, listening, waiting, waiting, for the great life of the world! The lily gently turned her eye towards the water. No soft twilight, no long slowly-changing dawn announced the approach of day. But a quick flush spreading over the sky, a fleecy cloud suddenly blushing crimson, a flood of purple on the dancing waters, fierce flashes of golden light streaming far upwards, a burning mass of fire; and the day was come.

Joyfully did the little lily welcome the grateful light, and open wide her face. The tears were standing thick upon it; but the glorious sun looked down and smiled upon her. He dipped his pencil in fresh and richer dye, and touched her pallid cheek, and turned every tear into a jewel, that sparkled like the rainbow. Her tears were gone for ever.

And "unto you that fear his name shall the Sun of righteousness arise with healing in his wings."

THE LATE CANON BENSON ON REVISION OF THE BURIAL-SERVICE.

THE following remarks were addressed to the rev. C. H. Davis, the author of a paper on the burial-service, which appeared in the "Church of England Magazine," No. 659, for August, 1847, p. 106, by the late rev. Christopher Benson, canon of Worcester, who gave permission to Mr. Davis to use any of his MS. remarks on public questions:

"ON THE REV. C. H. DAVIS'S REMARKS ON THE BURIAL-SERVICE.

"The very length of the remarks implies the difficulty of the vindication. Nor does the defence of 'Forasmuch as it has pleased God,' &c., seem to be quite satisfactory. The phrases of 'our dear brother,' and 'of his great mercy,' seem to compel us to understand 'to take unto himself' in a *good* sense. Solomon's expression of the soul 'returning to God' (*i. e.*, to be disposed of as he thinks fit) is scarce synonymous with God's taking it unto himself. Can you produce any instance in which this latter phrase, or anything similar, is ever applied to any except the righteous?* Even if it be capable of being applied to both, the qualifying words, 'dear brother,' and 'great mercy' (of course mercy to the said brother), show to which of them in this case it belongs.

"As to Wheatley's interpretation of those 'who have laid violent hands on themselves,' I believe it to be the true and only just one of the phrase. But I fear there is some *civil* law which precludes our acting on this proper view of the *ecclesiastical* direction.

"It certainly would strike any reader who was uninterested in the interpretation of the burial-service that those who give thanks—hearty thanks—to God for having 'delivered a brother out of the miseries of this sinful world' can only do so upon two grounds: (1) That, if a wicked man, he has been delivered from the power of any longer adding to those miseries by his sinfulness; or, (2) That he, being believed to have died in the favour of God, has been removed from the temptations of a sinful and the troubles of a suffering world in the peace and rest of the Lord.

"The first supposition is so contrary to Christian charity that we cannot imagine it to be the true explanation. The letter is high and pure Christianity; a feeling which, if we looked as we ought, only to our brother's welfare, should pervade our hearts in exact proportion to our greater or less confidence in his being of the number of the elect. In so speaking, then, we do far more than resign ourselves with Eli to what has seemed good to God; for, we declare our satisfaction at what God has done, as being for our brother's good. We may, indeed, as you observe, and ought 'in everything to give thanks' to God *generally;* but not *particularly* to thank him for a brother's deliverance out of one set of miseries, if we believe him to have been removed to the certainly of far greater or more enduring torments, nor even if we are in much doubt about it. We cannot give thanks in faith if we do it in doubt.

* Query, Job xxxiv. 14?

"With these previous phrases in our recollection, I think it only reasonable to conceive that the 'hope' we proclaim of our brother resting in Christ is such a hope as those preceding phrases would naturally engender; not the faint hope of charity, but the reasonable and stedfast hope of a mind persuaded of the high probability of that it hopes for. I therefore draw a conclusion different from bishop Bethell's, *i. e.*, that our church teaches us to express our own belief from our knowledge of the character and conduct of our deceased brother, and as far as that knowledge extends (of course no further), that his death has been an instrument of God's mercy in order to take him to himself, and to deliver him from any longer continuance in the miseries of this sinful world into one where there is no sin and misery. This belief we express because we hope—and with a good hope in all cases, though not an equally-good hope in all—that he, being so taken and delivered, rests in Christ. It therefore follows that we cannot comfortably use such expressions as individuals—whatever we may do as ministers speaking as the church orders us to speak—in cases where our belief is different and we have little or no hope that the departed was a righteous man, and justified and reconciled unto God by Christ through repentance and faith. Our church of old is not in any way to blame for such speaking. She never intended the service to be used for those concerning whom we could not fairly use such language. Such persons she would not have left unexcommunicate. The fault lies only with the present church, in either not remedying the defect of discipline, or if, as I think, the restoration of that discipline is scarcely to be desired and almost impossible to be effected, in not taking steps to change the language instead of obstinately adhering to what it requires so much subtlety and difficulty to defend, and for which you have done as much as can be done."

Juvenile Reading.

THE TWIN-SISTERS.

A FEW evenings since I was asked by a friend to go with her to visit a sick child. On reaching the house we were shown by the mother into a room, where, in a little low bed, were two pretty children of five years, twin-sisters. The sick child, who had begged to be laid in her own bed beside her sister, was suffering with that terrible disease; the croup, and the peculiar hoarse breathing we heard told too well that her hours were numbered. The twin-sister by her side, in full health, was talking to herself, as children often amuse themselves before going to sleep, all unconscious of the death-sleep that was stealing over the other one. They were in their little bed together for the last time; for in the morning one would wake to this world, so beautiful in childhood, so full of hope—happy, because never thinking of the pain and death that must come to all, of the grief in our hearts because of sin; but the other—ah! happiest child—*would open her eyes on that world made* so beautiful by the glory of the "Lamb who is the light thereof," where is no pain nor death nor sorrow for sin: she would begin the new day in her home above, where she should "always behold the face of her Father in heaven.

It was a touching sight, those twin-sisters in that little bed, side by side, so near to each other, yet so widely separated—one almost within the gates of the celestial city, and just about to walk its golden streets; the other left here to walk alone, perhaps for long years, till the feet would grow weary, and she should long to be at rest.

Dear children, do not be afraid when I tell you that death is always as near you. It is ever at your side: you have but to turn your eyes and you will see it. It comes to the playmate at school, who has his hand in yours, his head bending over the same book; to the teacher who so kindly guides you in the way of knowledge; to the home you love, and takes, it may be, your father or your mother; aye, even to your little bed, and the sleeper at your side awakes in heaven. But will you remember this—there is One as near you, yes, more near your blessed Saviour, our dear Lord Jesus? and should you be afraid then? No: if you love him, if you trust him, death will not make you afraid, nothing will hurt you. Death will be the entrance to life, a life infinitely more blessed than this, a world infinitely more beautiful than this ever seems to you now.

I saw this child the next evening. All was still. I heard no distressed breathing, I saw no sign of suffering on that sweet face; but a pleasant smile, a peaceful happy expression told me she was in the arms of the gentle Shepherd. Do you wonder, dear children, that I called this child happier of the two? Is it not pleasant to think of her as being safe within the fold of Jesus?

Little Ada sleeps now in the grave-yard which has already given resting-place to five other children of the same household. And she who shared her little bed here will one day lie down beside her there; and so shall we all sleep till on the morning of the resurrection, God's voice shall wake us, those who "sleep in Jesus" to be "satisfied with his likeness," those who love him not to hear that voice uttering the words of eternal banishment from his presence.

L. E. R.

Miscellaneous.

THE MARTELLO TOWERS.—When the jingle-driver on the Blackrock-road informed the traveller that the use of the martello towers, erected along the bay of Dublin was "to puzzle posterity," he little knew that what he contemplated respecting those modern edifices was in such actual fulfilment with regard to the round-towers of an earlier age, which have indeed "puzzled posterity" with a vengeance, and are likely to do so for many a day to come.—*Colonel Blacker's "Ardmagh, a Chronicle."*

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THE

hurch of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

JANUARY 9, 1869.

CLAUDE BROUSSON.

A BIOGRAPHICAL SKETCH.

No. I.

E it is the fashion to sympathize with , and while Roman-catholicism is every- being encouraged; while statesmen and s of influential position are diligently hing out facilities for the proselytizing of stant England, and a host of clergymen of stablished church are eagerly assisting in nterprise by their zealous endeavours to cile antagonistic doctrines, it may be pro- to dip into the pages of history, to ascer- as far as possible, from what has been may be, should a day unhappily arrive our beloved church of England, or a por- of it, shall be re-united to that of unchange- Rome.

it premised that the first and foremost ine of the Romish church is its own entire ibility; so that, as the holy scriptures are med to be the guide of life and the rule of among protestants, so the *dictum ecclesiæ* ion of the church) is emphatically the and rule of Romanists enforced upon all embers on pain of excommunication.

aving the question how far the full penal- of the canon law could be carried out in and, I would, as some testimony of the of that law, draw attention to the case of le Brousson, who has been aptly styled Evangelist of the Desert," whose martyr- took place in 1698, with all the circum- e of legal authority.

ude Brousson was born at Nismes in He received a liberal education, and quently graduated as doctor of laws in ollege of that city. He began his pro- nal career at the time when Louis XIV., l by his clergy, took measures to ex- e heresy from his dominions. The reign uis XIV. has been proudly called that of rand monarque," and Frenchmen dwell satisfaction on this brilliant period of their history; nevertheless, it is a period marked with heavy national calamities; and, when the king arrogantly drove from his kingdom thousands of his most loyal and industrious subjects, and put to an ignominious death thousands of others merely for their professing of the reformed faith, he inflicted upon France the blow to which may be attributed the decline of the monarchy, and much of that subsequent misery which has left its permanent traces down to our own time. When this haughty prince would repress the heretical faith in his dominions, he would not repeat the massacre of St. Bartholomew's, or wage an honourable open contest, which might provoke foreign interference—no, it should be done by civil process, in order to give a colourable and legal form to the persecutions to follow. The king, guided by clerical advisers, began to undermine the edict of Nantes by royal declarations and orders of council, which virtually and by degrees ultimately destroyed that charter. Dr. Brousson, in this posture of affairs, entered the Court of the Edict for the province of Languedoc as counsel retained by the defendants. Of nearly the thousand protestant churches counted in France at the accession of Louis XIV. about one-half were situated in Languedoc and the adjacent provinces where the reformed religion had chiefly prevailed. Dr. Brousson exhibited great tact and ability in the conduct of his defences, insisting upon the right of the protestants to all the privileges accorded to them by the edict of Nantes, and stigmatizing as impolitic and unjust the numerous royal acts passed to rob them of their liberties. The graceful eloquence of the young orator and his bold avowal of the truth enraged the Romish party, the more so as Roman-catholics were overheard observing to each other among the crowds issuing from the courts on these occasions: "We never thought that their religion was such as we have now heard it represented to be."

The chamber of the edict was, in 1679, removed to Toulouse, whither Dr. Brousson followed; and he has stated that from that date to

the year 1683 the parliament there had condemned not fewer than a hundred protestant temples on various pretences. This happened about two years before the actual revocation of the edict of Nantes. When, upon one pretext or another, the demolition of the protestant churches became an accomplished fact, the protestant pastors were indicted in all instances when they attempted to exhort or console their dispersed congregations: an appeal was therefore made to the king for licence to meet in the open air for the purpose of public worship in places remote from the Roman-catholic churches; partly with a view to dispel the notion which it was imagined his majesty had received through the representations of the papal party that the greater number of his protestant subjects really had a desire to return to the mass. Emanating as this appeal did from the flocks as well as from the shepherds, it nevertheless received no favour from the king, and fresh outrages were the only and immediate consequences. The bearers of the petition were sent to prison. Lower Languedoc was placed under ban as insurrectionary; and four hundred dragoons were ordered into Nismes to seek out and capture certain persons who were thought to be the framers of the document. Dr. Brousson's name, which had been appended among thousands of others to this appeal, instantly became enrolled among those who were termed "disaffected to the government;" while he himself, struck with the injustice and inhumanity displayed and practised towards the pious and the loyal, joined hands with the oppressed, and, quitting at the early age of thirty-six the profession which by his natural talents he had shown himself eminently calculated to adorn, he withdrew from the bar, and devoted his abilities and the remainder of his life to the benefit of the poor persecuted protestants, ministering most indefatigably to their spiritual and temporal distresses.

His personal liberty having become endangered in consequence of a public proclamation, prohibiting under rigorous penalties the inhabitants of Nismes from affording protection or shelter to those persons whose names were now advertised (his being of the number), he with some difficulty escaped to Lausanne, where he employed himself in advocating the cause of the reformed by his pen, being unable to do so any longer by forensic pleading. He composed a work intended to convey an idea, both historical and argumentative, of the whole subject of the reformed church in France, addressed to the Roman-catholic party and to protestants of all countries. It was printed at Lausanne within a year after he had left France, and is entitled "Etat des Reformés de France, etc., 1684." Prefixed to the work is a dedication, consisting of an urgent appeal to the king of France on behalf of his protestant subjects, and another in which the author explains his object, claiming the sympathy of all other reformed churches on their behalf, commencing thus: "The protestants of France, afflicted for the cause of the gospel, to all other protestants and brethren in Jesus Christ, grace and peace be multiplied unto you by God the Father, and by Jesus Christ, his Son," &c. Nothing could have been more opportune than the publication of this work. In foreign countries it had been little apprehended that the laws upon which the liberties of the reformed church in France were founded were about to be totally abrogated; and therefore refugees had been in some instances coldly received and their statements suspected. By this important manifesto, however, their case was fully, truly, and ably declared, and the exiled barrister at once set the protestant countries in earnest to open the gates of their cities to the French refugees. The protestants in France, and the exiles from thence, equally hailed it as the most acceptable service performed in their favour, and a re-publication of the work was forthwith made in Holland. Brousson did the protestants good service also by composing, in this same year (1684), a series of letters addressed to the Roman-catholic clergy in France, knowing as he did that the persecution was chiefly promoted by a section only of their community, namely, the Jesuits. These were at first sent separately through the post, in the hope of prompting candid Roman-catholics, as men and as Christians, to act charitably towards their unfortunate fellow-countrymen. These letters were subsequently published in one volume, entitled "Lettres au Clergé de France, 1685."

In October, 1685, the edict of Nantes was revoked. A vivid picture of the incursion of emigrants, and of their fraternal reception into Geneva, is afforded in the following letter, written by one of the ministers of that city in November, 1685: "It is a good while since the French began to secure themselves in Switzerland, yet it was but very slowly, there not being on this side of France those conveniences as in England and Holland. However, their numbers increased with their persecutions. And this honour is due unto Geneva, that, though at first, whilst we supposed that there was no indispensable necessity upon our protestant brethren for their flight, we seemed cold as to their reception, yet, having at last too great cause to believe it, I may speak it without vanity, Geneva exercised a charity towards these fugitives which will recommend her to posterity. Ever since the troubles at Montauban, and the great consternation of the provinces, Geneva never failed to relieve, with money and other supplies, all that had recourse to her; and for more than two months together there passed not a day in which Geneva did not aid 30, 50, 80, or 90 persons of all ages, of both sexes, and of all conditions. It was impossible not to be affected with the multitude of pitiful objects that daily presented themselves to us, and especially since the passages were guarded; some arriving disguised, on foot, in a deplorable condition; who, had they denied their religion, might have remained in comfortable circumstances. Women, married and single, came to us in habits of men; children in coffers, packed up as clothes, mostly stopping either at the gates or churches of the city, with cries and tears of joy and of sorrow mingled together; some demanding, Where are our fathers and mothers? others, Where are our wives and children? not know-

ing where to find them, nor having learned any news of them since they had departed from their homes. Some had no sooner passed the barricades than they prostrated themselves on their knees and sang a psalm or a hymn of thanksgiving for their deliverance, although destitute of food and without the means of providing themselves with a lodging. These instances of self-denial we witnessed daily. Amongst them I may mention to you the case of Madame D'Arbaud: she is the mother of ten children. Her husband had revolted from the truth at Nismes; but, as she could not find it in her heart to follow his example, she was obliged, for the safety of her person, to leave him, and with him an annual rental of 18,000 livres. She brought nine of her children with her; and, after the expenses of her journey were defrayed, she had but ten crowns left to maintain herself and them. It was but two days ago that I bade adieu to the baron D'Aubaye, who forsook above 25,000 livres of yearly revenue. I gave letters of recommendation to the baron De Telemac, who is banished from France for twenty-eight years. This nobleman, to preserve his peace of conscience, forsook 8,000 livres of yearly rental, and departed hence, with a very small supply, to seek employment for a subsistence. I cannot reckon the number of persons in similar circumstances. A multitude of persons, with their wives and children, were stopped by the guards in their attempt to cross the passes; but a considerable number, overtaking them, forced the passage, and conducted them, with their baggage, hither in safety. No longer ago than yesterday, in despite of all the guards at the several passes, there arrived not less than 50 persons. Among these were four young ladies from Grenoble, disguised in men's apparel. They had hidden themselves in the woods by day and travelled by night, with no other provision than a little bread. About a fortnight since such a panic spread through the country of Gex, upon the approach of the dragoons, that one morning we saw at our gates not less than 500 carts laden with household goods, accompanied by an innumerable company of persons. Indeed, on that side of Switzerland towards the mountainous districts of France, the number that swarmed from all quarters was such as to affright the country. The governor of Gex came and complained of it to our magistrates; but they replied that they could not shut their gates to the subjects of the king of France; and had they done so, there would have been an uproar of the people. As, however, it might occasion us trouble, we requested, in the mildest manner we could, the greatest part of the French to withdraw; which they did voluntarily and without delay, much to our grief, for we thereby lost abundance of godly people, with whose company we were much edified. In three days there departed from us 1,000 persons. All intercourse between Gex and Geneva was interdicted by the French king; and we were commanded to expel out of the city all the French ministers that had been settled in it within three years, as a company of seditious fellows, who held private cabals in Geneva to embroil his kingdom. The people of Switzerland were very resolute to stand up in defence of their liberties and their religion. Every one was ready at the first signal. They have been wonderful in their charity. The country is filled in every corner with French fugitives. Within three weeks there have been reckoned 17,500 persons that have passed unto Lausanne. The people of Zurich writ admirable letters to Berne and Geneva, desiring those cities to send the poor people unto them, and that they would receive them as their own natural brethren into their country and into their homes"*.

To this may be added the testimony of Dr. Gilbert Burnet, afterwards bishop of Salisbury: "The whole country of Switzerland has been animated with such a spirit of charity and compassion that every man's house and purse have been opened to the refugees that have passed; and they all meet with a kindness and freeheartedness that look more like somewhat of the primitive age revived than the degeneracy of the age in which we live. The French ministers are allowed five crowns a month if unmarried, and ten if married"†.

Nor was this noble reception of the emigrants an unrewarded charity; for, speaking of the country of Vaud, of which Lausanne is the capital, which upon the retirement of the exiles from Geneva became literally crammed with them, John Macgregor, in his "Note-Book," vol. iii. p. 97, says: "The public spirit of this town and canton have greatly interested me. Its rapid prosperity is mainly owing to the revocation of the edict of Nantes, which drove a multitude of industrious and intelligent French protestants to Switzerland; who, settling chiefly in the country of Vaud, carried thither their habits of thrift and their manufacturing skill. The capital covers a far more-irregular-craggy hill than that on which old Edinburgh stands."

At this juncture Dr. Brousson strained all his energies for the benefit of the exiled. His talents being eminently great for public business he was chosen to form a deputation to the Prussian court, demanding aid in the present emergency. Frederic William, called the Great Elector of Brandenburgh, received him with every mark of affection; and so cordially did he fulfil the hopes of the deputation that the necessity of visiting other courts of Germany was obviated. While at Berlin the elector suggested that Brousson should compose a summary account of the French protestants, addressed to all protestants, with a particular letter addressed to all protestant kings, electors, princes, and magistrates, recommending the French protestants to their protection. These letters the elector himself undertook to have printed and circulated at his own charges.

While the deputies were at Berlin intelligence arrived that the Swiss had received a fresh augmentation upon their charity by the immigration into their cantons of 3,000 peasants from the valleys of Piedmont. Louis XIV., having accomplished the ruin of the protestants in France, sent to the duke of Savoy intimation that he intended to root out the "nest of

* Introduction to "Quick's Synodicon."

† Letters during his travels in the years 1685-6, addressed to the hon. Robert Boyle.

heretics" in the valleys of Piedmont. The duke hesitated. Louis declared he would himself undertake the business, and retain the valleys for his trouble. This argument prevailed. After a brave resistance the poor peasants were overcome. 14,009 were taken prisoners, of whom 10,000 perished. 3,000 were sent into banishment; who, after wading through deep snows, arrived in Switzerland in December, 1685. The good elector thereupon authorized special collections to be made. The amount collected was very considerable. He sent it to Switzerland, with an invitation to the refugees to enter his states. Accordingly very many removed thither. While at Berlin the elector made Brousson the offer of a college-professorship, as furnishing suitable employment for his talents; but the resolution he had formed to labour ever for his afflicted fellow-countrymen caused him to refuse this generous offer.

From Berlin Brousson removed to Holland, and arrived at the Hague in the spring of 1686. Here he saw with delight the munificence of a great state displayed towards the tens of thousands seeking an asylum within its hospitable territories.

For the industrial classes who might repair thither 1,000 houses were built at Amsterdam; and collections were made all over the kingdom for those requiring immediate aid. Besides the houses of industry, a mansion, beautifully situated near the Hague, was furnished for ladies, married or unmarried, who in France had enjoyed titles or independence. Those, unable to pay anything for their board, were furnished therewith by the princess of Orange, under whose patronage the house was established. Similar houses were opened at Haarlem and at Rotterdam, at the cost generally of the state. Appointments or pensions were given to 250 protestant ministers, and as many as 24 churches added where the services were conducted in the French language. Here nearly all the nobility and gentry who had fled their country preferred to reside, as they were at once received among the higher ranks of society, as well as at the court of the prince and princess of Orange; which was far from being the case in England, where James II. still held sway.

LEAFLETS FROM MAN AND NATURE.

FARADAY AS A CHRISTIAN PHILOSOPHER.

"FARADAY," says a Swiss naturalist, "was deeply religious; and not to insist on this special characteristic would be to make a very imperfect sketch of his life. His religious convictions occupied a large place in his whole being, and evinced their power and sincerity by the agreement between his life and his principles. It was not in arguments drawn from science that he sought the proofs of his faith: he sought for them and found them in those revealed truths which, at the same time, he held could not be reached by unaided human reason, even when they were in most perfect harmony with creation. Faraday had for long understood that the data of science, so changing and so variable, will not do for the firm and immovable foundation of a man's religious belief; but, at the same time, he had shown by his example that the best reply that a philosopher can make to those who hold that the progress of science is incompatible with these convictions, is to say to them, 'But, notwithstanding, I am a Christian.' The sincerity of his Christianity appeared as much in his acts as in his words. The simplicity of his life, the uprightness of his character, the active benevolence which he displayed in his relations with others, won for him general esteem and affection. Always ready to do an act of kindness, he would leave his laboratory when his presence would serve or be useful to the cause of humanity. He would willingly place his science under contribution, whether upon a question of public health and of industrial application, whether to give some practical counsel to an artisan, or to examine the discovery of a beginner in the career of science" (Professor De la Rive, of Geneva).

MIRAGE.

The quivering undulating motion of that quick succession of vapours and exhalations, which are extracted by the powerful influence of the sun, and which in the eastern countries is often seen in sandy plains about noon, resemble a large lake of water in motion, and is occasioned by the reverberations of the sun-beams. It sometimes tempts thirsty travellers out of their way, but deceives them when they come near, either going forward (for it always appears at the same distance), or quite vanishing. The Arabians call it *serab*, which word occurs in Isai. xxxv. 7, and it is translated by Lowth, "the glowing sand." A traveller writes from Namaqua-Land, that "jet-black cormorants darkened large patches of sand on which they settled, the mirage exaggerating their distant forms, till a cormorant might easily be mistaken for a boat, a snow-white pelican for the sails of the vessel, or a flight of scarlet-winged flamingoes for a rose-coloured cloud."

THE DARWINIAN THEORY OF DEVELOPMENT EXPLODED.

"I am often asked," says professor Agassiz, in his recent work, "A Journey in Brazil," "what is my chief aim in this expedition to South America? No doubt, in a general way, it is to collect materials for future study; but the conviction which draws me irresistibly is, that the combination of animals on this continent, where the faunæ are so characteristic and so distinct from all others, will give me the means of showing that the transmutation theory is wholly without foundation in facts." This declaration seems to be almost forced when it is remembered that weapons against the Darwinian hypothesis might be had much nearer home; but it is the boast, the vain boast it would seem, of the Darwinians, that all great naturalists are converts to their principles. Here, at all events, is a great naturalist who enters his protest against such an assumption; and who, in one of the lectures given on board the Colorado, states his reasons why he cannot go along with the Darwinians. Speaking of the different sets of inhabitants who have possessed the earth at successive periods, and who have

each a character of their own, he says: "The transmutation theory insists that they owe their origin to gradual transformations, and are not, therefore, the result of distinct creative acts. All agree, however, that we arrive at a lower stratum where no trace of life is to be found. Place it where we will, suppose that we are mistaken in thinking that we have reached the beginning of life with the lowest Cambrian deposit; suppose that the first animals preceded this epoch, and that there was an earlier epoch to be called the Laurentian system, besides many others older still, it is nevertheless true that geology brings us down to a level at which the character of the earth's crust made organic life impossible. At this point, whereever we place it, the origin of animals by development was impossible, because they had no ancestors. This is the true starting-point, and, until we have some facts to prove that the power, whatever it was, which originated the first animals, has ceased to act, I see no reason for referring the origin of life to any other cause. I grant that we have no such evidence of an active creative power as science requires for positive demonstation of her laws, and that we cannot explain the processes which lie at the origin of life. But, if the facts are insufficient on our side, they are absolutely wanting on the other. We cannot certainly consider the development theory proved because a few naturalists think it plausible: it seems plausible only to a few; and it is demonstrated by none. I bring this subject before you now, not to urge upon you this or that theory, strong as my own convictions are, I wish only to warn you, not against the development theory itself, but against the looseness in the methods of study upon which it is based. Whatever be your ultimate opinions on this subject, let them rest on facts, and not on arguments, however plausible. This is not a question to be argued: it is one to be investigated."

THE BISCACHA AND OWLS.

The immense plains of Buenos Ayres swarm with an animal called the *biscacha*. It is classed by naturalists among the family of *chinchillidæ*, and the order *rodentia*. It is nocturnal in its habits, and feeds on vegetables. It dwells in deep chambers underground; the tunnels of which are large enough to admit a boy. By destroying large pieces of pasture, the biscacha has a host of remorseless enemies. It is suffocated by brimstone fumes, blown into its subterranean quarters by a machine, and is shot by guns, and, when compelled to come forth by water in winter, is attacked by dogs and spades. About sunset it comes out to breathe the air; when disturbed it pops into its hole, uttering a strange indescribable cry. Their burrows are invariably inhabited by a curious class of tenants, viz., little owls, which sit blinking at the mouth of the burrows, turning their heads from side to side, as you pass them, then they flutter off, like moths to a short distance, where they alight, and beck and bow, stare and scream, in a very ludicrous manner.

CINCHONA IN JAMAICA.

We learn from a circular containing a series of directions as to the best mode of cultivating cinchona in Jamaica, issued with the sanction of the colonial secretary by Mr. Thomson, the superintendent of the government cinchona plantations in the island, that the species of bark most likely to be productive is the *cinchona succirubra*. Land is now being prepared for 15,000 plants of this variety. In its native mountains the yield of quinine from the best kind of bark has been four or five per cent. In India, however, under cultivation, the amount has risen to eight and ten per cent., and even more in renewed layers of bark. Mr. Thomson says that in Jamaica the annual return after the sixth and seventh year is estimated not to fall short of one pound of bark per plant, or, with 400 plants per acre, £40 per year per acre. About the tenth year the trees are thinned out, 200 per acre are cut down: these yield each five pounds of bark, that is, £100 in all. The annual yield of the remaining 200 plants will equal that of the previous 400; and each tree when thirty years old, that is to say at maturity, will give from 400 to 500 pounds of bark. Commercially viewed, the question is of very considerable importance. Mr. Thomson points out the wide difference between the market-value of the article and the cost of production; and this is likely to continue for some time, since the South American supplies are gradually diminishing. "The average market-price of Peruvian bark," says he, "produced by the best species, may at present be estimated at five or six shillings a pound, while, judging from the progress our plants have made here, the cost of production cannot possibly exceed three-pence."

THE BLIND SCULPTOR—A LESSON IN PERSEVERANCE.

"We should think it quite impossible for a blind man ever to become a sculptor, and learn to carve out images of men and animals, from wood and stone, without ever being able to see them. But perseverance has accomplished even this; as it did in the case of the blind sculptor of Switzerland. This man was attacked with the small-pox when he was only five years old. It left him entirely blind. Before losing his sight, he had often played with those little figures which the Swiss people make, and had even tried to handle a knife, and form some himself. When his sight was gone, he often thought about those images. Then he would take them in his hands, and feel them and try to comfort himself for the loss of sight by measuring them with his fingers. He would feel them again and again, and turn them over in every way, till he was able by degrees to tell exactly, by the touch, the size and proportions of the figure. Then he began to think whether he could not succeed in supplying the loss of sight by the sense of touch. His father and mother were both dead; and, finding himself alone and destitute, he resolved, rather than beg, to try and support himself by his own exertions. Taking a piece of wood and a chisel, he began to work. His first attempts were very troublesome and very trifling. Often would he destroy, by a single notch made too deep, a piece of work to which he had devoted long days of labour. Such difficulties would have discouraged most persons; but the blind man persevered. After many trials, he at length succeeded in using his chisel with a steady hand;

and so carefully would he examine each fold of drapery, one after another, and the shape of each limb, that he came as it were to *see* by means of his fingers the figure he was trying to copy. Thus he went on by degrees, till he has reached what seems an almost-incredible perfection; for he is able to engrave from memory the features of a face, and make one exactly like it. He is now seventy years old, but in good health, and works every day as in his youth. In his life-time he has sculptured many hundred figures. He is happy and contented with his lot; and his works remain as so many monuments of the wonderful triumph of perseverance over difficulties" (Rev. Dr. Newton).

SIR C. J. NAPIER—TENDER-HEARTEDNESS.

"We are all a hot violent crew; to do us justice with the milk of human kindness though. We were all fond of hunting, fishing, and shooting; yet all gave them up when young men because we had no pleasure in killing little animals. George and I were bold riders. ..... We, however, always found it pain, not pleasure, to worry poor animals. Lately, in camp, a little hare got up: the greyhounds pursued; and the men shouted to aid the dogs. My sorrow was great; and I rode away; yet at dinner I ate a poor fowl! It is not principle, therefore, on which we act: it is a painful feeling. As to cat-hunting and dog-fighting, feeling and principle unite to condemn: a domestic animal confides in you, and is at your mercy: a wild animal has some fair play, a domestic one none. Cat-hunters and dog-fighters are therefore not only cruel, but traitors. No polished gentleman does these things" ("Life of sir Charles James Napier").

SOLITUDE—CUMBERLAND FORT, NORTHERN AMERICA.

Sir J. Richardson, the naturalist and polar explorer, writes to his wife in Edinburgh: "March 6, 1820. At this season, your walks will be enlivened by the appearance of vegetation. The snowdrop and crocus have already peeped forth, and bedeck the trim parterres now so universal in front of the tasteful abodes of the citizens of Edinburgh. In my rambles round that good old town, I have often been amused to observe that the flowers were arranged so as to form the initials of the owner's name. In this remote country, art has done nothing amiss, because she has done nothing. None of her creations chequer the face of the land, and break the sameness which prevails, particularly in the present season of the year. The miserable log-houses in which we dwell are scarcely to be distinguished in their winter-dress from the fallen trees with which the woods abound. I could find in my heart to forgive the bad taste displayed in the erection of the most fantastic building that ever was constructed, for the sake of the contrast it produces. Where there is no art, nature loses half her charms. When I began my letter, I thought of the pleasure you must be feeling, as an admirer of the works of God, in perceiving the earth bursting its frozen bands, and vegetation putting forth her powers. The joy, the exultation, I have felt on such an occasion was fresh in my mind; and I could not but contrast it with the depression caused by a *winter unusually extended. Winter*, in unspotted livery, surrounds us. The snow covers the ground to the depth of three feet; and the trees bend under their ponderous load. If we pass the threshold of our hut and enter the forest, a stillness so profound prevails that we are ready to start at the noise created by the pressure of our feet on the snow. The screams of a famished raven or the crash of a lofty pine rending through the intenseness of the frost are the only sounds that invade the solemn silence. When in my walks I have accidentally met one of my companions in this dreary solitude, his figure, emerging from the shade, has conveyed with irresistible force to my mind the idea of a being rising from the grave. I have often admired the pictures our great poets have drawn of absolute solitude, but never felt their force until now. What must be the situation of a human being alone on the wide wide sea! How dreadful if without faith in God! An atheist could not dwell alone in the forests of America. I must not, however, go on writing in this strain: there are yet two months of winter to come; and I must endeavour to acquire and preserve that contentment which can render every situation tolerable. A thousand consolations offer themselves to one who is disposed to look for them" (M'Ibraid's "Life of sir John Richardson").

HABITS OF HENS.

Hens are fond of little mysteries. With tons of hay at their disposal, they will steal a nest in a discarded feeding-trough. With nobody in the world to harbour an evil thought against them, they will hide under the corn-stalks as carefully as if a sheriff were on their track. They will not go to their nests while you are about, but tarry midway, and meditate profoundly, till you are tired of watching and and waiting, and withdraw. Hens must have a depression where the bump of locality should be; for they have no manner of tenderness for old haunts. "Where are the birds in last year's nest?" queries the poet; but he might have asked quite as pertinently, "Where are the birds in last month's nest?" Echo, if she were at all familiar with the subject, would reply, "The birds are all right; but where are the nests?" Hens very sensibly decide that it is easier to build a new house than to keep the old one in order; and, having laid one round of eggs, off they go to erect, or rather to excavate, another dwelling. You have scarcely learned the way to their nook above the great beam when it is abandoned, and they betake themselves to a hole at the very bottom of the haystack. There is a great deal of human nature in hens. A hen has a self-abnegation great as that of human mothers. She goes almost without food herself, that her chicks may eat. She scatters the dough about with her own bill, that it may be accessible to the little bills, or, perhaps to teach them how to work. The wire-worms, the bugs, the flies, all the choice little titbits, she divides for her chicks, reserving not a morsel to herself. All their gambols and pranks and wild ways she bears with untiring patience. They hop up by twos and threes on her back. They peck at her bill. One saucy little fellow I remember

seeing actually jump up and catch hold of the little red lappet above her beak, and, hanging to it, swing backwards and forwards half-a-dozen times; and she was evidently only amused, and reckoned it a mark of precocity. Another very singular habit hens have, of dusting themselves. They do not seem to care for bathing, like canary-birds; but in warm afternoons, when they have eaten their fill, they like to stroll into the high-way, where the dust lies ankle-deep in heaps and ridges, and settle down and stir and burrow in it till it has penetrated through all their inmost feathers, and so filled them that, when they arise and shake themselves, they stand in a cloud of dust.

THE SWIFTEST OF HUMAN APPLIANCES.

To San Francisco and back in two minutes! That is the latest achievement of the telegraph; and is worth taking note of, because, after a few more of such exploits, people will get used to them, and cease to regard them as remarkable. And one day last October a dinner-party at the Buckingham-palace-hotel were entertained by an interchange of messages with president Johnson, secretary Seward, the governor of Cuba, and the governor of Newfoundland. Wires had been brought into the dining-room for the occasion; and the return telegrams were received in from two hours twenty-five minutes to six minutes. But the San Francisco feat excels them all. To accomplish this, the wires were "joined up" all across America, from Heart's Content to the great Californian port. The message was sent from Valentia at 7.21 A.M. on the 1st of February, the acknowledgment was received at 7.23; the San Francisco time then being 11.20 P.M. of January 31. The distance travelled by the message going and coming was about 14,000 miles. This is a large instalment towards the telegraph that is to stretch all round the globe, and bring us news from New Zealand and all intermediate places at least twice a-day.

M. C.

DOING GOOD.

By the Rev. C. Rawlings, B.A.

The subject of doing good presents a very wide field of remark: some people do good, and a great deal of good too, in their day and generation: other people do very little good either to themselves or to others.

There are very many ways of doing good; and therefore I presume we may all of us do good, if we desire to do good. The position which we occupy in life may be a very humble one; still there will be opportunities of doing good, if we avail ourselves of those opportunities. If a man be in earnest about doing good in one or more of the many ways which may be open to him, he will not fail to accomplish his purpose. There are, I repeat, many ways of doing good. Are we rich? we may do good with our riches: we may relieve the necessitous, and help those who require *our help to get forward* in life. Are we elevated in the social scale? we may do good with the influence which rank and position confer: we may employ that influence in the discouragement of immorality and crime, and in the promotion of order and obedience to the law: this is doing good not merely to individuals, but to the community at large. Are we endowed with intellectual gifts? we may do a vast deal of good with those gifts: we may enlighten and instruct, we may remove error and misconception and prejudice, we may advance the great cause of progress and civilization under its various forms.

Conversational talent, again, is a very important means of doing good: those who are possessed of it are sometimes made extensively useful. In conversational intercourse salutary impressions are made, right principles are instilled and enforced: there is the language of encouragement and of warning. Conversational gifts are unhappily often abused and perverted to purposes of evil. Heavy is the responsibility incurred by such a desecration.

Once more: we may do good by our example. It has grown into a proverb that "example is better than precept." There may be those who underrate the power of example: I cannot help thinking, however, that the influence of a good or a bad example, as the case may be, is much more efficacious than we have any conception of. Striking illustrations of the power of example have been adduced from time to time: if much may be done by the eloquence of a man's lips, much more will be done by the eloquence of a man's life and practice. The precepts which we deliver may be most excellent in themselves, but they cannot be expected to exert much influence unless they find an illustration in our own example.

Those who would do good will have to encounter difficulty and discouragement in their work and labour of love; still they must persevere, and not be weary in well-doing, having "respect unto the recompence of the reward." We have a bright example of active benevolence in our Lord Jesus Christ, who, we are told, "went about doing good:" he was ready to embrace every opportunity of doing good to the souls and bodies of men: we should endeavour to follow in the steps of our heavenly Master, and seek to be animated by his spirit.

Christianity is an eminently-practical thing: it is an influence which is to permeate our every-day life: it is not so much the profession of God's truth as the power of God's truth embodied in our practice. "Show me thy faith without thy works; and I will show thee my faith by my works."

Weekly Almanac.

"He arose and rebuked the waves and the sea; and there was a great calm."—MATT. viii. 26.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

JANUARY	MORN. LESSONS.	EVEN. LESSONS.
10. First Sunday after Epiphany	Isai. xliv. Matt. viii.	Isai. xlvi. Rom. viii.
11. Monday	Gen. xix. Matt. ix.	Gen xx. Rom. ix.
12. Tuesday	Gen. xxi. Matt. x.	Gen. xxii. Rom. x.
13. Wednesday	Gen. xxiii. Matt. xi.	Gen. xxiv. Rom. xi.
14. Thursday	Gen. xxv. Matt. xii.	Gen. xxvi. Rom. xii.
15. Friday	Gen. xxvii. Matt. xiii.	Gen xxviii. Rom. xiii.
16. Saturday	Gen. xxix. Matt. xiv.	Gen. xxx. Rom. xiv.

"When the sea works and is tempestuous, it is not in the power of any created being to appease it. When the Egyptians would by their hieroglyphics express an impossibility, they did it by the picture of a man treading upon the waves. But Jesus Christ has command of the waves. He quiets them with a word, 'Peace: be still!' as one would hush a child to rest. Conscience, when awakened by the terrors of the Lord, is like a raging tempestuous sea. It works; and it is not in the power of any man to quiet it. Spiritual terrors, as well as spiritual consolations, are not known till felt. Conscience is the seat of guilt. It is like a burning-glass: it contracts the beams of the threatenings, twists them together, and reflects them on the soul until it is on fire. In this case no mortal being can relieve: all are physicians of no value. Yet Jesus can quickly calm these spiritual waves also, and hush them with a word: yea, he is the physician; and there is none other. Can none, then, appease a troubled conscience but Christ? Then learn, O my soul, to understand, and daily more and more to savour, that glorious name, even Jesus, who delivers from the wrath to come. O if the foretaste of hell be so intolerable; if a few drops let fall on the conscience in this life be so insufferable; what is it to have all the vials of wrath poured out upon thee through all eternity, when there shall be nothing to divert, mitigate, or allay it! Here, below, men have somewhat to abate their terrors, some hopes of mercy, at least a possibility; but there, there is none. O Lord, who knoweth the power of thy wrath? O let me not carry this guilt out of the world with me, to sustain those everlasting flames! Let me give no sleep to mine eyes, nor slumber to mine eyelids till I feel the comfort and healing of that 'blood of sprinkling" which alone speaketh peace!" (Flavel).

H. S.

THE FUTURE RETRIBUTION:

A Sermon,

BY THE REV. WILLIAM STEVENSON,

Late Curate of Drumcondra, Dublin.

HEBREWS xi. 6.

"Without faith it is impossible to please him."

IT is the exclusive advantage of revelation (as distinguished from the conclusions of natural theology and even from every system of human device) that it announces, without falter or hesitancy, the depth and intimacy of that connexion which subsists between the holiness of earth and the glory of heaven. The gospel suspends the eternal destinies of man on the character of his earthly life. As he becomes here, so must he continue mainly for ever.

Belief in a world of *retribution* is, undoubtedly, the foundation of all religion. That the present life is not the whole of man's existence, that his soul will survive the dissolution of his body is, indeed, a most profound and impressive truth—a truth clearly revealed in the New Testament, and, as many deep thinkers are prone to believe, intimated by the natural reason. The conviction, however, of a future state, no matter how secure may be the grounds on which it rests, is, apart from other considerations, wholly inadequate either to originate or to maintain religion. For, though religion implies a future life, it is not necessarily implied by *it*. An existence after death is compatible with the creed of the atheist. For, if the world came into being independently of God, that is, has existed from all eternity, no reason can possibly be assigned why it should ever cease to exist. Obviously, then, some new element must be taken into calculation before belief in a future life can be brought to bear on and influence the present. The bare knowledge, however certain, of a life to come could awaken at best only a speculative interest. That death is the transition stage to a new form of existence—were man ever so fully assured of this, but assured of nothing more, his maxim might well be that of the Epicurean of old, "Let us eat and drink, for to-morrow we die."

You see now, brethren, those at least among you who have accompanied me in the spirit of these remarks are in a position to see, why it is that with such a train of observation I have introduced my commentary on the text. In this passage the apostle

pronounces "faith" to be the inevitable condition of God's favour, enforcing his statement by the reason that belief in the existence of God and in his character as a righteous governor is the very essence of that life which becomes a creature endowed with moral faculties and religious affections. "Without faith it is impossible to please God; for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." Religion, in any valid sense of the word, involves, our inspired instructor would intimate, certain knowledge not merely of an existence protracted beyond the grave, but of the being and attributes of God: it assumes that there is a Being who, though invisible, is around and within us, and on whose will the whole universe, physical and moral, is suspended for its life and blessedness. This, according to St. Paul, is the subject which is fitted to occupy the believing faculty of man, and, invigorating his intellect and purifying his affections, to qualify him in time for the avocations of eternity.

St. Paul, in the chapter from which our text is taken, is engaged in illustrating that great principle of salvation which the sacred writers are accustomed to designate by the term faith, and which he defines to be the "substance of things hoped for, the evidence of things not seen;" a state, that is to say, in which the soul is cognizant of the presence of the invisible God, and in contact with the "powers of the world to come," those bright and holy realities which the regenerate senses are promised directly to apprehend, and the vision of which the clouds and vapours of earth interrupt for a season. Faith, he tells us, so far from being limited to the present dispensation is exemplified all through the history of the church. It formed the sustaining and animating principle of the spiritual life in every age. All who have ever "lived to" God, lived by means of this divine grace. The stage of piety attained will, of course, correspond with the place which the individual occupies in the scale of divine dispensation. The Christian revelation, since it presents to the human heart a grander and more attractive object than was vouchsafed the Israelites under their theocratic government, demands a characteristic maturity of religious excellence. To us it is given to behold "the glory of God in the face of Jesus Christ," to recognize in the incarnate Son all that the human intellect can apprehend or the human heart desire; and from us accordingly more is expected than from those to whom that vision was only prospective. But the state is still for each substantially the same, though the field of view be amplified in the latter case. That act, then, of our intellectual and moral nature, in whatever terms you describe it, which concentres the whole body of the religious affections on God (and this is possible, of course, only so far as he has revealed his character in his works and word), this combination, I repeat, of light and love, of intelligence and affection (which from its nature admits of degrees varying from the feebleness of spiritual twilight to the maturity of moral perfection), this state of soul in relation to God, in relation eminently to the Lord Jesus Christ, the "brightness of his glory and the express image of his person," the inspired writers express indifferently by the phrases "faith in God," "faith in Christ," "faith in his name."

These remarks on the nature of that grace which connects us in this temporal and sensible sphere with the world of eternity and God, will not be deemed irrelevant or superfluous by any who are aware of the obscurity and misconception which prevail among even true believers on this important subject. There are those who describe faith so as to neutralize its efficacy as a principle of religious action; while others, passing to the opposite extreme, would discard religious knowledge altogether. Now, if we consult the scriptures we shall find that the Christian life consists in a course of action springing from and regulated by certain revealed principles of action, based on motive which is itself based on knowledge. The earliest stages of piety may arise from and be maintained by impulses and instincts; but, under gospel teaching, these are designed to give place to certain truths which supersede them. In a word, the gospel demands an intelligent obedience. It has been sometimes alleged against the utility of forming clear and distinct conceptions of the work of God in the soul that, since personal holiness is what is really required, if this exist, mere speculative correctness in our views of doctrine is but a matter of subordinate importance. A man who knows nothing about the theory of light and vision may be far more exquisitely sensitive to the beauties of the landscape than the philosopher or the physiologist. And myriads doubtless pass from earth to heaven who have never spent an hour in considering the grounds of their belief or the nature of those processes by which the Spirit of God purifies a lost and ruined soul for the society of angels. God may, indeed, compensate our ignorance, when and so far as it is unavoidable, by some mysterious and extraordinary communication; but, where natural

faculties exist for the acquisition of knowledge, we have no reason to expect he will by any special revelation supersede the exercise of them.

The most cursory reader of the New Testament is aware that the eternal interest of man is suspended by the Author of Christianity and his apostles on the realization of a single condition. It is the perpetual and uniform teaching of the gospel that its blessings are appropriated and made personal by faith alone. Through the instrumentality of this principle, or grace, or act, the subject of divine mercy is said to inherit the promises of revelation.

All the views of Christian faith which have ever been maintained may be distributed among great classes. There are those who resolve it into a pure speculative belief in the truth of the gospel narrative; others, from a dread of the immoral tendency of such an opinion, use the word as including obedience—a view which has no scriptural support, faith and holiness being always represented as distinct though connected; a third class of teachers tell us that the term denotes an act for which a specific faculty is provided by the Holy Spirit, and to which, accordingly, no natural mind is at all competent. Of these three views the first is that held by the advocates of the Roman church; the second has been maintained by many patrons of Anglican theology; the last belongs to that system termed mysticism, which resolves all religion into feeling, and regards divine truth as self-witnessing. All these views we cannot help regarding as isolated or partial. No candid interpreter of scripture can fail to see that the genuine grace, so far from excluding, in some sense involves them all. The man, who feels, however vaguely or obscurely, that he is dependent on God, will submit his will and reason to the suggestions and guidance of a Supreme Being, while knowing the responsibility which attaches to the possession of such faculties he will scruple to relax them for a moment in searching after and appreciating the truths of religion.

I now turn from the question which respects the nature and dignity of gospel faith to a consideration of the object of this exalted principle. We have assumed in our previous remarks a knowledge of God, and as involved in such knowledge a recognition of his character. Now what is the highest conception which we can frame of the divine Being? God, we reply, is, according to revelation, the impersonation of absolute goodness, justice, and holiness. We are *conscious of certain moral* excellences in our own finite nature: some mental law, of which we can give no account, compels us to refer these to a Being immeasurably beyond us: these perfections of which we are conscious in ourselves we strive to magnify to infinity, and, uniting them in a single supreme intelligence, assign to him the adorable name of GOD. The idea of God, then, is that of a Being superior to all created natures, and who is humanly represented, when all the faculties and feelings of man are harmoniously exercised upon him as their object. A moral and spiritual nature must obviously, as coming originally from God, present the most appropriate and correct image of his perfections. What is the whole universe, with its innumerable and diversified objects and mazes, but a copy to sensitive and reflective agents of the absolute cause to which their origination is due? Now it may, without risk of contradiction, be asserted that the only knowledge of God which can be available for the moral restoration of man is that which his word conveys. I repeat it, the scriptures of God enable us to frame a conception of him which surpasses, in clearness, in completeness, and in certainty, the noblest and happiest essays of uninspired reason. God, it may be allowed, has deposited in our reason a testimonial of his existence. "The heavens declare his glory:" "The invisible things of him are clearly seen, being understood by the things that are made:" the human conscience in unfettered action reflects the law of God. One competent to decipher the characters inscribed on the worlds of matter and spirit may there read of infinite holiness, justice, and goodness as the power which directs their revolutions. But what state of the faculties do such deductions as these suppose? and after they have been made what is their amount? Is the average mind competent to them? Do they not presume a degree of mental cultivation impossible of attainment to the generality? And, then, when the mind has gained this knowledge, how much is there in the world around which seems to ignore it!—a Supreme Being on the one hand, a world created by him yet abounding with imperfection; holiness, manifest indeed, but a holiness eclipsed by evil; infinite justice, yet virtue often depressed or discountenanced, and vice triumphant; absolute goodness, and yet a world which love prompted to create, qualified by sickness, pain, and death. Whither, then, shall the advocate of natural reason take refuge in the midst of such perplexity? What artifice shall avail to reconcile this disparity? How can God be absolutely perfect if the

world he made abounds with evil? Now, though I do not undertake to say that reason, if its intimations were attended to, could not pronounce the absolute excellence of God; yet I am fully persuaded that no man, by the unaided exercise of his faculties, was ever able to arrive at this conclusion, much less present in words to others the course of thought he pursued. Certain knowledge of the unmingled excellence of the divine nature we may derive from the bible, and can derive, I would venture to say, from no other source.

Such, then, being the character of God and his relation to the world, that the virtuous and holy may anticipate some visible attestation of his favour under the form of recompence is a natural and, we deem, an easy inference. Those who believe that God exists (understanding by the name not merely a superior Being, but the Supreme) must, as implied in this truth, believe also that he is "a rewarder of them that diligently seek him." An absolutely-holy Being must, from the necessity involved in his character, design for his moral and intelligent creatures (of whom alone virtue can be attributed) an assimilation to himself. A course of earnest and persevering goodness may, as a reflex (faint no doubt, but real) of the divine life, calculate on adequate inevitable reward. For what is holiness but the imitation of God—resemblance to a Being who is himself the source of all goodness? and this, flowing as it must from a conviction of the essential goodness of the Deity, and therefore the ultimate triumph of virtue over opposing corruption, may be said implicitly to contain the rudiments of eternal happiness. Where the character of God is clearly recognized, and the obligation to obedience arising from our moral relation to him correspondently felt, there genuine "faith" in the revealed character of Jehovah exists, and not except there.

It has been objected to the gospel, as an instrument of moral restoration, that it stimulates man to a course of active virtue by the prospect of eternal reward. But, surely, those who urge such an objection know not what they mean. That our restoration to divine favour is gratuitous—in other words, that a sinful creature can never *deserve* pardon—is indeed the explicit and reiterated affirmation of scripture; and we can, in some degree, understand why it should be so. But that a course of action, which is the product of principles which recognize God as the origin of all excellence and the legitimate object of all worship, should not exclude such attestations of his approval as may be termed reward, is evident on the most cursory inspection of scripture itself. Our Lord himself declares "eternal life" to be the promised recompence of those who have "done good." His apostle asserts that "in the day of his power"—the last day, as we emphatically call it—God shall "render glory, honour, and immortality" to them that "work good;" and, again, that God shall "reward every man according to his works." The "reward" of the gospel is retributive in its relation to virtue. The language of inspiration is framed on the supposition of a substantial identity of the moral states on this side and beyond the grave. Holiness shall be manifested hereafter in happiness—vice in misery. The "life that is to come" shall be for the holy and profane respectively; but new developments, grander aspects, and more awful anterior and lower stages of moral existence; the former being the dawn of a happiness that is yet, ascending in growing holiness, to culminate in noontide glory; the latter the initial but voluntarily-determined stage of a misery whose midnight (yet to come) no human faculty can perceive or penetrate. "The wicked worketh a deceitful work; but to him that soweth righteousness shall be a sure reward. As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death."

My brethren, if this account of the dependence of our future condition on our present be just—that is, if it be scriptural, as I have endeavoured to evince—shall we, knowing from reason and revelation (which is the outcoming of the divine, and in consequence the reality shadowed forth, however dimly, on the human reason) the magnitude and importance of the results connected inherently and necessarily with the character of our earthly life, hesitate to dedicate it to its legitimate aim? The toleration even for one moment of a world of guilt and pain can be explained on one, and only one, supposition—that, under the control of God, evil, disastrous as its consequences often are, and perilous as they always must be, is an element in moral discipline, the minister (though a reluctant one) of good, to all who, espousing his truth, labour to vindicate the cause of God. Our business in this life is to qualify for the next. This is a truth which no sophistry should ever tempt us to obscure or dilute. It is the universal teaching of the New Testament. The final cause of pardon is sanctification. Were the heart hopelessly alienated from God, the tender of forgive- would be a solemn mockery. Christ came to visit us in great humility that he might become not only a sacrifice for sin, but also an ensample of godly life. The incar-

nate Son "died" that his humble and repentant followers might "live." We are "justified by his death" only that we may be "saved by his life." God grant to all of us, in this scene of time and trial, that measure of grace which shall enable us, rightly using and improving our privileges, to present images of him whose life of spotless purity is the pledge and type of human perfection, that, re-constructing our poor nature on this high model, and assimilated through progressive sanctification to our guiltless Redeemer, we may not fail, "when he shall appear," to recognize in his divine lineaments those of an immortal friend, the Author to his faithful people of pardon, purification, and glory!

ILLUSTRATIONS OF HOLY SCRIPTURE.

No. XLIX.

"Bless'd book, 'tis thine to save from black despair,
To speak free pardon to the guilty soul:
Thy balm can make the wounded spirit whole,
And in the bliss of saints impart a share.

O'er life's wild waves sustain me by thy power,
And let thy precious promises control
The storms of unbelief that toss my soul*,
Charming to welcome rest pain's tedious hour.

Reposing on thy page I fear no ill:
Me doth my God with thy sweet music cheer;
While through the veil thou showest Jesus near,
In life and death my joy and glory still."

G. E. Smith.

Oneness of holy Scripture.—That wonderful book which we call the bible is not a mere miscellany, not an accumulation of pamphlets by various authors promiscuously bound together. A tree has many branches, but it is one tree: the bible is like that tree. A man has many members, but the man is an organic whole: the bible, like that man, is an organism composed of many members. As branches and leaves spring from the root of the tree, as all the human race are but a manifold development of Adam, so all the later books spring out of Genesis. As the oak is in the acorn, and as "the child is father of the man," so is there in Genesis the germ of all that was written after, by holy men of old, moved by the Holy Ghost. Genesis is clearly the alpha and the Revelation as surely the omega of the bible. From the time described in the opening of Genesis, when "the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters," the bible leads us onward through the creation and the fall and the redemption of man to "a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea." The primeval darkness described in Genesis passes away, and the true light shineth; for, says the Revelation, "there shall be no night there." Instead of an earth without form and void, there is a heavenly city, of whose measure and materials and foundations and gates and walls the Builder and Maker is God. The tree of life in the midst of the garden is the earthly shadow of the tree of life in the midst of the paradise of God. The river which went out of Eden to water the garden foreshadows the pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In Genesis the serpent enters Eden, and deceives the woman, and defiles the fountain of human life: in the Revelation the great dragon, that old serpent, called the devil and Satan, which deceiveth the whole world, is cast out into the earth, and the accuser is overcome by the blood of the Lamb. In Genesis it is promised that the seed of the woman shall bruise the serpent's head: in the Revelation the great red dragon stands before the woman was ready to be delivered, to devour her child as soon as it was born; and the man-child was caught up to God, and to his throne. In Genesis the first human pair, because of disobedience, are driven out of the garden, which is barred to them by cherubim and a flaming sword, which turned every way, to keep the way of the tree of life: the Revelation closes with, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." In Genesis man learns, through sin, that he is naked: in the Revelation he is clothed in fine linen, clean and white, which is the righteousness of the saints.

Edom: its Hatred of Israel.—"It seems likely, from Amos i. 6, 9, that Edom's perpetual hatred (Ezek. xxxv. 5) of Israel was notorious, since it was into their power Philistia and Tyre delivered the children of Israel. But their revengeful spirit (Ezek. xxv. 12) reached a terrible climax when they rejoiced at the 'desolation' of Judah by Nebuchadnezzar (Ezek. xxxv. 15). It is here that around the name of Edom the darkest shadows gather. Their envy (Ezek. xxv. 3, 11), blasphemies (ver. 12), fierceness (Jer. xlix. 66), pride (Obad. 3), violence, and corrupting their compassions (Amos i. 11, and margin); their being hirelings to the king of Babylon to carry Israel away (Obad. 11), their appointing Judah for a possession (Ezek. xxxvi. 5), their laying hands on their substance (Obad. 13), their staying in the causeway to cut off the escaped of Jacob (ver. 14), their being amongst those who drank out of the sacred vessels, probably when the king of Babylon desecrated them (ver. 16; 2 Chron. vi. 10; Jer. lii. 19; Dan. v. 1-3), and their debauch on the holy mountain—all these details of the crowning act of Edom's sin are noticed by the prophets, not without laying emphasis on their brotherhood. 'Remember, O Lord,' says the psalmist, 'the children of Edom, who said, Raze it, raze it, even to the foundation thereof' (Psal. cxxxvii. 7). It was no marvel, therefore, that they were the first mentioned of those nations to whom yokes were to be sent by Jeremiah as a symbolism of their captivity by the king of Babylon (Jer. xxvii. 3), and that Jehovah should swear by himself that Bozrah should become a desolation, a reproach, a waste,

* *Heb. vi. 12-20.*

a curse (xlix. 13), that no man should abide there (ver. 18). Accordingly, soon after this captivity, the last prophet of the Old Testament informs us of the desolation as a fact already accomplished and known. Recording Jehovah's own words, he says, 'I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness' (Mal. i. 2-4). And from Strabo downwards the writers of profane history have corroborated the prophet's statement. Judas Maccabæus afterwards subdued the Edomites. But their old enmity revived in the person of Herod, in his diabolical massacre of the Jewish 'innocents,' in attempting the destruction of the infant Saviour. St. Paul, too, suffered persecution under the Idumæan Aretas (2 Cor. xi. 32); and, when the Roman army pillaged the temple, the Edomites murdered its guards. Considering how Mohammedanism took its rise in the heart of Idumæa, and how the successors of the false prophet are in possession of the holy city, we must feel that the history which we have been reviewing plainly shows that their whole policy was well anticipated in the words, 'by thy sword shalt thou live' (Gen. xxvii. 40), and that no nation could have been singled out to typify the enemies of Christ and his people with more propriety than Edom" (Parnell).

Moses.—"The Spirit of Christ dwelt in him. Look at Moses' monument. When a great man dies, there is a grand monument erected to him, with a long inscription on it. Moses had nothing of this: where is his monument? In the bible; and the inscription is short—'Moses, the servant of the Lord' (Deut. xxxiv. 5; Josh. i. 1, 2; Numb. xii. 7, 8). What an honourable title! It is one given to Christ himself (Isai. xlii. 1). We read in the bible of many who served God; but Moses is distinguished above all as God's servant. Why? Because of his devotion (1st) to the glory of God. We never find him seeking his own glory: after the escape from Pharaoh, after the rout of Amalek, he gives the glory to God (Exod. xv. 1, xvii. 15). He did not seek to keep the first place as God's prophet (Numb. xi. 29: see lesson on 'Moses and his Helpers'). And remember what courage his devotion gave him (see lesson on 'Golden Calf'). (2nd) To the welfare of Israel. Remember his intercession for the people, his forgetfulness of self (Exod. xxxii. 10; Numb. xiv. 12). This was the spirit of Christ—John viii. 50" ("Church Sunday-school Magazine").

The Tomb of Rachel.—Mr. James Brooks, in a letter from the Holy Land, says: "Upon my return to Bethlehem, I rode to the tomb of Rachel, a small building with a whitened dome, and having within it a high oblong monument, built of brick and stuccoed over. This spot is wild and solitary; and not a tree spreads its shadow where rests the beautiful mother of Israel. Christian, Jew, and Moslem all agree this is just the spot where Rachel was buried, and all unite in honouring it. The Turks are anxious that their ashes may rest near hers; and hence their bodies have been strewn under tombs all around the tomb of Rachel. The sweet domestic virtues of the wife have won their love and admiration, as the tomb of Absalom, near the brook of Kedron their detestation. Upon the latter they throw a stone to mark their horror of the disobedient son, while around the former they wish, when they die, their bodies may be interred. Nor is this wonderful. The wife worth fourteen years' service as shepherd must have been a wife worth having. The whole life of Rachel is, indeed, one of the most touching in biblical history. The sweet shepherdess has left her mark upon the memory of men as well as her tomb. The tribute to her is a tribute to a good wife; and infidel, Jew, and Christian all combine to pay it. The great women of the earth, the Zenobias and Cleopatras, have died, been buried, and their very places of burial have been forgotten: to this day stands ever the grave of Rachel, not the pillar Jacob set up, but a modern monument in its place, around which pilgrims from every land under the sun gather in respect and reverence for the faithful wife and good mother of Israel."

The Cedar of Lebanon.—We must not overlook entirely, in our cursory survey of the subject, the tablets of cedar mentioned by Vitruvius. These consisted of wax tabulæ, that were written upon with a stylus, and which were furnished with timber backs and raised mouldings on the front edge, composed either of citron or of cedar. The word tablets used by the prophet Isaiah (iii. 22) signifies perfume-boxes. In Hebrew it is literally "Houses of the soul or breath." Many eastern women still wear an ornament composed of cedar, resembling a house or temple, containing a small image, obviously a symbol at once of purity and of devotion. ..... There are other woods, such as Spanish mahogany and walnut, which are more beautiful in their colour. There are some, too, such as rose-wood and sandal-wood, which are possessed of a stronger fragrance and a more agreeable perfume. But no other tree carries back our associations to the time when Solomon, in all his glory, ruled the destinies of Israel; and no other was thought fit to be applied to the sacred purposes of the temple altar and the covering of the cherubim. Cedar timber, thus so lavishly used by David and Solomon in their buildings, was also, we read, used in the second temple rebuilt under Zerubbabel. The timber employed was cedar from Lebanon. Cedar is also said by Josephus to have been used by Herod in constructing the roof of his temple. And the roof of the rotunda of the church of the holy sepulchre at Jerusalem is said to have been of cedar, and that of the church of the Virgin at Bethlehem to have been of cedar or cypress. Nor was the use of this famous tree always confined to the purposes of house-building: it was sometimes employed, we are told, even in ship-building. The prophet Ezekiel tells us (xxvii. 5), in that valuable historical account of the ancient Phœnician commerce—then at the period of its greatest prosperity (B.C. 600)—that the Tyrian ship-builders constructed their ship-boards of the fir trees of Senir, and their masts of the cedars of Lebanon. It should always be remembered, however, in speaking of the cedars of Lebanon used in building by the ancient Jews (particularly when beams, pillars, or ceiling boards are

mentioned) that it is extremely probable the wood of more than one tree was employed. The generic name, indeed, of the tree was used. But under that name *(Pinus cedrus)* were also (as Dr. Boyle has shown) comprehended the *Cedrus deodora*, the yew *(Taxus Baccata ?)*, and the Scotch pine *(Pinus sylvestris)*. The latter tree might have furnished the material of the ships' masts mentioned by Ezekiel, which recent commentators consider was the case.

THANKSGIVING FOR FOOD.—"Every furrow in our fields is loaded with evidence of a divine power; and not 'five thousand' only, but millions of millions, to whom God gives meat in due season, are sustained by Omnipotence, and not one of them ever feeds at less expense than that of wonder, nay, of an infinite train of wonders. ... But the creatures are his, and therefore to be received with thanksgiving: this our Saviour performed with great seriousness and zeal, thus teaching us, when 'looking up to heaven,' that 'the eyes of all' ought, in the most literal sense, 'to wait' upon that Lord 'who gives them their meat in due season.' ... A secret sense of God's goodness is by no means enough. Men should make solemn and outward expressions of it, when they receive his creatures for their support; a service and homage not only due to him, but profitable to themselves" (Dean Stanhope).

THE SKIN BIBLE.—"Written between 1,400 and 400 years before the birth of Christ (Exod. xxiv. 4). Its writers: Moses, Samuel, and the Prophets. Its materials: Skins of clean beasts, parchments, &c. Its shape: A roll (Jer. xxxvi. 4, &c.; Psal. xl. 7). Its language: Hebrew, Chaldee. Its loss and discovery under the money (2 Kings xxii. 8-11). Its wrong: Cut in pieces, and the pieces burned; but the Lord renewed what was burned and punished the destroyer (see Psal. xii. 6, 7; Jer. xxxvi. 22, 32). Its truth and preciousness magnified by the fulfilment of its words (Acts iii. 18; Josh. xxiii. 14). Its translation into Greek, called the Septuagint, or 'writing of 70,' begun about 277 B.C. The third and most excellent manner in which the word of God was revealed and written, was in a bodily form, which we therefore call 'The incarnate bible, or the Word made flesh,' A.D. 1 (John i. 14). Its author: The Holy Spirit (Luke i. 35). Its subject: Salvation (Luke ii. 30). Its publication: In a manger (Luke ii. 10-12); on a cross (Heb. i. 2, 3); by piety (Gal. ii. 20); by preaching (Acts iv. 10-12); in glory (Rev. vii. 9, 10). Its lettering: I.N.R.I. (John xix. 19). This book was lettered in Hebrew, Greek, and Latin. In Hebrew for the Jews, because Christ was King of all believers; in Greek for the philosophers, because Christ was King of all wisdom; and in Latin for the Romans, because Christ was King of all power. Its binding: Linen dyed in blood (Rev. xix. 11-13). Inspired books relating to its history and famous victories over death and hell, began with St. Matthew's gospel, A.D. 40, and were finished by the Revelation of St. John A.D. 96" (G. E. Smith).

H. S.

WOMEN OF SCRIPTURE*.

BY THE VEN. H. MACKENZIE, M.A.,

Archdeacon of Nottingham, and Sub-dean of Lincoln.

No. V.

MIRIAM, THE SISTER OF MOSES.

IN considering the history of Miriam we may say a word about her mother: not that the history of Jochebed is prominent in the bible, for her name is mentioned only twice (Exod. vi. 20; Numb. xxvi. 59), but because the first time we see her brought definitely under our notice it is in an unusually-striking position—a position in which every mother must sympathize. The people of Israel were at this time living in a strange land—the land of Egypt—and the king of this country had become alarmed at the rapid increase of these people: he therefore gave orders that every male child should be killed as soon as it was born. Fancy the sorrow, the misery of the Hebrew mothers! Well, one of them let her maternal love overcome her fear of the tyrant-king, and for three months she hid her precious child from the eyes of his agents: this mother was Jochebed, the mother of Moses; and how do we first see her? She is hidden behind the tall rushes that spring up in rank luxuriance by the banks of the Nile, watching her beautiful baby-boy of three months old who is exposed in a wattled cradle of rushes close by the river's bank. We may believe she has placed it at that spot on purpose, because she knows it to be a favourite bathing-place of the daughter of Pharaoh, king of Egypt. Certainly, while the child is there, the princess comes down, and has her interest arrested by the beauty and by the tears of the infant. As certainly, just at the time the princess is thinking what she can do with the child, his sister (Miriam) comes forward and suggests that she shall go and seek a nurse for it; and, when the princess agrees to this, she goes and calls Jochebed, the mother of both of them, who is no great distance from them, and is probably secretly watching them all the time. So it comes to pass that the mother nurses her own child, and is spared not only to see it preserved from Pharaoh's cruel edict, that would have destroyed all the male children of the Jews, but to know that it will be royally provided for.

Now as this is all that scripture teaches about Jochebed, except her name and her relationship to her husband [the words translated "father's sister" (Exod. vi. 20) have also been considered to mean "uncle's daughter," in which case she would have been his cousin], we may pass at once to the history of Miriam, the sister of Moses.

The name Miriam has more than one meaning: it may mean only "exalted" or "honourable," but more probably means "mistress of the sea" or waters—a name that may have been given her because she, as a girl, did not come

* Written to be read by a female teacher at mothers' meetings.

under the cruel edict of Pharaoh that all male children were to be "cast into the river" (Exod. i. 22). She was probably very young when set to watch her infant-brother in his ark of bulrushes; for children grow much more rapidly to maturity in the hot climate of Egypt than with us in England; but, young as she was, she was an instrument in God's hand in preserving that life of Moses which was afterwards to prove of so great importance in the history of Israel (Exod. ii. 4-10).

The next scene of scripture in which Miriam appears is in Exod. xv., which tells us how the people of Israel passed dryshod over the Red Sea, and so escaped from their enemies (the Egyptians) who, under another Pharaoh, were pursuing them, and who were all drowned in that very sea which God had just before dried up to allow his own people to cross in safety. After this passage Moses sang a song of praise; when it appears that Miriam, the sister of Moses (called here the sister of Aaron, as Moses was the youngest of the three), excelling in music and song, took a tambourine in her hand, and, with the women in chorus following her lead, responded to the chorus of men in their joyous psalm of praise to God. And here we see her acting the part of a patriot, a lover of her country, as well as of a prophetess, and consecrating her musical gifts to the service of her country and her God.

And thus far all that we know of Miriam is in her favour. She has appeared as the dutiful daughter; the affectionate sister; the gifted, the patriotic, and the devout minstrel. There is nothing to be seen in her but that which demands our admiration. But when we read in the book of Numbers (xii. *passim*) of her next public acts we are awakened to the fact that all is not gold that glitters, and that noble characters have sometimes a blemish that clouds their good name. The scriptures tell us that Miriam and Aaron were jealous of the wife of Moses. He had married Zipporah, called an Ethiopian or Cushite woman (whose people, *i. e.*, the Midianites, inhabited a territory originally possessed by the descendants of Cush); and it is possible also that there was another ground of jealousy—that they did not like to see their younger brother carrying away all the public honours, and so leaving them in a comparatively-inferior position. Be this as it may, their opposition grew to such a head that God himself interposed (xii. 4) to correct the evil, and punished the wilfulness and rebellion of Miriam with a visitation of leprosy. At the intercession of Moses her sin was forgiven and her leprosy healed, after a brief excommunication or turning out from the camp; and, during the seven days that this separation lasted, the respect was paid to her of a continued halt of the march on which the Israelites were engaged. The 14th verse of chapter xii. seems so obscure in our version that perhaps we shall understand it better if we quote the paraphrase that has been published by a learned and devout commentator on the scriptures: "Moses cried unto Jehovah, 'Heal her now, O God, I beseech thee.' 'If she had provoked her parent,' is the reply, 'to such a degree as not only to express towards her, in the manner orientals still express disgust and anger, by spitting in her presence, but to affix the mark of his anger to her very person, and her heavenly Father hath branded her with an analogous sign of his wrath, shall she suffer less humiliation than custom requires in the former case? Let her be shut out from the camp seven days; and after that she shall recover.'"

That Miriam was afterwards restored not only to the affection and confidence of her brother, but to the favour of God, we may fairly infer from the subsequent record of her name by the prophet Micah (vi. 4), where, in the power of the Spirit, he refers to her as a worthy and unrebuked companion of her illustrious brothers, Moses and Aaron, whom God sent forth as leaders of his people Israel. We hear nothing more of her in the course of history, beyond what has been already recited, until her death and burial are recorded as taking place in Kadesh (Numb. xx. 1)—now Ain-el-Weibeh—when the people of Israel were abiding there for the second time, in the first month of the fortieth year after they came out of Egypt.

The peculiarity in Miriam's history is that she is the first unmarried woman who is recorded as acting an important part in history. The name of the virgin Miriam is the same as that of the virgin Mary; and, though the history of the former is not—as that of no other maid or woman is—so important as that of the latter, yet the influence she exercised upon the life of Moses, the type of Christ, is such as to recall to our memories the part fulfilled by Mary, the mother of Jesus, especially in the fact of their both failing in confidence of the perfectness of the divine mission of those whom both ought to have trusted and obeyed (Numb. xii. 1 and Mark iii. 21-31).

The lessons are clearly the joint-lesson of warning and of example. While we must carefully shun that jealousy of disposition which appears to have been her chief blemish, we cannot but admire the example she has left us of an intelligent and affectionate daughter, a loving and zealous sister, an active and devoted patriot, and a devout and forward servant of God—an example, too, that a single woman may glorify God and serve her fellow-creatures as well as a married woman can, and perhaps better; for she has not so many cares to draw her thoughts to earth, so many ties to bind her to earth: her time is more at her own disposal; and she can often help a neighbour in sickness or trouble, when a married woman, with all willingness to do so, has other duties that interfere with her will. Let us, then, not encourage the spirit, so common, of looking down on unmarried women, and let us lead those young girls over whom we have influence to think that there are duties for single women as well as for married ones, and remind them that St. Paul tells us that the unmarried can better devote themselves to God than those who have a husband (1 Cor. vii. 34). May, then, our services be as ready and our faults as few, our devotions as acceptable and our sins as readily forgiven, as those which are recorded in holy writ of Miriam, the sister of Moses!

THE PASSAGE FROM ENGLAND TO IRELAND SIXTY YEARS AGO.

In "An Englishman's Descriptive Account of Dublin," &c., by Nathaniel Jefferys, published in London in the year 1810, with a description of the bay of Dublin and the light-house, there are the following particulars relative to the arrival of passengers from England at Ringsend: "The Pigeon-house, which is situated on this [the south] wall, is about three miles from Dublin, and one from the light-house, [and] is the customary landing-place of the passengers from the packets, which never go higher up the river, but remain in the large bason provided for their reception, as well as that of other vessels of a similar description. This bason is of an oblong form, nine hundred feet in length, and four hundred and fifty in breadth. The breadth of the pier at this place is two hundred and fifty feet, on which are erected a magazine, arsenal, and custom-house. It is a place of great strength, being surrounded with heavy cannon, which command the bay in various directions; and a guard is regularly mounted there. ..... Upon the arrival of the packets at the Pigeon-house, the passengers are conducted to the custom-house; and it would be great injustice not to acknowledge that the manner in which the examination of luggage is done (by giving as little trouble as possible to persons frequently fatigued by a tedious passage and sea-sickness) is very gratifying to strangers. As soon, however, as this ceremony is over, one of a less accommodating description takes places, which is the mode of conveying the passengers to Dublin in the long coach. This carriage is upon the plan of those elegant vehicles upon low wheels which are used on the road between Hyde-park-corner and Hammersmith, in the neighbourhood of London, and from the state of its repair and external appearance it bears every mark of having retired on the superannuated list from that active duty previous to its being employed upon its present service. This coach is generally very crowded, from the anxiety of the passengers to proceed to Dublin; and from the manner in which some of the company may easily be supposed to have been passing their time on board the packet—from the effect of sea-sickness, with effluvia arising from twelve or fourteen persons so circumstanced, crammed together in a very small space, like the inmates of Noah's ark, the clean and the unclean—is not of that description which can at all entitle the long coach to be considered as a bed of roses. Three shillings for each passenger is the price of conveyance, and this is exacted beforehand—a mode of settling accounts, which is frequently the cause of great dissatisfaction, and which most certainly does not so much tend to confirm, in the mind of a stranger, the wide-spread reports of the hospitable character of the country he is just entering, as it does to realize the truth of an old saying: 'Though Brag is a good dog, Holdfast is a better.' The inconveniences of this ride are, however, but of short duration; for in about half-an-hour the passengers are released from this earthly purgatory by their arrival in Dublin." ABHBA.

The Cabinet.

The Rest of the Sabbath.—This is the love brightest, day in all the week to a spiritual mind. rest refreshes the soul in God that finds nothing but moil in the creature. Should not this day be welcon the soul, that sets it free to mind its own business; w has other days to attend to the business of its servant body? And these are a certain pledge to it of tha pected freedom, when it shall enter on an eternal sabb and rest in him for ever who is the only rest of the s —*Abp. Leighton.*

Poetry.

STANZAS.

By Mrs. H. Venn Elliott.

O'er the rich and mellow dyes
Of the foliage fading,
O'er the grey and quiet skies,
Hill and valley shading,

Pensively a spirit broods,
Nature's pulses stilling,
Breaking through her solitudes,
Her recesses filling.

Like the faint and quiv'ring smiles
On the cheek of sadness,
Misty lights break out awhile
With uncertain gladness.

Like to eyes of farewell, all
The loved past recalling,
Fill'd with tears that do not fall,
But are nigh to falling.

Even thus doth nature gaze
On her children dying:
Not a murmur doth she raise,
Nor a breath of sighing,

Nor one long, low, dirge-like wail,
Through the valley swelling,
Sad with memory's farewell tale,
And of parting telling.

With a calm that is not gloom,
Softly, meekly, tender,
Doth she to the quiet tomb
Her progeny surrender.

Less like mourner o'er the dead,
Bow'd in silent weeping,
Than like mother o'er the bed
Of her infant sleeping.

Shall we not a wisdom learn
From her silent preaching,
And with eyes attent discern
What her looks are preaching?

See we not herein how faith
Leaves her lov'd ones sleeping?
Yielding them, ah! not to death,
But to heaven's own keeping.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

JANUARY 16, 1869.

MISSIONARY RECORDS.

No. CCLXXXII.

harge them that are rich in this world that they be not minded, nor trust in uncertain riches, but in the living who giveth us all things richly to enjoy, that they do that they be rich in good works, ready to distribute, g to communicate."—1 Tim. vi. 17, 18.

Missionary's Exemplar.—"No prophet was so intimate with his disciples as Jesus st with his. Line upon line, precept upon ept, were his lessons to their dulness. To them humility, he even girded himself a towel, and washed their feet like a slave; on their unbounded confidence: he called his friends, and not his servants, when were a little trained to appreciate his ins and his kingdom: he defended them took their part against the scribes and isees when they accused them. Some of he took with him into those deep recesses ought and feeling which other men keep to selves and God. But Jesus was singularly nunicative, communicative even of his . He affected no mysteries, and he prac none. Remember how he poured out his to God in their presence, in the night be his passion; how Peter and James and were within hearing of his awful cries in semane; so wonderfully did he carry out brotherhood, and, having loved his own, l them to the end. He kept back nothing them that was profitable, which they could ve, but was, from morning till night, al imparting something to them, which no r or gold could represent in value. Full of s as they were at first, ignorant and worldly, jealous of each other, and disputatious, it s to me that he clung to them more than clung to him, till he made them what they at last. And, considering the high spi l tone of his discourses, never drooping wing on any occasion, and therefore, one would have thought, apt to tire such novices, it was a strange and unearthly attachment, which bound them to him for three years without departure or check, till that last memorable night in which their love to him was never so high, and yet never so near its shame and its discomfiture. And thus, after the Lord had spent his life with men in teaching them truth and doing them good, and this towards his disciples with the most condescending familiarity, at the last he died man's death, as he had lived man's life. In all things, in fact, with one great exception, the exception of sin, he was made like unto his brethren; that is, in his brotherhood, he came as near to us as he could. And all through, from first to last, he evinced the true brotherly spirit. It was to raise us, to redeem us, to enlighten the eyes of our understanding, to make known to us our heavenly Father, to mould our character after his own lowly and lovely image, to give us power to become the sons of God, to give us faith in himself, and meanwhile, in a world of tribulation, peace, and a hope full of immortality, that he thus entered the human family as one of its number, as its second Adam; 'that, as in Adam all die, so in Christ should all be made alive:' this was the magnificent purpose of his incarnation; and he never lost sight of it for a moment, but, with untiring pains and the most disinterested generosity, he carried it out to the end: 'I have a baptism to be baptized with; and how I am straitened till it be accomplished!' For we may take those twelve poor illiterate men, whom he formed into glorious apostles, as a sample of the great things that we may all expect from him, if we will be his disciples, and make full proof of his brotherhood" (Sermon before the university of Cambridge, by the rev. Henry Venn Elliott).

Travancore.—"Never has there been a more interesting experiment made than the Church Missionary Society was induced by many friends to make, in the Lord's name, in Travancore. The experiment was, in short, to raise up into a

living and witnessing church the fallen and lifeless church of the Syrians. Lifeless, indeed, that church might have been called. The fountain of life was closed against the people by the word of God being in a language (the Syriac) not understood by the Malayalim-speaking people. The liturgical services of the church were mostly in the same language. No witness for Christ was borne before the heathen. The problem, therefore, which the missionaries, on arriving in Travancore in 1816, had to deal with was, how they might, with God's blessing on their efforts, impart spiritual life to the Syrian church, and so raise it. It was to try this experiment they were sent forth. And what an interesting experiment it was! If God should enable them to succeed, what a mighty lever for working India they would have prepared! But all experience shows that to raise into life a dead church is not an easy task. They translated the word of life into the language of the people. They were allowed to take, and they took, a systematic part in the education of the young priests intended for ordination in the Syrian church. They preached wherever they had an opportunity; but they asked no Syrian to abandon the communion of his church. They laboured in the education of the young. Twenty years were allowed for the testing of this experiment. At the end of that time it was perceived on all hands that the gravitation downwards of a fallen church was greater than had been at first thought of. A new method of proceeding was adopted. From 1838 to the present time the gospel has been preached to all alike, Syrians and heathens; and all have been exhorted to come out, and separate themselves from false communions, and join themselves with a pure scriptural communion. The blessing of God seems to have followed the new plan. Since 1838 twelve thousand persons of all classes have come out and joined the protestant church of England. Ten young men, who belonged to the Syrian communion, have abandoned it, and have been educated, trained, and admitted to the ministry of the church of England. One young man, a member of a brahmin family, all of whom became Christians a few years ago, is now also a promising native clergyman. The converts are from all classes, those from the Syrians and Chogans being the most numerous; the mountain-men and slaves helping considerably to swell the number. Thus, out of these various elements there is being one protestant-bible church formed in the land. The same thing that missionary work is doing everywhere throughout the world is going on here. It is drawing together into one brotherhood in Christ races and tribes once altogether separated; the uniting power being the cross of the Lord Jesus Christ. The brahmin party have been greatly incensed; and at one time it is certain that the missionaries could not have held their ground in the country had it not been for the influence of the British name. The work has steadily held on its way. May the Lord cause it to grow more and more, until it covers the land! What is to be expected from this native protestant church in Travancore and Cochin? *What is their distinct* Christian influence? Does the word of the Lord sound out from them to their Syrian and heathen neighbours? Could their pastors thank God for them, 'remembering their work of faith and labour of love and patience of hope in the Lord Jesus Christ'? Is there amongst them an anxiety to win souls to Christ? Are the distinctions of caste abolished, and are they of one mind in the Lord? We will only say that we know that there are native clergymen in Travancore who, by the grace of God, are behind none in their longing desire to save souls. We could enumerate many instances where the gospel has spread simply through the faith and love of the converts themselves. We think, on the whole, that the questions above asked can be answered in the affirmative with regard to the Travancore mission, as much as with regard to any mission with which we are acquainted. This native church has, we think, a strong claim on the prayers of the friends of missions, that the Holy Spirit might be poured upon it, that so its witness for Christ might become more and more decided, and that the converts to the faith might be more and more multiplied" ("Church Missionary Intelligence").

INDIA. — *Results of Missions.* — Facts and figures are better than opinions, and very much better than prejudices. The census returns for India give the number of native Christians connected with protestant churches at about 200,000—all the result of missionary effort. That is only one feature; for the census does not give the great number of children acquiring an education in missionary-schools, which are acknowledged to be far superior to the government schools. The census does not give the facts in regard to the moral influence which has gone out from the mission-schools; but it is so great that army officers cannot now, as in former times, have nautch girls to dance for them, except in those districts where there are no missionaries. The missionaries in India have had great obstacles in their way. The time was when there were no European women in India, and officers and soldiers, from Lord Clive down to the buglers of the regiments, had native mistresses. Englishmen were Christians in the estimation of Hindoos; they were beef-eaters; they drank strong drink, and a great deal of it. Beef-eating is an abomination to the worshippers of sacred bulls; and according to the Shasters hard drinkers will find it hard work in getting into paradise. Hindoo artists picture a Christian as an Englishman seated at a table, eating roast-beef and drinking brandy, with an arm round the waist of a nautch girl. The missionaries came upon the moral battle-field with idolatry, ignorance, degradation, hatred of the English name, and these false distorted notions of Christianity, on the part of the natives, against them; also the hostility of a large portion of the English army, rank and file, especially rank. But there were some godly men in the army. European women came, and the battle began, and this is the victory so far—in round numbers, 200,000 church-members.

THE NATIVE MINISTRY.—The names of twenty-one native candidates for holy orders were lately

submitted to the committee of the Church Missionary Society, together with biographical narratives of their spiritual labours, testimonies from missionaries who had specially examined the candidates, recommendations of missionaries with whom the candidates had laboured, opinions of missionary conferences, and recommendation of the corresponding committee; from which it appeared that the twenty-one candidates, of whom fifteen belonged to Tinnevelly, five to Travancore, and one to Ceylon, have been duly prepared for ordination. In sanctioning their presentation to the bishop as candidates for holy orders, the committee felt constrained to record their devout thankfulness for this advance in their South India missions.

MADURA.—*Superstition at Secundamalie.*—"On reaching the mountain, where the monthly festival was holding, and about six thousand heathen were gathered, we saw some religious mendicants clothed in fastastic rags, shaking their jangle of bells and soliciting alms, who were slowly making their way through the dense crowds that blocked up the narrow street directly in front of the temple. On a nearer approach we saw still others, who with one hand were supporting a staff, to the top of which was affixed a brass censer with burning coals, and upon this they were frequently throwing such incense as the various worshippers had to offer. The perfume wafted from these censers was very sweet; and in return we silently wafted toward heaven our prayer for these deluded worshippers, that they may yet be led to offer to the only-true God the far sweeter incense of grateful loving hearts. A noticeable feature of the scene near the temple was the profusion, variety, and really-tempting display of candy and other sweetmeats, while farther away was a most surprising amount of glass bracelets, of different patterns and colours. Literally, cart-loads were offered for sale in immense heaps by the road-side, while several heavily-laden carts stood by, filled with these frail but highly-prized ornaments. We did not leave until we had conversed with several groups, a little out of the throng and hubbub, of Christ and his salvation. ..... Having learned that several persons during the day had been performing prostrations or rolling around the mountain, according to the different vows they had previously made, and that similar scenes might probably be witnessed the next day, I ordered my pony by dawn, and rode around the base of the mountain. Before completing the circuit I came up with two separate parties, in each of which a man of about forty years of age was measuring his length around the mountain by successive prostrations. They were probably performing vows made, in time of sickness or trouble, to Supramanian, the presiding deity of Secundamalie; and, together with each prostration, two little boys in attendance chanted, in responses, the name of the deity. In these prostrations the mode of progress was as follows: Lying upon the ground with face downwards, the worshipper reaches his hands forward as far as possible, and describes with them, in the dust, segments of two circles; then, *rising, he plants his feet* on the marks thus made, and, prostrating himself again at full length, again, with outstretched hands, marks his extreme length in the dust. Thus he continues to do till, by a succession of similar prostrations, he has passed completely around the mountain, a distance of about two miles. Neither of the two I saw seemed to have the slightest suspicion that he was engaged in anything ridiculous. On the other hand, there was every appearance of self-complacency, especially in the carriage of the more robust of the two, as he, though behind the other at first, by more rapid movements quickly came up with and passed him. The latter, however, not to be outdone, managed to keep near his rival by taking a good long step in advance of his mark each time, before making his prostrations. Thus were the pride and deceit of their hearts evinced in the midst of what are considered their most holy acts. Alas for poor human nature, striving to atone for sin, or to cleanse itself, without knowledge of the one efficacious Sacrifice!" (Correspondence of the American Board of Missions).

CHINA.—*The Inland-Mission.*—The experiment now being made by the missionaries of this society is narrowly watched by evangelical Christians of various names. The questions asked are, What effect upon the millions of China is likely to be exerted by a number of Christian men and women who have gone to that land, without the collegiate education or mental training which many consider necessary, as a pre-requisite to the acquisition of a foreign tongue? and how can so large a body of missionaries be sustained in connexion with an organization of so simple and unpretending a character? The reports from the representatives of this society are consequently looked for and examined with some interest. We extract the following from our latest communications: "Towards the end of last month," says Mr. Berger, "the balance in my hands was reduced to about £97. I greatly desired to send £300 to Mr. Taylor, on the mission-account, fearing that he might be in need; whereupon we made our prayer unto God, were kept calm, and enabled to believe that he would help us in due time. On August 1st, over £220 was sent in; on the 13th, over £500; and in all, from the 1st to the 24th, over £950, as though our heavenly Father would say to us, 'If thou canst believe, all things are possible to him that believeth.' We were not seeking our own, but his glory, and hence we were not made ashamed." Several of the most important cities in eastern China are now occupied by the China Inland-missionaries. Three of those cities best known by name in Europe are Hang-chow, the capital of the silkworm district; Su-chow, on the imperial canal, said to be the third most beautiful city in the empire; and Nan-kin, the ancient capital." ..... Su-chow is spoken of by a missionary of this society as follows: "Su-chow is indeed a beautiful place. On the west side of the city is a splendid lake, nearly thirty miles across. It is infested with pirates, who at times do much damage. How is the gospel to be taken to those poor benighted souls? Who is to tell them of the blood which cleans

from all sin? O, dear brother, this thought almost breaks my heart! Souls are perishing in hopeless sin: thousands upon thousands are living and dying without ever hearing of Jesus—without the cry ever being raised, 'Look and live!'" The following month the same missionary writes that he has been joined by his wife, Mr. and Mrs. Taylor, and other friends, and that they were comfortably settled in a house he had prepared for them. "There are fifteen rooms in our house," he writes, "including a chapel. The chapel will hold 100 or 150 persons. May many souls be brought to Jesus within its walls! We are going to open a free school. They take very well in Su-chow. Do pray for us all, that God may fill us with his Holy Spirit, and awaken us to deeper realization of our awful responsibility. When I think how long and earnestly God's servants prayed that they might see what we now see, I tremble, and know not how to thank God sufficiently. O for grace and wisdom to walk softly before him!" Nankin is occupied by Mr. Dunkin, who says: "We have been so anxious to get a larger place here to preach in, and are very much disappointed in not finding one. The people are kept in constant terror by the mandarins, and are afraid to let houses to us, lest they should incur their displeasure. However, much work can be done in visiting the teashops; and any who want to inquire further about the doctrine are invited to our house." A mandarin's wife, residing about half-a-mile from Dông-zin, whose house was opposite to the place where the mission-boat stopped for the night, seeing the people gather round Cü-kwe while he preached, came across, and stayed till the service was over. Mrs. Taylor, and her Christian servant endeavoured to put the gospel before her more plainly ere she left. Miss McLean says: "I have very seldom met with a more interesting woman: she seems to drink in every word spoken to her." At Shih-mun the natives seemed amazed at seeing so many "foreign devils," as they call the mission-party. When passing through the city they were followed by a multitude. At Kia-hing-fu they found a proclamation posted in favour of Christianity. It was issued by the imperial government, and forbade women to go to the temples. This we hope is another step towards opening up the way for the spread of the gospel. Outside the city wall, at the west gate, we saw the heads of two criminals suspended in a wicker-work basket. They were the heads of two thieves.

YANG-CHOW.—*Outrage on Missionaries.*—The following extract of a letter from rev. J. Hudson Taylor, of Yang-chow, will, we trust, draw forth the sympathy and prayers of those interested in mission-work in China: "To describe what happened will require more time, and, shall I say, nervous power, than any of us possess. The house was surrounded by some thousands of rioters; the natives say twenty thousand: this is probably a number magnified by their fears. They dug through the walls, burst open doors, tried in several places to set fire to the premises, rifled our boxes, drawers, *and rooms, searched and took* what they valued from the persons of three of the ladies, &c. &c. All of us are more or less bruised: Mr. Reid has nearly lost an eye and several teeth." The following account appeared in the "Daily News," October 19, and is, in the main, correct. Full particulars are promised by next mail. Truly "the hairs of our heads are all numbered." Thanks be to God for the safety of our dear friends who had fled to Chè-kiang: "A correspondent, writing from Chin-keang, under the date 24th August, says—'Mr. Allen, of her Britannic majesty's consulate, and Mr. Sands, of the United States consulate at this port, have just returned from Yang-chow, to which place they went in order to institute inquiries into a most outrageous attack which had just been made upon the rev. Mr. Taylor, of the protestant mission, and his party. They have been mobbed in the most barbarous manner: about eight or ten thousand men rose in a mass, broke into their house, and destroyed the whole of their property. The ladies belonging to the mission have all, more or less, suffered from wounds and bruises: and the rev. Mr. Reid had his eyes so severely injured that there are very serious doubts of his ever recovering his sight. The Chinese mob set fire to the house, and did all they could to burn the inmates out of it. They were driven to such extremities that they were forced to throw the children from the upper windows; and the ladies were obliged to follow at the risk of their lives. One of them is within a month of her confinement. The outrage was caused by the literary class, who spread a report to the effect that the missionaries boiled up children to use them for medicine. The silly impotent authorities knew of the difficulty fully a week beforehand, and, instead of taking steps to prevent a breach of the peace, encouraged it by their indifference, if not actually by their connivance." Our Shang-hai correspondent, writing on September 11th, says: "We have just heard that the consul had returned to Chin-keang, having obtained all he demanded. This could not have been less than full remuneration for all the loss suffered by Mr. Taylor and his party, and that they should be reinstated in the premises of which they were so suddenly and rudely bereft" ("Missionary News")

AUSTRALIA.—We have rarely met with a more vived picture of the degradation of the poor Australian aborigines than is presented in the diary of Mr. Meissel, the Moravian missionary at Kilalpanina. He writes: "An aged native woman died in the night. She was buried early in the morning, and, horrible to relate, has since been partially devoured by their countrymen. A policeman, suspecting their intention, remained on the spot so long that he concluded they had given up the plan; but a native told him afterwards that they had disinterred the corpse as soon as he had turned his back on them, and had had their feast. The man said that if they did not eat the flesh of the dead they would soon forget their deceased friends. Of course witchcraft was considered to be the cause of this death; and efforts were at once made to find out who had been the sorcerer. The bearers of the corpse halted at the grave

had been dug about four hundred yards
he camp, and knelt down with their faces
ls the south, the corpse still on their heads.
r female relative of the deceased was
in the same attitude in front. There-
another relative, for the space of about
-hour, ejaculated questions with great
: 'Who is the sorcerer? Who has done
Where is he? To what tribe does he
? When did he do it?' &c. The female
er has to reply to these questions. One
last was this query: 'By what means
e bewitchery accomplished?' Answer:
bone!'—whereupon all present took up
swer in a loud and dismal chorus. They
hat a person's enemy manages to pro-
ıe bone of a man (or a kangaroo in the
which he buries, and takes out again
night to burn away a piece, thinking all
ıe of the death of the individual he wishes
until it is done. If the person does not
ı ill, it is attributed to counter-operations
on by some one else. The individual
ed by the woman at the grave as
urderer of the deceased is pursued by
latives and killed, as opportunity may
ten without his knowing at all that he is
ed. As far as I can judge, there are
the natives at least twelve deaths for
th; and I think this estimate is too low
than the contrary."

H AFRICA.—The committee of the Lon-
issionary society observes, in their late
ıh to the missionaries in these quarters:
in the Cape colony, things are in a very
ıt condition from that which prevailed
)r. Vanderkemp founded our missions,
.en Dr. Philip fought the great battle of
freedom. Serfdom and slavery have
een abolished: the natives, once pro-
, are now electors of a free legislature
e eligible as members. Cultivation,
arming. trade, and commerce have
increased: wages have risen, and there
rge demand for labour; on the whole,
ırs on the farms, as well as in the towns,
ly treated; a more kindly feeling pre-
oward them; communications multi-
ı every side. But what a scanty popu-
he wide-spread colony contains! It has
rsons to the square mile. Embracing an
250,000 square miles, its forty-six divi-
ontain 496,381 people. And the fourteen
ıs in which the society has stations con-
7,000 people, of whom 142,000 are na-
and, of these, 40,000 are in the district of
town. In recent years the white races
ıcreased, English and Dutch, French and
ı, and now number 181,592 persons.
ottentot, Kafir, and other native races
r only 314,000 people. That is just three-
of the native population of Jamaica.
hile, on the one hand, the native races
ıcreased, the means of religious instruc-
ve greatly increased; though it is still
own society and the Moravians that the
are to the largest degree cared for. Of
rty-five missionaries of the society now
ng in South Africa, nineteen reside
the colony, from Capetown to Port Eliza-
beth; while Adam Kok and his 3,000 Griquas plead earnestly for themselves and for the 20,000 heathen Kafirs around them, and we have not yet given them the missionary they desire. You cannot therefore wonder that, on revising their general mission-system in South Africa, the directors have arranged to reduce the number of their stations within the colony, with a view to increase them in Kafirland, and in the vast territories beyond the Orange river. They wish also that the stations retained shall, as far as practicable, be fixed in towns. This number of stations and missionaries is the largest which the society, with its present claims, ought to allow to such a population. When the arrangement is carried into effect, the colony will still have fourteen missionaries. Were it more compact, that number would be too large; and, as the native churches grow stronger, and secure a large number of competent instructors among their own members, in the judgment of the directors it will be right and wise still farther to reduce it.

THE ZULU MISSION, NEAR PORT NATAL.—*Report to the American Board.*—The annual meeting commenced on Wednesday evening, June 3, and was to close on Sunday evening, June 7. There was "preaching in the chapel every evening, by a missionary, to large audiences. During the day and evening of the first three days, the mission held its business-sessions. The ladies and children of the mission also held several interesting meetings by themselves during the time. These were prayer meetings, the mothers' meeting, and the children's missionary meeting." The meeting, as a whole, was "pleasant and refreshing." In 1851, there were 166 church-members reported; in 1861, there were 283; in 1866, 365; and now, in 1868, there are 448 enrolled on our books, not including those who have died. To these we may add candidates for admission, and others who give evidence of interest in the truth. We may be said to have enlisted the first regiment here in the Lord's army; and we think we may count on assistance from those thus enlisted, to aid in bringing in multitudes from among their friends whom we should not otherwise gain. We are thus forming an expanding series in our church-membership and our schools, and are increasing the attendance on preaching at most of the stations. We probably exert a direct influence on more than one-eighth of the population of the colony, which is 12,000; and our books influence a much larger portion of the natives. Other societies have taken many of the remaining portions under their care. The white population is likely to increase by natural growth and immigration, till all the land not held in reserve shall have been occupied as farms or villages; and, where the Spirit of God has wrought upon the hearts of the white inhabitants, we have seen that their influence is friendly to the cause of Christ among the natives. We trust that God will favour his work here by raising up many co-workers with us, from among those who come from a land of great light to make Africa their home."

THE SAMOAN MISSION IN THE PACIFIC.—"I

have the pleasure of forwarding you," says the rev. Mr. Murray, writing to the London missionary society, "the sum of £500 as a first instalment of the contributions of our mission to the society for the present year. Our annual missionary meetings, at which the contributions for the year are made up, have as yet been held at but a few places, so we can only conjecture as to the amounts we shall realize. I do not think it will fall below that of last year; and that, as you will see from the balance-sheet of our assets, which will reach you along with this, amounts to £1,400. By the way, the loss of our mission-ships has led to irregularity as to the time of holding our general meetings for two or three years past. I trust we shall be able to be more regular for the future. We were very much pleased to find at Tutuila Island that popery has made so little progress, though the island has been so long left without a resident missionary; and there is a priest stationed at Leone, who is exerting himself to the utmost to make proselytes. The whole number of papists on the island, men, women, and children, is only 101; of these 77 are in the Leone district, and 24 in that of Pagopago. It is amazing how little progress the system makes throughout the group. For years past it has remained almost stationary; though there are some ten or twelve priests scattered over the islands, with a bishop a great part of the time at their head. The state of things generally throughout this mission is encouraging at present; and we hope this is also the case in our out-stations. It was so when we had news from them a few months ago. A thorough visit, however, is very much needed; but, alas! when shall we be able to make it?"

H. S.

THE ELECTRIC TELEGRAPH.

ENGLISHMEN take a just pride in the fact that this great invention, "the most marvellous realization of science ever offered to civilized life," "by which the whole civilized world is now brought within one instant of time," first became a practical reality in this country. It originated in the years 1836-7, and was secured, under the joint-patent of Messrs. Cooke and Wheatstone, in June of the latter year.

Much uncertainty has heretofore prevailed in the public mind as to the relative position and merits of these two gentlemen in the great achievement. The question has recently been investigated with great ability, research, and impartiality by the "Scientific Review"*, with the following results:

The improvements of many subsequent inventors being now imported into the system, it is to be considered as it was when it emanated, already very largely developed, from Cooke and Wheatstone in 1845, and apart from the many beautiful inventions bearing Wheatstone's name, afterwards contrived in improvement of the realized telegraph.

There is no doubt that before 1836 professor Wheatstone, in common with many other men of science at home and abroad, had visions of electric telegraph floating before him, and that he especially in England devoted himself much to investigating the laws of electricity and the means of signalling thereby, and that he had an instrument in his class-room at that time by which he actually conveyed signals through several miles of wire. But those scientific men had no adequate idea of the magnitude or importance of the future telegraph; and Wheatstone in particular only "intended to publish the results of his experiments, when finished, and allow others to carry them out." Mr. Fothergill Cooke, on the contrary, who did not profess to be a scientific man, having witnessed electrical experiments conveying signals, while travelling abroad, at once formed the conception of a great system, and devoted himself thenceforth to its development. Abandoning his profession, he hastened to England to carry it out; and in the summer of 1836 embodied his views in a pamphlet or sketch, which, read with our present knowledge and experience, is as it were an ample and accurate propheoy of the subsequent realization. Feeling the need of more scientific knowledge than he possessed, Mr. Cooke got an introduction to professor Wheatstone, as the man most able to assist him; and the partnership in patents ensued.

The main features of the established system are: (1) the battery, for generating power; (2) the conductor, for coveying it over distances; (3) the instrument for interchanging signals.

(1) Mr. Cooke contributed the sand-battery. This was the first permanent battery—the first, that is, possessed of sustained power—and was the only one in use for many years.

(2) On the conductors, which involve the greatest expense and difficulty, success mainly depended; viz., on their effectual insulation, on the reduction of their number, and on the cheapness of their material and application. To these Mr. Cooke devoted himself most strenuously, and with the highest success. To him we owe the introduction of the "earth circuit" instead of the "return wire"; the suspending of galvanized iron wires on glass or earthenware insulators mounted on poles, as universally adopted; the reduction of the conducting wires to two, bringing his own double-needle telegraph into universal use; the reciprocal system, by which the same wire does duty both to and fro, together with the requisite contrivances; the detector, essential to the very existence of a conducting system, by which breaches of insulation are discovered; the contrivances for working instruments at intermediate stations; and the alarum, to call attention to a message.

Sir Charles Wheatstone does not claim any part either in the battery or in the conductors.

(3) His contributions to the telegraph are limited to the instrument. The commutator, or key-board, used in his class-room in 1836, has not been used practically; neither has the beautiful instrument with five needles, called by him the "hatchment dial." His practical contributions resolve themselves in two which are his own, viz., the vertical needle and the improved magnet; and a third, of which half

* *See Numbers for June and November, 1868.*

the credit is due to him, viz., the relay. As to the two former, his plan of mounting the needles vertically on horizontal axes was of the greatest practical value, and it has come into universal use together with his improved magnet; with respect to the relay, which originated a fresh electric current, Wheatstone himself says that "he has always represented it as a joint-invention."

The mechanical instruments secured under a joint-patent in 1840, are not here considered as they did not come into use.

Such being the inventive contributions, the practical or commercial work—the work of pushing the system into use—fell exclusively to Mr. Cooke. What this involves, what difficulties and obstructions, what disheartening influences, what hoping against hope, what days of deep solicitude, what nights of dark despair, is known to those only who have engaged in the enterprise of forcing on an unbelieving world a contrivance treated as a chimera till practically realized. All which has been written on the subject, as much by sir C. Wheatstone as by any others, evince that but for Cooke's indomitable energy and perseverance the electric telegraph would have remained the scientific toy which Cooke originally found it. The very nature and conditions of the partnership place it beyond a doubt that "Mr. Cooke is entitled to stand alone as the gentleman to whom this country is indebted for having practically introduced and carried out the electric telegraph as an useful undertaking."

In Routledge's "Men of the Time" for 1868, we find the following notice: "Cooke, William Fothergill, son of William Cooke, M.D., of Durham, was born at Ealing, Middlesex, in 1806, and, having received his education at Durham school and the university of Edinburgh, was appointed in 1826 to the East Indian army, in which he held various staff-appointments till 1831. On his return home he devoted himself to the study of anatomy and physiology at Paris and Heidelberg, modelling his anatomical dissections for the illustration of his father's lectures in the Durham university. In March, 1836, he directed his attention to the electric telegraph, and occupied himself exclusively with it for several years."

Weekly Almanac.

"If any man will come after me, let him deny himself, and take up his cross, and follow me."—MATT. xvi. 24.
"With one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."—ROM. xv. 6.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. Amen.

JANUARY.	MORN. LESSONS.	EVEN. LESSONS.
17. Second Sunday after Epiphany	Isai. li. / Matt. xv.	Isai. liii. / Rom. xv.
18. Monday	Gen. xxxiii. / Matt. xvi.	Gen. xxxiv. / Rom. xvi.
19. Tuesday	Gen. xxxv. / Matt. xvii.	Gen. xxxvii. / 1 Cor. i.
20. Wednesday	Gen. xxxviii. / Matt. xviii.	Gen. xxxix. / 1 Cor. ii.
21. Thursday	Gen. xl. / Matt. xix.	Gen. xli. / 1 Cor. iii.
22. Friday	Gen. xlii. / Matt. xx.	Gen. xliii. / 1 Cor. iv.
23. Saturday	Gen. xliv. / Matt. xxi.	Gen. xlv. / 1 Cor. v.

"Of all the names which a Christian can ever wear, there is not one which places him so near his Master as this—a servant of God. St. Paul put it above his apostleship. But remember, brethren, that to own that title indeed you must be ready to go very low. It must not be a mere figure of speech, that you wash one another's feet. You must have much to do with the poor, and the afflicted, and the little-thought-of. You must go about and be continually doing little tender offices for all men, but especially for the meanest. In every society you must be always taking the last place. There must be that about you which characterizes you everywhere as one who expects rather to do for others than to be done for by them. The gay fashions of this world, the pride and self-indulgence of life, become you not, because you are a servant. A haughty independence would ill befit you: are you not a servant? Your time is not your own, seeing you are a servant. A great deal passes through your hands, but you must recollect that be it what it may—money, talent, power—it is not your own, but your Master's: you are not to enrich yourself with it, but to do good service with it, because you are a servant. And this is your motto everywhere: 'God, whose I am and whom I serve.' Therefore be clothed in the livery of deep humility, and gird yourself with energy. Take silently reproach, or speak respectfully to those who injure you: rob not God of one iota of his glory, for this again is the servant's proper part, 'not answering again, not purloining, but showing all good fidelity.' And to your very enemies, after the pattern of Christ, let this be the language of your hearts: 'And ourselves your servants for Jesus' sake.' Of this our Christian service it is pleasant to know that, as it is indeed the only liberty and the sweetest happiness, so it shall never cease, but go on for ever. For this life, after all, is but our apprenticeship of service; and we are only practising and learning for that world where, in a truer sense than we can reach here, 'his servants shall serve him'" (Vaughan).

"Ye servants of the Lord,
Each in his office wait
Observant of his heavenly word
And watchful at his gate.

O happy servant he,
In such a posture found:
He shall his Lord with rapture see,
And be with glory crowned."

H. S.

GOD'S PEOPLE CHEERED AND ENCOURAGED:

A Sermon,

By the Rev. J. D. Hull, B.A.,

Vicar of Wickhambrook, Suffolk.

Haggai ii. 4-9.

"Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations; and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts."

The circumstances under which this gracious exhortation was given were these. The Jews had, because of their sins and impenitency, been carried away captives to Babylon, according as God had threatened by his servants the prophets (Jer. xxv. 11), and, after a period of seventy years, been restored to their own land, as he had further declared they would be (Dan. ix. 25). After their restoration they rebuilt the wall of Jerusalem, to protect them from the enemies by whom they were surrounded; erected dwellings for themselves; and had also proceeded a certain length in rebuilding their ruined temple. In this latter work, however, they soon grew weary, and gradually ceased from it. At this the Lord manifested his displeasure by sending them scarcity and famine. Afterwards, to incite them to resume the rebuilding of his house, he raised up to them two prophets, Haggai and Zechariah; by the former of whom he thus reproves them: "Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore thus saith the Lord of hosts, Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and, when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste; and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands" (Haggai i. 2-11).

The effect of this reproof was, that those in authority, "with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord." Then the Lord sent them a most encouraging message by his prophet, "saying, I am with you, saith the Lord." God always cheers his people while walking in the way of obedience (Deut. xxviii. 1-2; Psal. lxxxiv. 11, ciii. 17-18; Psalms *passim*). In less than two months afterwards he was pleased to make them a further communication; from which it is that I have taken my text (ii. 4-9).

In these words God exhorts them to "be strong." So had he charged Joshua, Moses's successor, long before: "Only be strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee" (Josh. i. 7). God's servants are sadly and sinfully apt to be faint-hearted in all their undertakings in his service, as the devil's servants are wont to be but too bold and confident in his. Whereas, it is the bounden duty of all who are engaged in doing the Lord's work, in any department of service, to be strong and of a good courage in him; remembering that it is his work, and has both his sympathy and his most effective co-operation. When we fail of exercising such a spirit, we both weaken our own hands and dishonour and displease our divine Employer. "Be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts."

"Fear ye not." What may they have had to excite their apprehensions? Several things concurred to discourage them. As, first, the opposition to their work of the surrounding heathen; most bitter and persevering (see Nehem. iv., vi.). Never was anything undertaken for God's glory, but it experienced the strenuous opposition of the evil one and his agents. Secondly, there

was a deficiency of means for completing the temple; for the then rulers of the people were far from being in the situation of Solomon for building his, when such vast preparations had been made by David, his father (1 Chron. xxviii. 11-18, xxix. 1-5), and he himself had such wealth at his disposal for procuring all needed materials. And, thirdly, the building, when completed, would never equal in magnificence the first temple (see ver. 2-3, Ezra iii. 12).

God, however, commands them not to fear; at the same time giving them, graciously, a highly-encouraging assurance (ver. 4-7).

1. "I am with you, saith the Lord of hosts." If many were against them, far more were for them; more especially the Most High himself. In what could they be wanting, if Jehovah was their helper? Or what had they any reason to fear, while under the immediate protection of "the Lord of hosts"? So he says to his church, in Isaiah: "Fear thou not, for I am with thee: be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isai. xli. 10). Has not this promise been verified in the experience of every child of God amongst us? "I am with you." What need we more? Infinite wisdom, to counsel and direct; infinite power, to support and prosper; infinite benevolence, to cherish and favour; and infinite resources, to supply all our necessities. So had Jehovah said to Isaac, "I will be with thee;" and Isaac, in consequence, became so great, that the king of the Philistines sought his friendship. And why especially did he seek it? "We saw certainly that the Lord was with thee" (Gen. xxvi. 26-31). And so had he promised to Moses: "Certainly, I will be with thee" (Exod. iii. 12); and how great and glorious he became we all know: "Moses was king in Jeshurun." And so was it with several other eminent servants of the same divine Master, the "all-sufficient God."

2. More especially "his Spirit remained among them." And that was everything. For, what sort of Spirit is he? The very Spirit of power and might: who produced teeming life in the previously-dead waters, at the creation; and garnished the heavens, and renews the face of the earth. Who can successfully oppose *him*? Then he is the Spirit of wisdom and knowledge, to guide and counsel them in all their proceedings and operations. And, lastly, "the Comforter"; to inspire them with hope, joy, and peace (Gal. v. 22; Rom. xv. 13).

O that the same Spirit were poured out upon ourselves as a people and nation, upon high and low, rulers and subjects: what a different spectacle would the country present! Instead of being a kingdom divided against itself, torn by contention and party strife, and threatened with utter dismemberment, we should be an united, mighty, and happy people. Alas! as it is, an evil spirit of error and delusion seems to have taken possession of the many, leading them on to their own misery and destruction; as it is written, "There shall be a bridle in the jaws of the people, causing them to err" (Isai. xxx. 28). A very awful declaration, seemingly bearing upon the present period.

Let it comfort the Lord's own people to remember, that "the deceiver and the deceived are his" (Job xii. 16). And let them further be cheered by the conviction. that the Lord hath not withdrawn his Spirit, but that it "remaineth among us"; as we see in those, and they are many, who are taking a wiser course, 'not meddling with them that are given to change," but whose sympathies are all on the side of loyalty, good government, order, and true religion. "My Spirit remaineth among you." While such continues to be the case, we ought not to "fear," but to be of good courage. He is able to retrieve matters when at the very worst. O, let us stay him by our entreaties! Let us be continually putting up the supplication, "O Lord, we are thine: we are called by thy name: leave us not" (Jer. xiv. 9). Let us implore him to dispel the mists from the bottomless pit, that are darkening and perverting the minds of so many. Let us plead the performance of the promise, "When the enemy shall come in with a flood, the Spirit of the Lord shall lift up a standard against him, and put him to flight" (Isai. lix. 19). And let us all take good heed, that we be so acting and living as "not to grieve the Holy Spirit of God," and provoke him to depart from us. "The Lord is with us, while we be with him; and, if we seek him, he will be found of us; but, if we forsake him, he will forsake us" (2 Chron. xv. 2); never before.

It is very sad to think that multitudes of all classes, both men and women, so behave as if actually there was "no God" to observe their doings, having wholly cast away all fear of him. What can we conclude concerning such, but that they are directly under the influence of the spirit of evil, "who worketh in the children of disobedience," and "who deceiveth the whole world." Alas! "the wicked will do wickedly, and none of the wicked shall understand; but the wise shall understand" (Dan. xii. 10). Seek to have God's blessed Spirit in you, individually, the greatest gift of God

to man, next to his own beloved Son; and without which that Son would have been given us in vain. And why? Because none would have repented and believed on him to life everlasting. He alone can effectually convince of sin; bring down the proud heart to submit to receive salvation as freely offered us in Jesus; can reveal Jesus to the soul, in his essential loveliness and glory, and in his all-sufficiency to save. Again: he, "the Spirit of the Lord," alone can convert, sanctify, and fit for eternal happiness in heaven.

O, seek earnestly, and before all things, this blessing of blessings. Having him, you will have a resource under all adversities, a support under every disappointment and trial, a Comforter who "will abide with you" for ever. Yea, you will have the earnest and beginning of heaven itself in the soul—a fountain of life and consolation in your own bosom, "a well of water springing up to life everlasting" (John iv. 14), and will verify the proverb, "a good man shall be satisfied from himself" (Prov. xiv. 14).

3. But Jehovah gives his people a further encouragement: "I will shake all nations, and the desire of all nations shall come." And what was that? The long-promised Messiah; the Saviour desired by all the wiser and better-disposed of all nations, as he that should come and undo the mischief of the destroyer, and "restore all things." Well may he be an object of desire, seeing "the whole creation indeed groaneth" (Rom. viii. 22).

4. "And I will fill this house with my glory." Those who had seen God's house in her first glory, despised it in its new form; it was so inferior (see Zech. iv. 10; Hag. ii. 3); but God gives them to know that this latter house should yet far exceed in glory its predecessor; for "he would fill it with his glory." And how was that promise fulfilled? Why, when the Lord of the temple himself came to it, and taught in it (Mal. iii. 1). There were several remarkable things in the temple erected by Solomon, which were wanting in that which succeeded it. First: the bright cloud, called the Shechinah, the symbol of God himself; secondly, the ark of the covenant, with a copy of the law, the golden pot of manna, and Aaron's rod that budded; thirdly, "the Urim and Thummim," whereby the high-priest discovered the divine will; and, fourthly, the sacred fire that came down from heaven. But these deficiencies were far more than made good in the second temple, by the presence of the Lord himself. Instead of a *shadowy resemblance of the* Deity, it had "God manifested in the flesh:" it had the true and living ark, containing infinitely-richer memorials of divine love (in him, in whose heart God's holy law was written). "It had in Jesus a divine instructor, who revealed all his Father's counsels; nor could it need the fire to render the sacrifices more acceptable, since Jesus was about to offer one sacrifice for all. Thus did it excel in glory, even in those particulars wherein it appeared most defective"*.

5. But, lastly, to encourage the Jews yet further, to go on with the restoring of his temple, while they were wanting in the requisite funds for doing so, God declares to them that the silver is his, and the gold his (ver. 8). Thus they were simply to proceed, doing his work; leaving it to him to furnish the ways and means. We may always draw on the bank of heaven for any amount required by the service of heaven; a lesson of very wide application. He adds, "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts" (ver. 9). That peace, namely, which comes to the troubled soul from believing in Christ, and trusting in his atonement; peace with God (Rom. v. 1); peace in the conscience; and the superinduced divine peace, which passeth all understanding (Phil. iv. 7). This peace the Prophet and Prince of peace bequeathed to all believers (John xiv. 27).

And now, to apply the whole subject to our present circumstances.

1. Never let us dishonour God by want of confidence in him, while we are seeking to do his will. Let us remember this—be assured of this—his true servants have always his warm sympathy and strong assistance. Yea, he is always with his servants: a King, to protect; a Counsellor, to direct and instruct; and a God to strengthen, sustain, and bless. Yea, says the loving Saviour, "Lo, I am with you alway, even unto the end of the world." "My Spirit remaineth among you: fear ye not" And when may we expect the fullest manifestations of his presence and power? When we most feel our need of them, and most desire them. It was when Abraham was deserted by Lot, in the midst of the heathen Canaanites, that he was cheered by a most gracious appearance of God to him, and by a most precious promise of a grant of the land to him, and to his seed for ever (Gen. xiii. 14, 15). So with Jacob, in his long, lonely, anxious, and perilous journey from his paternal abode to Haran (Gen. xxviii. 10-15). So with Elijah,

* Simeon.

the days of the idolatrous and cruel ueen Jezebel, when his life was threatened, id he considered himself as being the only rvant of the Lord in the whole land (1 Kings ix. 10); so with St. Paul, when he was in rplexity and peril, at Corinth (Acts xviii. 10). And O, I consider it as one advan-ge accruing from the present aspect of fairs, with ourselves, that the darker the mes look—and more especially as respects ur beloved country—the more are we rawn off from all self-reliance, and thrown pon God for guidance, help, and triumph. Ve are brought into circumstances not un-ke those of Judah in the days of Jehosha-hat, when menaced by the combined armies Moab, and Ammon, and Edom; and may y to God, as he said, "O, our God, wilt ou not judge them? for we have no might gainst this great company that cometh gainst us; neither know what to do; but ur eyes are upon thee" (2 Chron. xx. 12). Or e may take up the words of another pious onarch of the same remarkable people, sa: "Lord, it is nothing with thee to save, hether with many or with them that have o power: help us, O Lord our God; for e rest on thee, and in thy name we go gainst this multitude. O Lord thou art ur God: let not mortal man prevail against ee" (2 Chron. xiv. 11).

A host is, indeed, coming against us; but hat then? We have with us "the Lord Hosts." "The Lord our God, in the idst of his people, is mighty: he will save" Zeph. iii. 17). O, could we only see into is heart, we should perceive it to be filled ith the warmest affection toward his faith-l people, and taking the liveliest interest i them; having secured, on infallible foun-ations, their deliverance from every evil, id their final safe arrival in glory. "The ord is good, a strong-hold in the day of ouble; and he knoweth them that trust in m" (Nahum i. 7). Yes; and while "the es of the Lord are over the righteous, and is ears are open unto their prayers, the ce of the Lord is against them that do il" (1 Pet. iii. 12).

2. Let us further learn, from my subject, ot to despond, much less despair, as to the rogress and ultimate success of every en-rprize and undertaking, connected with od's cause and kingdom. The prospects the Jews being able to accomplish the mpletion of their temple, at the period ith which my subject is connected, were, umanly speaking, far from bright; but ey persevered, in God's name, and suc-eeded. Their temple was erected and fin-hed, despite the machinations of their enemies. O, there is no counsel or might of avail against the Lord! He will work; and who shall hinder it? The cause and kingdom of Jesus must go forward, let who will oppose them. He must reign till he hath put all enemies under his feet. "He must increase." "The stone, cut out with-out hands, must become a great mountain, and fill the whole earth."

And is he not at hand, to take to himself his great power, and reign? Look at the signs of the times. Is not every one predicted token of his coming being ful-filled before our eyes? Are there not signs in heaven, and signs on earth? Is there not distress of nations with perplexity, the sea and the waves roaring? And are not the earthquakes, now taking place from one end of the earth to the other, but emblems of the political convulsions with which the whole world is heaving and rocking? Yea, and is not our own country agitated at the present time, tremendously? Well, what do all these occurrences betoken, but that the Lord Jesus—"the desire of all nations," the Tranquillizer, the Restorer, the Healer—is on his way, and "shaking" the world with his tread? (see Heb. xii. 26, 27).

Then, let the hearts of them that look for him rejoice. Their King cometh: their Deliverer cometh—cometh to reign, and cause them to reign with him. O, let him be the Desire of our hearts! Let our prayer be ever more and more earnest and impor-tunate; "Come, Lord Jesus; come quickly." And, meanwhile, amid all the perturbations of the times, may he "be the peace" to his people, saying to them, "Peace, be still! Be still, and know that I am God." "I will be exalted in the earth." And, O may he, who stilleth the noise of the sea, the noise of his waves, and the madness of the people, indeed soon come, plead his own cause, and reign, as the King of righteousness and peace, over the whole habitable globe!

"Come forth from thy royal palace, O Prince of the kings of the earth. Take the imperial sceptre which thy Almighty Father hath bequeathed thee. For now thy bride calls thee; and all things sigh to be renewed"*.

* Milton.

PREACHING.

TO THE EDITOR OF THE CHURCH OF ENGLAND MAGAZINE*.

SIR,—Albeit we have heard a great deal of discussion on the dulness of sermons, yet we seem to have arrived at no conclusion. We would really be at a loss to know with what object many of the letters on the subject were written were it not for the well-known fact that there are many people who like to see their own writing in print, no matter what the opportunity they embrace. No one seems to have attempted to get to the root of the evil complained of independent of party feeling, and to show a remedy. To consider such a question in an elaborate and exhaustive manner is, of course, quite beyond the limits of a letter to a journal, however reasonably indulgent the editor may be. I only ask permission to call the attention of your numerous readers to a mode of considering the question, which may possibly cause them to arrive at some clear conclusion.

In the first place, I think we are all agreed that the object of a sermon is to do good. But as to exactly what that good is we have very vague ideas. I take it, a sermon may be said to have done any person good when it convicts him of sin, either particular or general, and converts him from it; when, being converted, but being in want of proper instruction in the ways of a good life, it teaches him; when, being both convicted of sin, and knowing how to do right, it so stirs up his latent energy and inspires him with such an ardour that he is encouraged to go strongly forward.

If, then, these—conversion, instruction, and exhortation, whether singly or combined—are the objects to be attained, what are the best means to this end? First, the preacher must be qualified for this, as a man must be for any profession in which he means to succeed. He must be in good earnest, and by his faith inspire faith. Only by diligent and searching study of the ways and characters of his congregation can he hope to learn the way to their hearts. He must, to preach successfully, enter into the feelings of his hearers, and sometimes touch them to the very quick—gently, with the finest possible points it may be in some cases, but still to the quick he must go, if he would discover and have them rid of their worst evils. Why did the first Christian Teacher carry along multitudes intent on every word of his discourse? Because he knew what was in the heart of man, and spoke words well calculated to their case—sometimes sharp words to cut almost to death; sometimes soft, soothing, encouraging, vivifying. But, alas! in most cases let us hope from lack of knowing how to do it, but in too many from idleness or vanity, perhaps the two combined, our ministers do not study their people's necessity, but their own parts and convenience. They take a text that has struck them as eligible for a sermon, and they expand it into one, it may be, of intrinsic value, delivered in the choicest periods; but it falls like pearls sown instead of corn along the furrows—though rich it bears no fruit. These pastors resemble a man who, buying not because he wants but because he can buy cheaply, finds his purchase only lumber.

It is an obvious evil that the occasion for preaching, whatever the particular object, should always be kept the same; and in this we may perhaps look for much of the weariness. Is it reasonable, however well it is to convert people, to address in such a strain a people who have just professed themselves penitent, and have by acts of worship declared their submission and loyalty to their acknowledged God? But there may be many in the congregation who need conversion; true, but few who, unfitted to go through the form of the previous service, will be likely to be touched by the sermon. Their patience having been considerably taxed already, it will be next to impossible to keep their attention. And, although it may be good for adults, as the prayer-book directs, to hear the children catechized, and so for those already converted to listen sometimes to the doctrine of baptism, may it not be urged that a perpetual succession of calls to repentance and declarations of grace may begin to act in a way the reverse of that intended? It would seem more wise to have services specially appointed for preaching. But the real work of conversion is a missionary work. The shepherd must go out to the wandering sheep. Few indeed will, unaided, find their way to the fold, call he never so loud from within. Meanwhile his work at home is evidently to stand as the helper and protector of his people. The lowest sect of dissenters admit their ministers to be teachers. Surely, then, the ordinary endeavours of the preacher should be to show his people, in undisguised garb, the evils and snares that surround them, and to admonish them, as their faithful watchman, of the wiles of their enemy who goeth about in sheep's clothing, and is difficult to detect in his skilful windings.

It is often remarked that the sermon would have more effect if preached before or at the beginning of the service; and this is very likely true in the case of exhortations intended not only to stir up the people to future good deeds but also to present ardour in worship. It must be remembered that our sermons are only at the end of the service in common use because all that follows them is omitted. Where the service is completed there can hardly be a more fitting place for the sermon than immediately after the law and the creed, and preceding the more solemn part of the worship.

I believe that our preachers fail in the fitting together of—may I say—opportunity and subject; and that, did they pay more attention to this all-important adaptation of supply to demand, few would have cause to bewail loss of time in listening to sermons or want of eloquence in their delivery.

Trusting I shall be acquitted of trespassing too far on your valuable space and your readers' time, I am, sir, your very obedient servant,

C. K. O.

* We willingly give insertion to the letter printed above, with which we have been favoured. Of course we do not pledge ourselves to exact agreement with any correspondent. But the subject is of great importance, and has been already *touched on in our pages. See the last* volume, p. 202.—ED.

THE ENGLISH EPISCOPAL SUCCESSION.

No. I.

PRACTICAL EXHIBITION OF THE EPISCOPAL SUCCESSION OF THE BISHOPS OF THE REFORMED ENGLISH CHURCH FROM THOSE OF THE PRE-REFORMATION ENGLISH CHURCH.

In the present state and prospects of the established church, it appears desirable to set before the reader the official pedigree of the archbishops and bishops through whom the episcopal succession was transmitted from the pre-reformation bishops to the post-reformation bishops of the English church. The following table contains the particulars of the consecrations, so far as they can be now ascertained, of all the prelates who (so far as appears) were concerned in the transmission of the episcopal succession from the bishops of the reign of Henry VIII. to archbishop Parker, from whom the present prelates of the reformed English church derive their orders; and to archbishop Curwen, of Dublin, from whom the prelates of the reformed Irish (or Anglo-Irish) church, and of the now united church of England and Ireland derive their orders.

The principal authorities to which the compiler of the following table is indebted for the facts therein recorded, are a work entitled "An Apology for the Doctrine of Apostolical Succession: with an appendix on the English orders;" by the hon. and rev. A. P. Perceval, second edition (published by Rivingtons in 1841), pp. 188-194;* and "Registrum Sacrum Anglicanum: an attempt to exhibit the course of Episcopal Succession in England from the records and chronicles of the church;" by the rev. Wm. Stubbs (published at the Oxford University press in 1858), pp. 72-82. But in a few particulars the compiler's own researches have enabled him to correct certain inaccuracies and omissions in Perceval and in Stubbs.

The archiepiscopal registers of Canterbury, from archbishop Herring's time (in 1747) appear to have been kept at the vicar-general's office in Doctors' Commons; and, prior to that time, at Lambeth. Until the end of the year 1750, the years are reckoned from 25th March after that time, from 1st January. Up to 25th February, 1732-3, the entries are in Latin: from 19th January, 1734-5, they are in English.

The names of the five prelates more immediately concerned as the direct connecting links are printed in small capitals. D.

REIGN OF HENRY VII.

No.	Name of Bishop.	Name of See.	Place of Consecration.	Date of Consecration.	Names of Consecrators, so far as known.
1.	Richard Nykke	Norwich (*Stubbs, p. 73*)		18 April, 1501	
2.	William Warham (*to Canterbury*, 1503)	London (*Stubbs, p. 74, from Warham's register*)	Fulham	25 Sept., 1502	R. Winchester, Fox. J. Exeter, Arundel. R. Rochester, FitzJames.
3.	Witliam Barons	London (*Stubbs, p. 74*)	Lambeth	24 Nov., 1504	Wm. Canterbury, Warham 2 W. Lincoln, Smith. R. Norwich, Nykke 1.
4.	John Fisher	Rochester (*Stubbs, p. 74*)			
5.	Hugh Oldham	Exeter (*Stubbs, p. 74*)		5 Jan., 1505	Wm. Canterbury, Warham 2.
6.	Robert Sherborn (*to Chichester*, 1508)	St. David's (*Stubbs, p. 74*)		Whit-Sunday, 11 May, 1505	Wm. Canterbury, Warham 2.
7.	Christopher Bainbridge (*to York*, 1508)	Durham (*Stubbs, p. 74*)		12 Dec., 1507	

REIGN OF HENRY VIII.

8.	Thomas Ruthall	Durham (*Stubbs, p. 75*)	York House	24 June, 1509	C. York, Bainbridge 7. R. Norwich, Nykke 1. J. Negropont, Hatton.
9.	John Young	Gallipoli (*Stubbs, p. 75*)	St. Thomas of Acre, London	3 July, 1513	R. London, Fitzjames.
10.	Nicholas West	Ely (*Stubbs, p. 76, from Warham's register*)	Lambeth	7 Oct., 1515	Wm. Canterbury, Warham 2. J. Rochester, Fisher 4. H. Exeter, Oldham 5.
11.	Henry Standish	St. Asaph (*Warham's register. f. 21*)	Otford	11 July, 1518	Wm. Canterbury, Warham 2. R. Chichester, Sherborn 6. J. Gallipoli, Young 9.
12.	John Voysey	Exeter (*Warham's register, f. 22*)	Otford	6 Nov., 1519	Wm. Canterbury, Warham 2. J. Rochester, Fisher 4. T. Leighlin, Halsay.
13.	John Longland	Lincoln (*Warham's register, f. 23*)	Lambeth	5 May, 1521	Wm. Canterbury, Warham 2. J. Rochester, Fisher 4. N. Ely, West 10. J. Exeter, Longland 13.

* The compiler does not here indorse the doctrine of this learned work.

REIGN OF HENRY VIII. *(continued)*.

No.	Name of Bishop.	Name of See.	Place of Consecration.	Date of Consecration.	Names of Consecrators, so far as known.
14.	Cuthbert Tunstall (*to Durham*, 1530)	London (*Stubbs, p.* 76)	Lambeth	19 Oct., 1522	Wm. Canterbury, Warham 2 T. Durham, Ruthall 8. J. Rochester, Fisher 4.
15.	Richard Rawlins	St. David's (*Stubbs, p.* 76)	Lambeth	26 April, 1523	Wm. Canterbury, Warham 2. J. Rochester, Fisher 4. J. Lincoln, Longland 13.
16.	John Clerk	Bath (*Stubbs, p.* 76)	Rome	6 Dec., 1523	
17.	John Stokesley	London (*Stubbs, p.* 76, *from Stokesley's register*)	Bishop of London's Chapel	27 Nov., 1530	J. Lincoln, Longland 13. H. St. Asaph, Standish 11. R. St. David's, Rawlins 15.
18.	Stephen Gardiner	Winchester (*Stubbs, p.* 76, *from Winchester register*)		3 Dec. 1531	
19.	Thomas Cranmer	Canterbury (*Cranmer's register, f.* 4)	St. Stephen's, Westminster.	30 Mar., 1533	J. Lincoln, Longland 13. J. Exeter, Voysey 12. H. St. Asaph, Standish 11.
20.	Thomas Goodrich	Ely (*Cranmer's register, f.* 87)	Croydon	19 April, 1534	T. Canterbury Cranmer 19. J. Lincoln, Longland 13. C. [? T.*] Sidon, [? Chetham].
21.	Rowland Lee	Coventry (*Cranmer's register, f.* 156)			
22.	John Salcot or Capon	Bangor (*Cranmer's register, f.* 162)			
23.	Nicholas Shaxton	Salisbury (*Cranmer's register, f.* 172)	St. Stephen's, Westminster	11 April, 1535	T. Canterbury, Cranmer 19. J. London, Stokesley 17. T. Sidon, Chetham.
24.	John Hilsey†	Rochester (*Fisher's register at Rochester, ff.* 183, 184)		18 Sept., 1535	T. Canterbury, Cranmer 19.
25.	Hugh Latimer	Worcester (*Richardson's edition of Godwin's "De Præsulibus"*)		Sept., 1535	
26.	Edward Fox	Hereford (*Fox's register at Hereford*)	Winchester	26 Sept., 1535	T. Canterbury, Cranmer 19. S. Winchester, Gardiner 18. N. Salisbury, Shaxton 23.
27.	George Brown‡	Dublin (*Cranmer's register*)	Lambeth	19 Mar., 1535-6	T. Canterbury, Cranmer 19. N. Salisbury, Shaxton 23. J. Rochester, Hilsey 24.
28.	William Barlow § *elect of St. Asaph (to Bath*, 1549; *to Chichester*, 1559)	St. David's		1536	
29.	Richard Sampson (*to Coventry*, 1543)	Chichester	Lambeth	11 June, 1536	T. Canterbury, Cranmer 19. J. Exeter, Voysey 12. J. Bath, Clerk 16.
30.	William Rugg or Repps	Norwich (*Cranmer's register, ff.* 208, 212)			

* See Stubbs, pp. 147, 148. Strype erroneously puts London for "Lincoln" in the consecrations.

† Mr. Stubbs (p. 77) enters Fox, Latimer, and Hilsey as consecrated together on 26th September, 1535. But the Rochester register gives 18th as the date of Hilsey's consecration, by archbishop Cranmer; and he took precedence of Latimer at the consecration of bishop Holbeach on 24th March, 1537-8. But in the "Declaration made of the Functions and Divine Institution of Bishops and Priests," about the year 1538 or 1539, given by Burnet in his "Registry of the Reformation," b. 3, add. No. 5, the order of signatures is certainly "Edward Hereford, Hugo Worcester, John Rochester."

‡ With two other bishops as suffragans of Ipswich and Thetford.

§ Mr. Stubbs (p. 77) enters Sampson, Barlow, and Rugg as consecrated together on 11th June, 1536. But this rests only on the highest probability. In the rev. A. W. Haddan's introduction to vol. iii. of archbishop Bramhall's works, as published in the Anglo-Catholic Library at Oxford, in 1844, it is shown that Barlow, the principal consecrator of archbishop Parker, was almost certainly translated to St. David's before his consecration to St. Asaph, and that there is high probability for the supposition that he was consecrated on 11th June, 1536, when (Mr. Haddan states) bishop Rugg or Reppe was consecrated as bishop of Norwich by the archbishop of Canterbury and the bishop of Exeter and Bath; as appears by the *archbishop's certificate in fols.* 208 and 212 of the register; and also that it is pretty certain that bishop Sampson was con-

REIGN OF HENRY VIII. *(continued).*

E OF BISHOP.	NAME OF SEE.	PLACE OF CONSECRATION.	DATE OF CONSECRATION.	NAMES OF CONSECRATORS, SO FAR AS KNOWN.
t Parfew or rton	St. Asaph (*Cranmer's register, f.* 197)	Lambeth	2 July, 1536	T. Canterbury, Cranmer 19. J. Bangor, Salcot 22. W. Norwich, Rugg 30.
rd Yngworth	Dover (*Cranmer's register, f.* 208)	St. Paul's	9 Dec., 1537	J. London, Stokesley 17. J. Rochester, Hilsey 24. R. St. Asaph, Parfew 31.
HODGKINS	Bedford (*Cranmer's register, f.* 204)			
r Holbeach (*to hester*, 1544; *coln*, 1547)	Bristol (*suffragan*) (*Cranmer's register, f.* 215)	Rochester House, Lambeth	24 Mar., 1537-8	J. Rochester, Hilsey 24. H. Worcester, Latimer 25. R. St. Asaph, Parfew 31.
Skip	Hereford (*Hereford register*)	Lambeth	23 Nov., 1539	T. Canterbury, Cranmer 19. R. Dover, Yngworth 32. W. St. David's, Barlow 28.
nd Bonner (*elect Hereford*)	London (*Cranmer's register, f.* 259)	London House Chapel	4 April, 1540	S. Winchester, Gardiner 18. R. Chichester, Sampson 29.* J. Hereford, Skip 35.
las Heath (*to rcester*, 1548; *k*, 1555)	Rochester (*Cranmer's register, f.* 259)			
as Thirlby (*to wich*, 1550; *Ely*, 54)	Westminster (*Cranmer's register, f.* 261)	Henry VII.'s Chapel, Westminster	19 Dec., 1540	E. London, Bonner 36. N. Rochester, Heath 37. J. Bedford, Hodgkins 33.
REIGN OF EDWARD VI.				
las Ridley (*to don*, 1550	Rochester (*Cranmer's register. f.* 321)	D. of St. Paul's Chapel	25 Sept., 1547	H. Lincoln, Holbeach 34. J. Bedford, Hodgkins 33. T. Sidon, Chetham.
SCOREY (*to Chi- ster*, 1552; *Hereford*, 1559))	Rochester (*Cranmer's register, f.* 333)	Croydon	30 Aug., 1551	T. Canterbury, Cranmer 19. N. London, Ridley 39. J. Bedford, Hodgkins 33.
S COVERDALE	Exeter (*Cranmer's register, f.* 334)			
REIGN OF MARY.				
ice Griffin†	Rochester (*Stubbs, p.* 81)	St. Saviour's Southwark	1 April, 1554	E. London, Bonner 36. C. Durham, Tunstall 14. S. Winchester, Gardiner 18.
Curwen‡ (*to Oxford*, 1567)	Dublin (*Stubbs, p.* 81)	London House	8 Sept., 1555	E. London, Bonner 36. T. Ely, Thirlby 38. M. Rochester, Griffin 42.
REIGN OF ELIZABETH.				
HEW PARKER§	Canterbury (*Parker's register, f.* 10)	Lambeth	17 Dec. 1559.	W. Chichester-elect, Barlow 28. J. Hereford-elect, Scorey 40. M. late-Exeter, Coverdale 41. J. Bedford, Hodgkins 33.

he same time and place, as his election was confirmed on the same day as that of Bepps, viz., 10th June, anmer's register, f. 189. In Lindsay's edition of F. Mason's "Vindication of the Church of England," published n 1728, in the appendix, fols. 27, 29, 30, and 35, are some valuable remarks in proof that he was actually consecis there suggested that as he was in Scotland at the time of his confirmation, by proxy, as bishop of St. Asaph, ruary, so he may have been consecrated by commission in the country. (Query, at York?) It seems that cessor at St. David's burned many of the records of the see. On 28rd November, 1539, we learn from the gister that he, as bishop of St. David's, took part (in conjunction with archbishop Cranmer and the bishop of ard Yngworth, who was consecrated with bishop Hodgkins) in the consecration of J. Skip, bishop of Hereford, hree bishops who consecrated the Romish bishops Bonner and Heath. Lindsay (p. 35) states that the Romish iner did not question the validity of Barlow's consecration; for that in his epistle to the duke of Somerset, pro- kingdom, written against a certain sermon of his, he styles him, "my lord of St. David's," and "my brother of

† In an article on Barlow in the "Saturday Review" of 23th November, 1868, it is observed that, "it may almost proved that he was consecrated June 11, 1536, after his translation to St. David's. There may be a little as to the date; but the fact itself is established by an argument which no historian or critic has noticed, namely, was unable to deny his own consecration, when, in a sermon, he said that the king's election of any layman would s good a bishop as he himself or the best in England" (Saturday Review, No. 933, p. 713).

ardson erroneously substitutes R. St. Asaph for [R. Chichester; and Strype erroneously adds his name to the

five other bishops. Mr. Stubbs cites the register of the dean and chapter of Canterbury, that see being vacant.

two other bishops. Stubbs cites the register of the dean and chapter of Canterbury. From archbishop present Irish bishops derive their orders.

indsay's edition of Mason's "Vindication," already referred to, pp. 361, 363, is an account of a formal examinaer's register by certain Romish priests on 12th May, 1614, in the presence of certain English bishops, and of ction with the genuineness of the entry.

SENSIBLE COOKING*.

THE Norwegian felted boxes now on sale in Duke-street, Grosvenor-square, deserve notice. When a leg of mutton is to be boiled, instead of its being kept on the fire for three or four hours (on the good old English method, which wastes fuel and hardens the meat), it is sufficient to keep it boiling for only ten minutes; and when it has been boiled for that time the fire is no longer needed, but the saucepan containing the meat is to be enclosed in the felted box till three or four hours later, when dinner-time arrives. The heat in the saucepan is prevented from escaping, as it cannot pass through the non-conducting felt; and the process of cooking therefore goes on gently for hours with no new application of heat. A leg of mutton eaten by the food committee is stated to have been quite hot three hours and a-half after it was taken from the fire and enclosed in the box; and something was said of another leg which was brought from Paris to London in a Norwegian box without getting cold on the journey. Such boxes are coming into use for the luncheons of shooting parties and picnics and of persons engaged in business. A gentleman takes with him to his office a small box which looks like an ordinary despatch-box, but it is a Norwegian felted box, which he opens at the time of his meal and finds to contain hot food. This ingenious contrivance is admirably suited to the wants of the poor. Every poor woman makes a fire in the morning to boil the water for breakfast. That same fire may suffice to commence the cooking of the good man's dinner, and it may be kept hot for him in one of these cheap boxes, under the hedges, while he attends to his work, till the hour for his meal arrives. Hot food is not only more palatable, but far more strengthening than cold food. Captain Warren's "cooker," which is patented by Messrs. Adams, of the Haymarket, is an admirable contrivance. The food in the patent saucepan or "cooker" is cooked by the heat of steam, but without any contact with it. There is therefore no dilution whatever, nor any waste. When the meat is done, the meat and the gravy together are the exact weight of the raw joint. It is cooked in its own juices, so that its full flavour is retained, and as the temperature does not rise quite to the boiling point the fibre is not rendered hard and indigestible by excessive heat. The committee will doubtless use great care and patience before judgment is pronounced respecting the methods of cooking in use among the working-classes; for the problem is not how to denounce them as wasteful and bad, but how best to improve them. How can the poor be provided with tolerable fireplaces and implements of cooking? One gentleman proposes that a society should be established to distribute iron pots among the poor; but, though it would be a happy day that should introduce the French *pot-au-feu* to the English poor, it is to be feared that education must advance much further among all classes before such a consummation can be accomplished. The system of cooking-depôts or dining-halls has been successfully invented by Mr. Corbett at Glasgow, and naturalized at Manchester and other towns, but has hitherto no counterpart in London. The metropolis is scandalously ill-fed, and there are no reasons but those disreputable bugbears ignorance and sloth why not only Paris, but even Glasgow and Manchester are better off than London in respect of arrangements for feeding the people. It is not the working-classes alone, that need commissariat-reforms: the feeding of the whole tribe of middle-class tradespeople and small professionals is deplorable; and Mr. Riddle's proposal that cooked food, hot in metal cases, should be delivered by express carts daily at houses, when the cooking-arrangements might not be of the best, and the time of the *materfamilias* is engrossed by the children or the shop, though not yet carried out, must have made many mouths water.

* *From a correspondent.*

The Cabinet.

THE SOUL'S SAFETY.—Can you be safe too soon? Can you be happy too soon? Certainly you cannot be out of danger of hell too soon; and, therefore, why should not our closing with Christ, upon his own terms, be our very next work? If the main business of life is to flee from the wrath to come, as indeed it is (Matt. iii. 7); and to flee for refuge in Jesus Christ, as indeed it is (Heb. vi. 18), then all delays are highly dangerous. The manslayer, when fleeing to the city of refuge before the avenger of blood, did not think he could reach the city too soon. Set your reason to work upon this matter: put the case as it really is: I am fleeing from the wrath to come: the justice of God and the curses of the law are closely pursuing me—is it reasonable that I should sit down in the way to gather flowers, or play with trifles? for such are all other concerns in this world compared with our souls' salvation.—*Flavel.*

Miscellaneous.

RELIGIOUS LIBERTY IN MEXICO.—The following paragraph appeared in the "Ballyshannon Herald," August 8: "The obstacles to the progress of the gospel in Mexico, thrown in the way by Romish influence, have been completely removed, so that there is now everywhere an open field. The Roman-catholic priests are compelled to wear citizens' dress; religious processions are forbidden. Evangelical tracts are in great demand among the people. The governor of the provinces recently remarked that 'there had already been enough of man-worship in Mexico, and that it was time for the people to begin to worship God.'"

ARTIZANS' DWELLINGS IN PARIS.—With the view of meeting the great and increasing demand for living accommodation for artizans in Paris, an ingenious architect of the name of Borie has obtained the necessary concession to erect enormous edifices, which he proposes to call "aërodomes." They are to be not less than ten stories high, to accommodate at least 1,000 persons; and access to the upper stories is to be afforded by means of "lifts."

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND,

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

JANUARY 23, 1869.

HOME MISSIONS.

No. CX.

"This is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent."—1 JOHN xvii. 3.

EXHORTATIONS TO CHURCH MEMBERS.—"Christian brethren, more earnestly still would we conjure you to be members of the church, not in form and fashion only, but in spirit and in truth. All of you, baptized within her pale, were 'signed with the sign of the cross, in token that you should not be ashamed to confess the faith of Christ crucified, and manfully to fight, under his banner, against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants unto your lives' end.' Are you, then, true to the Captain of your salvation? Are you staunch to the standard beneath which you were enrolled? Are you fighting with Christ, or against Christ? Are you striving for eternal life; or are you yielding to the wicked one, and being led captive to eternal death? Remember, *you* cannot perish heathens—that alternative is not left you: if you perish, you must perish Christians; and the doom of a Christian that perishes, O how fearfully will it transcend the doom of him who perishes without the cross on his brow, and without the water of regeneration upon his face! Never forget that it is not the being an adherent of one branch of the visible church or of another, it is not the holding certain tenets or rejecting them, the contending for certain forms or contending against them, that will hold you acquitted or condemned in the great day. No: you will be acquitted or condemned, of whatsoever sect or creed or denomination you may have been, you will be acquitted or condemned as you are found *in* Christ or *out of* Christ; as you are found washed in the blood and robed in the righteousness and renewed in the image of the Lamb, or as you are found with the dark sign of Satan on your brow and the loathsome likeness of Satan in your spirit. O may you be found beneath the shelter of the crose when the tempest of wrath shall arise and the day of vengeance shall come! God grant that you may be living sanctified members of the church of England, that you may love her, but infinitely more her 'Lord'. See that you embrace the whole spiritual church with your hearts: love all the members of that church, however you may differ from some of them; for in essentials you are one, though in circumstances you feel impelled, conscientiously, firmly, fearlessly to differ" (rev. H. Stowell).

FEMALE TEACHERS: THEIR TRAINING.—The archbishop of Canterbury (Dr. Tait) presented the prizes lately given by Miss Coutts to the more deserving pupils of the Whiteland's institution, for the training of female teachers for industrial schools. In his address on the occasion he dwelt on the importance of cultivating the moral qualities, and in the course of his remarks desired to call attention to a practical point which he regarded as being of especial interest in connexion with education. This, he said, is an age in which a great deal has been said about religious instruction. You all remember that religious instruction does not consist merely of the communication of knowledge about religious subjects. It is quite possible to communicate and also to receive knowledge on religious subjects in an irreligious way. Real religious instruction must consist in bringing religious influence to bear upon the minds of the children, forming their habits upon religious principles. Be assured that the most powerful influence you can exercise in religious teaching will be the religious example you set to the children. And then, in the direct communication of religious knowledge, do not be satisfied to let the children know all about gospel history, such as the history of the Acts, just as they might know about any other history. Try to bring home to their hearts the practical lessons which these histories teach. There is another point which you will do well to attend to. You are not indeed quite to be set in the place

of the parents of these children; for we consider the relation between parent and child, in every rank of life, so sacred a thing that no schoolmaster or schoolmistress can fill the parents' place. Still, you do, in some respects, stand in the place of the parents; and every one who knows what is the condition of many of the homes of the poor among us, must be aware that there are certain deficiencies which cannot be supplied unless they are supplied by the teachers of our schools. I think you may fairly ask a child some questions which reach to the very heart of its religious life. Our schools are rightly sanctified by public prayer; but you must examine the children individually; and, if you can find out as to every little child brought into the school what its ideas of prayer are, and if you can lead it to a Christian life founded upon prayer, you will be fulfilling in the highest possible way a teacher's duty as regards religious instruction.

HOME-HEATHENISM. — The archbishop of York presided at the recent annual meeting of the Sheffield Church of England Scripture Readers' Society, at the Cutlers'-hall, and in the course of a speech said: "I am going to mention a fact which has lately come to my knowledge through the agency of this society. Out of a district of about 2,000 families, 914 enter themselves as going to no place of worship whatever. That is their own account of their own condition. Will anybody please to multiply that by five? then you will have some notion of the amount of positive heathenism in one particular district; and, if you will multiply that by the number of parishes in Sheffield, you will get a total not only amazing but indeed appalling. Why, do we really stand here at this time of day to confess that in a Christian parish in this town, just after the working-classes have exercised an important step for the government of the whole country—which is, if they like to assume it, practically in their hands—that as to one half of them they have been accustomed to live, and have settled down into living, in a state which professes no hope hereafter and confesses no God here? It is impossible that we can allow that to continue. It is impossible that Christian men and women can go to bed and rise up again peacefully in this place when there is around them a mass of unbelief perfectly astounding, with which they ought to be dealing. It is all very well to say that infidelity goes with the working-men. I deny it, and disbelieve it from the bottom of my heart. The real foe we have to contend with is the thickest ignorance. Disperse the ignorance, and you alter the state of things altogether. Then it appears that the bishops and clergy are held in the greatest detestation because the working-men of Sheffield have got a notion that they keep us. I will simply say, on the part of the bishops, that the working-men do not pay a farthing to any bishop, but that every bishop pays a good deal towards them. Well, these men don't want to refuse to believe: it is simply that they are ignorant, and they will not be ignorant if we send men amongst them to tell them what is true and right. Well, now, what *are we to do with this terrible state* of things? It cannot continue. It very often happens that a man who will spend £400 or £500 a-year on his stable, and £150 on his cellar—and he never begrudges those expenses—if he were asked to give £100 to this charity, would be quite electrified by the demand, and, if he were betrayed into giving it, would never recover from the astonishment that it would inspire. I wish we could open our minds a little more. What *is* there so magical in 20s.? Why, if you love your brother, do you only love him to the extent of 20s. if you can spare more? Now let us try, in this day of change and revolution, to disestablish 20s."

THE NAVY.—*Paying-off Scene.*—A novel and most interesting meeting was held at Devonport, by a hundred seamen of her majesty's ship "Achilles," on the evening of the 28th October, two days before their ship paid off. The seamen, conscious of the great temptations and moral dangers which awaited them, and sensible of the protecting care exercised by the Almighty over them during their late voyages, wished to meet together for prayer and praise before pay-day. They communicated their desires to the royal naval scripture-reader, who, in communication with the chaplain, advised the crew to engage a room on shore, where their families and the seamen from other ships could join with them in worship. Accordingly one hundred of that portion of the crew which were on 'liberty' assembled, with their wives and children, under the chairmanship of the rev. H. C. Long, R.N., their chaplain, and several clergymen, officers, and others, as well as E. H. Stanton, R.N., honorary secretary of the Royal Naval Scripture Readers' Society. After tea and much mutual conversation, addresses were delivered by the clergymen present, and by lieutenant Key, two seamen, and two scripture-readers—the latter testifying to the excellent reception they had always met with from the men of the "Achilles," and to the kindly feeling exhibited towards them by the crew. Prayer and praise were offered up between the addresses; and a most pleasant, satisfactory, and refreshing evening was spent by all concerned, which will, we trust, not be without its influence on the conduct of the crew when on leave, and also when dispersed in new ships they meet new companions and encounter new temptations. We hope the example of the crew of the "Achilles" will not be lost on the seamen of other ships.

NUNNERIES.—*Necessity for Official Inspection.*—"We wish to set free the person of the nun from unlawful constraint; and our opponents represent this as an unjustifiable attempt to set free her conscience from lawful vows. They know quite well that this is not an affair of vows at all. The nun is free to take her vow, and free to keep it: it is a matter betwixt herself and her conscience solely; and we meddle not with it. It is not the conventual vow which we wish to dissolve; it is the conventual bolt which we wish to draw. Should the nun wish to release herself from her vow, and return to the enjoyment of her natural rights, we maintain that no foreign law, such as canon law, has a right to come between her and the law of Eri-

ich says that she is at liberty to resume
ghts at pleasure; and, when parliament
d that the convent-door should not be
it just sided with the priest against the
rights of free-born British subjects, and
that the conventual vow shall, in point
be irrevocable. It, in truth, so framed
slation that canon law shall override
aw, and that the jurisdiction of the pope
pplant the jurisdiction of the queen.
us, is the most distressing and mortifi-
rt of the whole affair. That the priests
should greedily grasp at all the power
obtain is to act as they have ever done
er will do. But that the constituted
ns of British freedom, who pride them-
m their nice appreciation of liberty—
m like earl Russell, who charged the
uke of Tuscany with murder for delay-
pen the prison-doors of the Madiai,
by express legislation enable popish
o do in Britain precisely what the grand
l in Tuscany—imprison unto death free-
n and women, the subjects of Britain's
s astounding and unnatural. Have our
en a double conscience; or, like the
sophists, have they a double faith?"
s "Rome and Civil Liberty").

ND.—*Extent of the Papal Claims.*—The
,"a Roman-catholic authority of the high-
, declared that, "if the Irish church, estab-
t were abolished tomorrow; if its char-
ds, and rent-charges were applied to se-
ıd even to catholic purposes; or if the
church were put upon a level of perfect
', we should have dealt with only one
m, and not have reached the seat of the

The wound of Ireland is that, where-
ıajority of the population are catholics,
large proportion of the soil belongs to
ınts, and that protestants form such a
ırtion of those classes which are raised
l status higher than the others." (*The
hurch*).—The dean of Ripon writes to a
porary, contradicting an assertion that at
ng in the London-tavern he had inti-
that he approved of disestablishment,
resisting disendowment. He states as
: "What I said was that, if we were re-
o the painful alternative of endowing
lisendowing all, I, for one, would prefer
ndowing of all. To this I adhere. The
alternative has not yet arisen; and I
ill not. But if it should, a state reject-
ist and declaring itself *without* God in
ld, though a gigantic evil, would not be
so great as a state adopting antichrist
ılaring itself *against* God in the world.
ve, with the church of England (see
s), that the church of Rome is the pre-
antichristian apostacy — politically ty-
, theologically heretical, ecclesiastically
ıtical, and socially immoral. In support
conviction, I refer to the history of the
ations, *passim et semper*, especially to the
state itself. The history of England,
ıer grand protest and separation, sup-
bright contrast; and if, through over-
g pride in her supposed indefeasible
s and unarrestable progress, she re-
moves her grand defence—the royal supremacy in all causes, ecclesiastical as well as civil—she will, in my opinion, imperil the very privileges she now idolizes, and supply another illustration of the sacred proverb that pride goeth before a fall. The question is not, as some persons take pleasure in putting it, one of danger to Christianity; there is none, and can be none: Jehovah reigneth. But it is a question of danger to British liberty; and men ought now to understand that an undisciplined nation, however enthusiastic, is no match for a disciplined army. Romanism is an army organized for the attainment of a temporal object, viz., universal dominion; and, although an elect church will assuredly be preserved in her, and in spite of her—in spite of her seductions as in spite of her persecutions—we have no such confidence that a free nation will be preserved free. The church of Christ is under supernatural protection. The liberties of Englishmen are not so. Means must be used. The engineers who built our defences understood the foe better than we do." Archdeacon Wordsworth writes: "It is alleged to be very unjust that the church of Ireland should be maintained by payments of Roman-catholics who derive no benefit from her. What shall we say here? Our reply is (1) that a large portion of the endowments were given to her by protestants; and (2) that almost all the property in Ireland—eight-ninths of the whole—from which tithe is paid, is in the hands of protestants, and not of Roman-catholics. But (3) we do not rest on such arguments as these. We do not hesitate to affirm that no tithe at all is paid from Roman-catholics to the church of Ireland. Our assertion is this: tithes may be paid in some cases through them, but in no single case is it paid from them. They may, in some cases, be the channels through which the payment is made; but they are not the sources from which that which is paid springs. The tithe-payer is not the tithe-owner. All this is perfectly clear from the single consideration that, if all the tithes of the church of Ireland were taken away from her tomorrow, not a shilling of them would be given to the tithe-payer. The fact is, the overthrow of the church of Ireland, as a national establishment, is desired by Romanists, because she is the strongest bulwark against Roman dogmas and Roman domination; and her subversion is aimed at by others of a very different character, as preparatory to the destruction of all church-establishments. Prefer not popular fallacies to unpopular truths. Look forward, and look upward."

PUBLIC-HOUSES. — *Sunday closing: Forbes Mackenzie Act.*—The rev. Dr. Guthrie has written to a gentleman residing in Clifton, near Bristol, on the subject of the Sunday closing of public-houses, as follows: "I have great pleasure in stating that the act by which public-houses in Scotland are required to be shut on the Lord's-day, unless for the accommodation of *bonâ fide* travellers, has been followed throughout all my country with the happiest effects. This is not a matter of opinion, but of fact, as is demonstrated by the very remarkable diminution of cases of drunkenness on the Sun-

day and Monday, as is set forth in the police-statistics of Edinburgh, Glasgow, and other towns. The act I have referred to is one of the greatest domestic, moral, and religious blessings which have been conferred on Scotland for many a long year."

SUNDAY TRAINS.—The following letter will prove how terribly the evil of Sunday railway-travelling is increasing in the land. There are few exceptions to the rule of steady increase in this flagrant sin. Two will be noticed in the letter itself; and we may now add the North Eastern, which has, we are informed, seriously diminished their Sunday service: "Sir,—You were good enough last year to insert in your journal a letter on the subject noted above. This committee are very anxious that Christian men should not forget that there is great desecration of the Lord's-day on the many railroads of the land. I therefore beg you to insert this letter, that our friends may see how Sunday railway-traffic increases, and that they may be stirred up to meet the evil. The following tabulated figures will bring the facts of the case into small compass, and give a bird's-eye view of the field under investigation:

SUNDAY TRAINS IN ENGLAND AND WALES.

Railway Systems.	Trains in 1867.	Trains in 1868.	De-crease.	In-creasc.
Great Western.....	205	307	—	192
South Western.....	133	285	—	152
London, Brighton and South Coast.....	139	200	—	61
South Eastern.....	206	263	—	67
London, Chatham, and Dover.....	161	373	—	202
Great Eastern.....	214	158	56	—
North London.....	324	425	—	101
Metropolitan.....	250	308	—	58
Great Northern.....	78	83	—	5
North Western.....	490	639	—	149
Midland.....	182	210	—	28
North Eastern.....	185	318	—	133
Lancashire and Yorkshire.....	261	346	—	85
Manchester, Sheffield, and Lincoln, &c.....	160	142	18	—
West London.....	52	52	—	—
	3040	4199	74	1233
				74
Increase on the 15 systems.....				1159

The increase is, I am thankful to confess, not so great as it appears. The tables of last year were made in October, when some of the summer-trains had been cut off; and those tables were in some instances under the truth. After all due deductions, however, there is a sad increase evident in our Sunday traffic. The increase on the lines which supply our metropolitan population is very marked. The South-Western, London Chatham and Dover, Brighton, Metropolitan, and North London have thrown off all shame in sabbath-desecration and act as if the holy day possessed neither sanction nor value. The Sunday excursion question remains very much as it was last year. *The London Brighton* and South Coast board persist in their old course, and placard the whole metropolis with announcements of Sunday excursions to Brighton for three shillings. The Great Eastern board, under the chairmanship of lord Salisbury, while they have decreased the ordinary Sunday work of their lines, have this spring desecrated the Lord's-day by running a special first-class Sunday race-train to Newmarket. This is a more flagrant instance of contempt for the law of God and the statute law of the realm than has been shown before even by railway-directors. May the Lord's people lay these facts to heart, and be up and doing in the defence of the day of rest. —John Gritton. Lord's-day Observance Society, 20, John-street, Adelphi (W.C.); June 30, 1868." We are happy to report that the North-Western board appointed, in the early part of this year, a committee, whose duty was the investigation of the Sunday traffic on the enormous system worked by the directors, and the carrying out of the arrangements by which every servant in the company's employ might have liberty and opportunity to attend the public worship of Almighty God. The public prints have announced that the object aimed at has been attained. The committee add: "We are thankful to record that at length an act of justice to the police has been done by an order of Sir Richard Mayne, chief commissioner, which was issued in June, and grants to inspectors, sergeants, and constables one entire day's cessation from duty in each week. The order states that endeavours will be made to grant this leave to as many as possible on the Sunday" (Communicated by the "Lords'-day Observance Society).

NATIONAL TEMPERANCE LEAGUE.—"In spite of opposition, indifference, or ridicule, we can thankfully point to the fruit of our labours during thirty years. Under God's blessing, we have reclaimed thousands of our once-hopeless drunkards, stayed the downward course of thousands who were more or less rapidly becoming intemperate: we have warned and saved multitudes of the rising generation; we have brought peace and comfort and independence to many a miserable home: we have led numbers to the threshold of that door which is the entrance to a Christian life, and scattered many of the clouds of ignorance and prejudice that hung over the public mind as to the use of intoxicating drinks. With these practical fruits before us, we are content to bear, if need be, a little ridicule or reproach; for we do not measure the success of our efforts altogether by the numbers of actual teetotalers, but by the gradual change in public opinion as to the drinking-customs of our country which is preparing the way for much greater changes than we have yet seen, both as to the use and sale of intoxicating drinks" (Letter from Mr. S. Bowley, president of the League to the "Times").

RAGGED-SCHOOLS: THEIR RELIGIOUS FRUITS.—"Happily, the Spirit has so breathed, both on our scholars and the 'poor of the flock,' that dead souls have sprung into vigorous life. Thus at this time no less than 186 former scholars are teachers in the very schools where they first

learned the truth that there is no soul-rest out of Jesus. These are usually rated as first-class teachers, displaying as they do remarkable power in disciplining and interesting their classes, more especially in taming those unbroken members, who seem to be tenanted by seven devils. Their earnestness, deep sympathy, and directness are as much beyond all praise as they are beyond all rivalry. Knowing the special sins and the special temptations of the ragged-class, from memories burnt into their very souls, it is not wonderful that they teach like elder brothers, and so find an entrance into the hearts of the vilest. May the Lord anoint many more such teachers who speak not from mere hearsay but because they know! Then, again, 46 London Ragged-schools recently reported that 186 scholars have professed their faith in Jesus at his table. If the same proportion holds good as respects the remaining 146 Ragged-schools, the present number of communicants would be about 800. But, when we remember how our scholars are scattered far and wide—some in the backwoods of America, and others tending the sheep-farms of Australia—we may infer that not a tithe of the spiritual fruits of Ragged-schools are known by the earnest workers, and, in fact, never will be known before the blessed time when sower and reaper shall rejoice together. We have implied that the hidden would probably prove to be the richest fruit of Ragged-schools. Two cases of after-fruits which recently came under our notice confirm this opinion, and as they both occurred in connexion with one school only we may infer that our present knowledge of spiritual results as respects the bulk of Ragged-schools is very meagre. A friend called at the London Hospital to see a patient: when he was about to leave the ward, a patient who was unknown to him called him by name. She told him that she came one Sunday morning to the Ragged-school where he taught, and that the hymn, 'There is a fountain filled with blood,' had led her to give her heart there and then to Jesus, and, though her case was hopeless, she was rejoicing in Christ's finished work; and the nurse stated that she was a true missionary to other patients. Another case is still more striking. One, who when in the same Ragged-school was known as the worst of the worst, took a return-ticket from beyond Chicago to tell us that he and five others belonging to that Ragged-school had given their hearts to Jesus, and that they met every Sunday afternoon to talk about and pray for the old school. Similar fruitage has been gathered in mothers'-meetings. Thus above 200 are known as members of various orthodox churches. Some of these it is our privilege to know. For that thorough piety which is unmarred by the fashionable religion so much in vogue in these last days, and that every-day religion which speaks more by life than by lip, they are models which it would be well for the church at large to copy" ("Ragged-school Union Magazine").

THE RAILWAY-MISSION.—A city missionary remarks: "I was a while ago visiting the Great Eastern Railway. It was a very severe cold morning, and the snow had fallen during the night, so that when reaching the platform it was quite a shelter from the wind. That beautiful text of scripture came into my mind: 'And a man shall be as a hiding-place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land' (Isai. xxxii. 2). The men were all standing together; and I remarked: 'It is rather sharp this morning, the wind is very cutting, and this shelter seems very desirable for a short time. It reminds me of the hymn,

> "Other refuge have I none,
> Hangs my helpless soul on thee."

Now let us all be candid before the Searcher of hearts, and try to answer a question or two. Have I found Jesus, the sinner's hiding-place from the storm of divine justice? Is my soul saved?' There was a silence for a few moments, when an aged cabman said: 'Well, I will tell you. It is now more than two years ago that I was deeply impressed about the state of my soul; and it was at this very station that I heard you read and explain John iii. about the new birth. Up till that time I thought I was very religious, never wronged any one, read my bible sometimes, and I reckoned myself as good as anybody. But I saw then it was all nothing, it would not do, and when you explained the sixteenth verse I then saw it was faith in Jesus Christ which saves a sinner, and, thank God, I do feel a changed man; I can now rejoice in Christ as my Saviour.' After making a few remarks on Isai. xxxii., another cabman said: 'I only wish I was a religious man; for, after all, I think you have the best of it; but, somehow or other, you can turn every circumstance to good account'."

H. S.

WOMEN OF SCRIPTURE*.

BY THE VEN. H. MACKENZIE, M.A.,

Archdeacon of Nottingham, and Sub-dean of Lincoln.

No. VI.

DEBORAH THE PROPHETESS.

THE history we are now to speak of is less interesting as a personal than as a national record; that is to say, we cannot find a great deal to say about Deborah herself, but she is introduced in sacred writ as exercising a very important influence on the people of Israel among whom she lived.

All that we know of Deborah is to be found in Judges iv. and v., so that we shall not have to read much in order to know all that scripture says about her; but perhaps we shall understand her influence better if we pause to say a very few words about the condition of the people of Israel at the time that Deborah is introduced to our notice as exercising judicial power over them. Her dwelling was between Ramah (now called Er-Ram) and Bethel (now called Beitin) in mount Ephraim.

* Written to be read by a female teacher at mothers' meetings.

The time of Deborah's life was about 1300 B.C.; and she seems to have been the recognized judge for a number of years. She was a married woman, and her husband's name was Lapidoth, which is the only thing we hear of him in scripture.

After the settlement of the children of Israel in Canaan under the leadership of Joshua, the successor of Moses, the tribes, twelve in number, had been settled in different parts of the promised land. Two entire tribes and half of a third (Manasseh) were placed to the eastward of Jordan: all the rest abode to the west of the river. The central or middle part of this land, stretching from mount Ebal in the north to Bethel, and even close to Ramah, to the south, became the portion of the tribe of Ephraim. It was between the two last-named places that the wife of Lapidoth dwelt and judged Israel; and her reputation was so great and so well established that she gave her own name to a tall and well-known tree of the district, which was called from her "the palm-tree of Deborah" (iv. 5).

At this time the Israelites seem to have lived as an union of free states in the midst of the heathen nations around them. From want of union and co-operation among themselves they fell, from time to time, under the dominion of a very powerful sheikh or prince who desired to extend his sway, and so, before the appearance of Deborah, they had fallen under tribute, first, to Chushan-rishathaim, king of Mesopotamia (to the east); afterwards to Eglon, king of Moab, a nearer warlike neighbour; and then, but apparently for a shorter time and in a slighter degree, to the Philistines, who dwelt to the west of them on the sea-coast. All these events were over when we hear of Deborah rising up to resist the oppression of Jabin, king of Canaan, who dwelt in the north, near the waters of Merom.

Jabin, the king, had a captain-in-chief or general of his armies who was called Sisera, a man of great reputation as a warrior; and, when Deborah sent for Barak, the son of Abinoam, to head an army against this distinguished chief, he refused to go, except upon the condition of her accompanying him in the expedition. Neither her faith nor her personal courage failed her (like our own queen Elizabeth at Tilbury, or Mary, queen of Scots, in the dangerous expedition in which she accompanied the earl of Murray to the north). She showed herself at the head of the troops, and encouraged them by her presence and her personal daring; but she told Barak that his own want of faith and courage should be visited upon him by the chief honour of the expedition resting on the head of a woman rather than upon him as its leader. Very probably Barak thought that she meant herself, and so was reconciled to the idea, because she had been the instrument of stimulating himself to take arms against the tyrant who oppressed their countrymen. He had no conception of what was really about to take place.

Barak had managed to gather together ten thousand men of the tribes of Zebulun and Naphtali (iv. 10, v. 18). Ephraim, Benjamin, *and Manasseh (v. 14) seem* also to have sent their share; and Issachar had not withheld his aid (ver. 15). But the divided counsels of the tribe of Reuben (vv. 15, 16), who deliberated much but did nothing, and the lazy ease of Gad in Gilead (ver. 17), and the mercantile and shipping propensities of Asher and of Dan (ver. 17), all brought upon them the condemnation of the prophetess and of the commander of the forces for their want of patriotism and of faith, and for their selfish if not cowardly indulgence.

Sisera had meanwhile gathered beneath his long-successful banner a magnificent host of warriors; and one of the divisions of his great army seems to have consisted of chariots. It may be that his nine hundred chariots of iron were driven over the field singly, as we read of the heroes at the siege of Troy, which took place about two hundred years later; or like those chariots of Boadicea, who reigned over the Iceni in the county of Norfolk just eighteen hundred years ago; but the language of iv. 15 seems rather to convey the idea that they fought in line like his horsemen and footmen.

Barak, under Deborah's direction, seems to have gathered his force to a head on mount Tabor—the same hill that is supposed by many to have been the subsequent scene of our Lord's transfiguration. The ground was there far more favourable for infantry than cavalry, and must have been utterly impracticable for the manœuvres of chariots. A great storm, too, was sent by God for the discomfiture of the enemies of his people: the stars in their courses fought against Sisera; and, when the vast host were panic-stricken and discomfited, and sought safety in flight to the great plain of Esdraelon, the mountain-springs of Kishon poured forth their volumed waters in such abundance that horse and man were swept away by their vehemence, and the forces of the swollen rivers were added to the impediments of earth and the rage of heaven, to vanquish and destroy the foes of the Lord.

In the midst of this terrible scene of warfare, of pain, and of slaughter, while Barak was active in directing the onslaught, and Deborah calm in beholding its fearful results, Sisera, the great and hitherto-successful general of king Jabin, finding it impossible to fight his chariots in the broken ground, or in the passage of the foaming torrent, deserted his broken host and sought safety in flight on foot.

At some distance from the scene of action, foot-sore, wearied, humiliated, and despondent, he sought refuge in the tent of Jael, the wife of Heber the Kenite, a descendant of the family of the wife of Moses. Here he met his death, passive and unresisting, at the hand of his hostess, who drove the tent-peg or nail through his temples with a blow of the hammer, while he slept that sleep of fatigue from which he never woke again.

It was in recording this event that Deborah, who was a poetess as well as a prophetess and a judge, drew that beautiful picture of the watching mother of the absent soldier, which is unsurpassed by any passage, however exquisite, in the long roll of Hebrew poets: "The mother of Sisera looked out at a window, and cried

) lattice, Why is his chariot so long
' why tarry the wheels of his cha-
r wise ladies answered her, yea, she
ıswer to herself, Have they not
they not divided the prey?" What
) has a soldier-son, or what woman
ır had a friend at the wars, will not
ize the truthfulness of this vivid and
scription?

song of Deborah and Barak, recited
r., we hear no more of her in scrip-
ıause therefore now to ask—
is the peculiarity of this history?
special lesson are we to learn

ɔculiarity plainly is that she is the
ɔe of a female ruler. Miriam had in-
ɔupled with her two distinguished
one "sent before" Israel in the day
derings. But her influence never
ɔolute and independent rule or go-
ke that of Deborah. Her position
is not only the first but the last,
ılone in scriptural history.

ɔon is clearly that of encouragement
lod. It was this that gave her pro-
ıong her people. It was this that
r wisdom from above. It was this
ıer—what St. Paul forbids women
Christian dispensation to aim at—
over the man." It was this that
ıistory, as long as the world shall
) just judge, a brilliant poetess, an
riot, a successful conqueror, and a
ish, believing, and noble woman.

Weekly Almanac.

you, scribes and Pharisees, hypocrites; for kingdom of heaven against men."——MATT.

ı redeemed us from the curse of the law, being ɔr us; for it is written, Cursed is every one ı a tree."—GAL. iii. 13.

beseech thee favourably to hear the thy people, that we, who are justly ır our offences, may be mercifully ' thy goodness, for the glory of thy ugh Jesus Christ our Saviour, who reigneth with thee and the Holy r one God, world without end.

	MORN. LESSONS.	EVEN. LESSONS.
ıa Sun-	Gen. i.	Gen. ii.
.....	Matt. xxii.	1 Cor. vi.
(Conver-	Wisd. v.	Wisd. vi.
; Paul)..	Acts xxii. 1-21.	Acts xxvi.
	Gen. xlviii.	Gen. xlix.
.....	Matt. xxiii.	1 Cor. vii.
	Gen. l.	Exod. i.
.....	Matt. xxiv.	1 Cor. viii.
	Exod. ii.	Exod. iii.
.....	Matt. xxv.	1 Cor. ix.
	Exod. iv.	Exod. v.
.....	Matt. xxvi.	1 Cor. x.
	Exod. vi. 1-13.	Exod. vii.
.....	Matt. xxvii.	1 Cor. xi.

ıal mind is the life of sense; by which ; gross sensuality or immorality, but ɔ in *our state as such*, without any thought or desire of a change—loving and adhering to the world, a full relish of earthly enjoyments, and a fondness for earthly comforts, and the means of procuring them. If this is the prevailing habit and temper of the mind, God is fatally excluded, let a man think what he will of himself, or what fair pretences soever he may make to religion. But say some, 'How must we know when this is our case?' Never, till the doctrine of the cross is in good earnest attended to, and we come to understand the contrariety of such a state to the will of God, and consider it as our absolute unfitness for the kingdom of heaven. But then this is not the whole of the carnal mind; to bring it further into view let us take our rise from scripture: 'Except your righteousness exceed the righteousness of the scribes and Pharisees'—that is, of mere men, though ever so learned—'ye shall in no wise enter the kingdom of heaven.' For the scribes and Pharisees here represent the great doctors and rationalists, so called, of all ages and places; and it does not appear from scripture that they were scandalously defective in point of morals, or what is commonly called virtue. What, then, should be the reason that Christ, all mild and gracious as he was, ever speaks to and of them with a sharpness that seems to need an apology? It was because they were foremost in a fatal error, and would be apt to lead others into it, namely, that of self-justification, and the reality and merit of human virtue, which at the best is infinitely defective, generally founded upon rotten principles, and can never stand the judgment of God" (Rev. T. Adam).

"It is the atonement of the cross, reconciling the holiness of the Lawgiver with the safety of the offender, that hath opened the way for a sanctifying influence into a sinner's heart; and he can take a kindred impression from the character of God, now brought nigh, and now at peace with him. Separate the demand from the doctrine, and you have either a system of righteousness that is impracticable, or a barren orthodoxy. Bring the demand and the doctrine together, and the true disciple of Christ is able to do the one through the other strengthening him. The motive is adequate to the movement; and the hidden obedience of the gospel is not beyond the measure of his strength, just because the doctrine of the gospel is not beyond the measure of his acceptance. The shield of faith and the hope of salvation, and the word of God, and the girdle of truth—these are the armour that he has put on; and with these the battle is won and the eminence is reached, and the man stands on the vantage-ground of a new field and, a new prospect. Thus it is, that the freer the gospel the more sanctifying is the gospel; and, the more it is received as a doctrine of grace, the more will it be felt as a doctrine according to godliness" (Dr. Chalmers).

H. S.

SPIRITUAL WORSHIP:

A Sermon,

By the Rev. W. Blatch,

Incumbent of St. John's, Perth, and Synod Clerk of the diocese of St. Andrew's.

John iv. 24.

"God is a Spirit; and they that worship him must worship him in spirit and in truth."

No words more sublime, no doctrines more important, were ever spoken by our blessed Lord to his most favoured disciples, than these, addressed to a Samaritan woman. They afford a striking instance of the manner in which our Lord often availed himself of common incidents to communicate the most weighty truths. His simple request to the woman for a draught of water had led to a conversation, in which he displayed an intimate acquaintance with the secrets of her life. Knowing him to be not only a stranger but a foreigner, she was convinced by this that she was in the presence of a prophet. And, accordingly, she immediately took the opportunity of asking for an authoritative opinion on a question keenly disputed between the Samaritans and the Jews, feeling confident that a prophet would be above the influence of merely national prejudice, and that he would be able to decide the difficult point. The question was, whether her countrymen were right in believing that their temple on mount Gerizim was the right place for them to worship in, or whether the Jews were correct in maintaining that at Jerusalem was the place which God had chosen to place his name there, and where men ought exclusively to worship, at least on all the great occasions prescribed by the law. How surprising to her—how important for us—was the answer she received: "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what. We know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship him in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

Observe, then, that our Lord does not mean that men should not worship at all at Samaria or in Jerusalem, but that they should not worship there *only*. He asserts that the Jewish worship hitherto had been the right one, and Jerusalem God's chosen *place; but that all the peculiar* and exclusive privileges of the Jews were about to cease, under the new and higher dispensation of religion which the Messiah was to establish. Under this new system (or rather, this new phase or development of the one true system of religion) all men, without distinction of nation, would be equally acceptable worshippers; and, in every place, without preference for one spot or another, God would be accessible to the offering of prayer and praise. Only, in order to worship him acceptably, they must worship him "in spirit and in truth"; with the devotion of the mind, and not of external rites and ceremonies; with the reality of a spiritual and inward affection, instead of the types and shadows of the Mosaic ritual. Men were to be taught that the Almighty is a purely spiritual being; and that the worship really pleasing to him is a purely spiritual worship. The childhood of the world had required symbols, types, and figures, to prepare them for a higher and truer development. But, when mankind was growing up to intellectual and spiritual manhood, these childish things were to be put away. Men must learn to think and act *as men*, and be capable of grasping a more abstract and reasonable idea of the Deity and of the service he requires. "God is a spirit; and they that worship him must worship him in spirit and in truth."

Thus our Lord, in his conversation with this Samaritan woman, anticipated, so to speak, the fundamental principle of the divine religion he came to reveal. We find his apostles, in various circumstances and forms, insisting on the same great truth. We see also, from various parts of the epistles, how hard a lesson it was for the first Jewish converts to Christianity; how they struggled against it; how they were continually going back from the purely spiritual requirements of the gospel to the "beggarly elements" of the system that was done away; how, having begun in the freedom of the Spirit, they were ever desiring to be again in bondage to the ceremonial of the law. Still more difficult, doubtless, was it to bring converts from heathenism to recognize this spirituality of worship, to surrender all endeavours to adopt something of the splendid rites of their pagan temples into their Christian devotions.

But, though difficult, it was effected. This, in fact, was one of the great triumphs of Christianity in the primitive ages; so marked in its effect, that their heathen opponents taunted the Christians of the first few centuries with the bareness of their worship; that they had no temples, no altars, no images, no pompous rites; from

hich they argued that they were atheists, id denounced and persecuted them as if ey denied the very existence of a God.

But this purity of worship was not long reserved unimpaired. There soon crept to the church a disposition to restore mbols; to introduce pictures, statues, orgeous vestments, pompous ceremonies. ot (their first advocates asserted) that the mbols were to be worshipped; but that hey were to be employed as means of intruction for the ignorant, and for arousing he dormant sense of reverence towards the nseen God by visible representations. As arly as the fourth century, we find this ractice protested against, as misleading he unlearned, who were prone to worship he picture or the image itself, instead of sing it only as a vehicle of adoration to the Most High. In the sixth century, we find a bishop in France ordering all the images that had been erected in his diocese to be destroyed, because of this danger. In the eighth century, the church was almost torn asunder by what is called the iconoclastic controversy; the dispute between those who advocated the erection of images in churches, and those who protested against them. In the ninth century, the worshipping of images was formally sanctioned by one partial council, and rejected by another. Then came the doctrine of transubstantiation, and, as a natural consequence, the adoration of the consecrated elements with multiplied ceremonials. And so the abuses proceeded, till they culminated in all the meretricious adornments and elaborate performances in divine worship, adopted, sanctioned, and defended by the Roman church.

All this, brethren, as you know, was repudiated by the Anglican branch of the catholic church at the reformation. The endeavour of our Reformers was to restore primitive simplicity of worship, as well as primitive purity of doctrine. They did not reject those symbols which are of divine appointment, or of apostolical and primitive use. They did not advocate irreverence or negligence in divine service. But they sought to promote a true and spiritual devotion, by rejecting all that was evil, human, and sensuous in the great system of symbolism that had grown up and utterly obscured the sublime simplicity of the gospel.

It would be useless, brethren, and most unwise, to attempt to shut our eyes to the fact that, while this was the object of our Reformers, and while our church has acted on their principles for near three hundred years, there is now an active and earnest party, within our own ranks, who are determinedly striving to bring us back again to the point from which we then diverged. I shall say nothing, I hope, that can be considered uncharitable towards this party, commonly called the ritualists*. I only propose to produce three of their own statements, as to the principles on which they are acting, in order to suggest the inquiry for ourselves, How far they are conforming to the divine rule laid down by our Lord in the words addressed to the Samaritan woman?—and how far, therefore, do they deserve our sympathy and rightly claim our co-operation?

First, then, I quote a writer in one of the ritualistic papers, as to the ultimate objects of the movement—objects unhesitatingly avowed by the majority of the party: "The aim of the catholics—(which name they assume as if they only had a right to it)—the aim of the catholics" he says, "is not only to be ritualistic, but to hold, teach, and hand down, unimpaired and intact, the faith and practice of the church universal before the division of the east and west. This is our work. This we intend to do. Nothing shall turn us from our point and purpose," and so on. In advance of this manifesto, other ritualists avow their purpose to be the restoration of all Roman doctrine and practice. They designate the reformation as a vast blunder, a dark crime; and one leading writer, in particular, has lately stigmatized the martyred reformers as miscreants, more deeply villanous than the most degraded traitors, or the most bloodthirsty revolutionists. Thus war is plainly declared against protestantism; and the purpose is proclaimed to restore all the doctrines, practices, and ceremonies of the mediæval church. To be forewarned is to be forearmed. And this avowed object of the ritualists may well put on their guard all who value freedom from the intellectual and spiritual bondage, to say nothing of the dangerous errors, of the papacy.

The second point, which I shall very briefly refer to, is of a milder and more plausible character. We are told that ritualism, with all its symbols, its crucifixes, crosses, candles, incense, vestments, processions, postures, and elaborate ceremonial, its appeals to eye and ear and sense, is a "far more effectual means than treatises or sermons for teaching the faith to the ignorant, the thoughtless, the superficial" (I use the words of one of their own writers). "In this respect," he says, "it is a very important handmaid, and a very efficient ally."

* I shall suggest no questions as to the honesty or legality of their proceedings.

Let this be granted, and we see in it the very same principle as that on which the first innovators on the purity of Christian worship advocated the use of images and other symbols in the fourth century. But, if that principle were even acknowledged to be right and justifiable, then ritualism is only adapted for those who are so ignorant, so obtuse, so incapable of a spiritual idea, or of instruction through the mind or the affections, that they must go back to the very childhood of mankind, to the "beggarly elements" of a ceremonial law, in order to be taught the doctrines of that faith whose fundamental maxim is that "God is a Spirit; and they that worship him must worship him in spirit and in truth."

The third and last point I shall notice strikingly illustrates the secret of the charm of ritualism for many who have no idea or intention of being led on to the acceptance of Roman doctrine. One great charge brought by these innovators against the ordinary service of our church is its want of excitement. "There is nothing in it," says Dr. Littledale, "to impress the eye, nothing to quicken the attention, nothing to make the breath come short or the pulse beat quicker. There is none of the mysterious and symbolical pomp of a Roman-catholic church." True; and therein seems to me to consist the claim of our service to approach nearer to the character of true and spiritual devotion. For, is all that excitement of the senses really characteristic of worship? Do not the gorgeous spectacles and the enchanting music of the opera, the thrilling scenes of a tragedy, the impressive recitals of a highly-wrought novel, produce exactly the same vivid sensations as this ritualistic leader desires to arouse through elaborate outward demonstrations in divine worship? But, if so, who is to discriminate between the one susceptibility or emotion and the other? Who is to say that in one case it is a spiritual elevation—in the other a merely sympathetic human agitation? No, brethren. Herein appears to me the chief danger of the whole movement. There are too many susceptible persons who are ready to mistake excitement for piety—emotion for spirituality. There are too many who recognize the duty or the propriety of showing some outward respect for religion, but, it may be feared, without any true godliness of heart; and these may naturally be attracted by such forms as seem to fulfil that duty, while most effectively interesting their imagination or exciting their senses or gratifying their tastes. But how can such service be acceptable to God, who is a Spirit, *and wills only to be worshipped* in spirit and in truth? What practical results will all this produce on the life of those who substitute or mistake excitement for devotion? What safeguard is there for such persons against being led away by their feelings into every kind of error, from one step to another, till they are given over to delusion, and utterly blinded against the truth?

From these three principles of ritualism, as avowed by its own advocates, we may gather, I think, our reply to their claim upon the sympathy and co-operation of all churchmen, in their endeavour to substitute a gorgeous and elaborate symbolism for the calm and decent order which has been for so long the use of the Anglican church. If we wish to return to Romanism, they offer to guide us on the way. If we are so ignorant and obtuse that our intellect will not comprehend the great principles of saving truth revealed in the scriptures, they propose to supply us with instruction through our senses. If our spiritual or devotional feeling is so dull and languid that we cannot worship God without the stimulant of external appliances that shall "quicken our attention and make our breath come short and our pulse beat quicker," they present to us a system of ceremonial performances by which we may be excited to a sentiment of exaltation or of awe, which *may* consist with real devotion, but which also may be mere physical and nervous sensation.

None of these three inducements, I trust, have any charms for us. But, knowing what they are, let us not be deceived by the assumption, so confidently made, that the ritualists are leading us onwards and upwards to a higher and more spiritual development of Christian worship. On the contrary, they are leading directly backwards and downwards to a lower and more elementary stage in the religious life of man. They would bring us down from the divine and spiritual to the human and sensual aspect of worship. For "God is a Spirit"; and, the nearer we come to him, the more we approach him in likeness of nature and in conformity to his will, the more spiritual shall we be—the more independent of outward symbols and of ceremonial forms. Will any one calmly affirm that a truly Christian mind ought to be, or would be, more deeply impressed, more filled with awe and reverence, more essentially influenced by the true spirit of worship, by witnessing the most imposing ritualistic performance, than by realizing the Divine presence in the house of prayer,—by the deep inward consciousness that God is in this place, though we see him not with the outward eye—by

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in thyself. But first become a
God." For he dwells in his temple,
prayer in his temple—"which
are."

WINTER'S TESTIMONY TO GOD.

By the Rev. John Harding, M.A.,

Curate of Ayot St. Laurence, Hertfordshire.

"Thou hast made winter."—Psal. lxxiv. 17.

The God of the bible is the God of nature: both testify of him, and both are always teaching us. As from Genesis to Revelation the one is stored with instruction, so is the other from the creation to the consummation of all things—from infancy to old age, from day to day, from year to year. The seasons are God's voice addressing man: each has its special lessons, and, though perhaps less obvious, yet not less interesting and instructive, are those afforded by winter. "The day is thine," says David: "the night also is thine. Thou hast prepared the light and the sun: thou hast set all the borders of the earth: thou hast made summer and winter." Let us, then, consider winter's testimony to God, and see also what instruction and illustration it may afford as to the deeper realities of the soul and of the life to come.

First, we are told that God has made it. It is the result of his creative skill, and the appointment of his providence. He arranged and ordained that it should be; and what his unerring wisdom planned his omniscient power effected. He saw that it was good, best, necessary, that there should be winter as well as summer. Out of all conceivable forms and arrangements for our world and its inhabitants the present system of seasons was that which he who cannot err, and who can do whatever he pleases, saw fittest and best; and, more or less, the same changes exist in the other planetary worlds with which our earth is connected—the chief exception being Jupiter, which, in consequence of its axis being almost perpendicular to its orbit or the ecliptic, can have neither any variety of seasons nor any difference in the length of its days and nights. With us these changes are produced, as with the other planets and from their similar relation to the same luminary, by the position of the earth with regard to the sun, the axis of the former being inclined at an angle of 23½ degrees to the plane of its orbit. Had it been otherwise, and the sun's position been directly over the earth's equator, we too should have experienced no change of seasons, nor any difference in the length of our days or nights. As it is, the sun moves first to one side and then to the other of the equator for 23½ degrees, and produces by so doing the different seasons which, varying according to the latitude, characterize our world. In summer, having come to his utmost limit northwards, he is nearly over our heads, while it is then winter to those south of the equator, and his beams descend upon us almost perpendicularly, causing the intense heat we feel at that season. In winter he has receded to his southern limit, to afford summer to the inhabitants of that part of the world, and rises but little above our horizon. His beams then reach us obliquely or sideways. Though then 3,000,000 miles nearer to us than in summer, and appearing larger in conse-

quence, yet, being on one side, his rays glance off into space instead of falling on our part of the world, and short and cold rays are the result; just as one person may be nearer a fire than another, but, because he is on one side while the other is infront, he derives less benefit from it.

No doubt winter has its disadvantages. We miss the genial warmth of the sun, regret the shortened days, and almost wish that autumn's gorgeous foliage might continue. Excessive cold is to many hard to bear; and great distress results from the protracted rigours of winter. Yet what is, in this respect, as God's work assuredly is best. It is better that there should be winter, or God would not have made it, and the advantages are greater than the disadvantages. Let us notice a few of these.

1. Change and variety are produced by the recurrence of winter, and, though it may seem to be a change for the worse, it is not really so, but the reverse. One unvaried season might not have proved so agreeable. Common mercies are very apt to be overlooked; and one continued monotonous season, unchanged from year to year, the same from one's birth to one's death, from the world's beginning to its close, might have become wearisome. We cannot be always feasting or enjoying beautiful sights or listening to sweet music; if we could, they would probably lose their power to interest and attract; the very perpetuity and ordinariness of the blessings would cause us to appreciate them less; and God would be less honoured and his hand less recognized than under the present arrangement of his providence. Now we always welcome the return of spring, we revel in summer's beauties, we rejoice in autumn's harvest; and though the lovely flowers fade, and the choristers of the air no longer chant, and the summer's genial warmth is gone, we would not that even winter's turn should not come; for that season also brings with it many blessings; and, its very severity serves to heighten our enjoyment of the brighter and more animating seasons which follow.

2. A second advantage of winter is the rest which it affords to wearied nature. The earth could not be always bearing: like ourselves, it needs its night of rest after its long hot day of summer work. The productive powers of the soil would be exhausted had we summer always, and the absence of winter would soon be felt in barren fields and failing harvests. It is well, therefore, that nature should rest; and we see in this God's wisdom and goodness, as we do in that nightly repose which we all require, and which is so welcome and refreshing after the toils and labours of the day.

3. But, thirdly, winter is also a season of growth. This may seem to contradict the former statement of the earth resting during this season; but both are true. We grow while we sleep. Nature is not dead, but recruiting its wasted energies. The process of life is going on. The sap has only retired down to the roots of the trees and fountains of being, and it is not idle there in winter any more than it is in summer, when the sun's heat causes it *again to ascend and form new* branches, and adorn the trees and shrubs and flowers of our woods and gardens with fresh liveries of gold and green and purple. Fresh plants are starting into being, and additional root-branches and fibres are spreading themselves in every direction, and gathering new supplies of nourishment from the earth. The roots of the vegetable world are then enlarging and multiplying themselves; and busy scenes of life would be witnessed could we penetrate into nature's depths and secrets. Like ourselves, she is growing while apparently lifeless, and in the morning of spring we see the results of winter's unseen progress of being beneath: there is then evident increase of size and strength, and the life below which has been advancing during the dark cold winter shows itself now in the more vigorous and beautiful life above.

4. A fourth advantage of winter is the benefit which the soil derives from the effects of frost and snow. The rigours of winter improve the materials out of which our harvests are produced. Frost pulverizes the hard clods of earth; and the nitrous property of snow contributes to the nourishment of the vegetable world; while, by covering the ground, it protects the various plants from the killing effects of frost, and at the same time prevents the internal heat of the earth from escaping.

5. Fifthly, winter destroys innumerable noxious insects. But for the severity of winter we little know how greatly we should suffer from these. They are the plague of eastern and tropical countries, in which there is but little change of seasons. In those lands all kinds of annoying and offensive insects, reptiles, and other creatures abound at all seasons, or, rather, throughout the year, and for want of those seasons which in our more northern part of the world we enjoy. There is no winter in those lands to destroy these disturbers of man's repose and comfort; and this is one of not the least of winter's advantages to ourselves.

6. Then may we not notice, in the next place, the many home-comforts and enjoyments which winter always brings with it? It is a season of great family and social happiness, of in-door quiet peaceful pleasures. It is the time when men generally read more, and when they should also reflect more. The long evening and the glowing cheerful fire, the groups of little ones and the assembled friends, the piles of books read and the domestic work accomplished—all these are among the peculiar charms of winter, and are no mean compensation for the absence of summer fruits and flowers and scents and sounds, bright skies and genial sun, shady walks through woods, or pleasant seats by purling streams and foaming cataracts.

7. A further benefit of winter is the bracing and healthy and restoring effect which it exercises on the majority of constitutions. Many suffer from the debilitating effects of heat, and gradually recover the tone and vigour of their system during the colder weather of winter; and there are but few healthy persons who are not physically benefited by the recurrence of this season. Winter is one of God's grand remedial measures; and the greater vigour and longer lives of those who inhabit the northern

regions of the earth are a striking proof of its beneficial results.

8. Again, we must not omit to notice the beauty of many of winter's scenes. There are few sights finer than a winter landscape—the earth's surface veiled in purest white, and contrasted so strongly by the dark and varied outline of human habitations, trees and hedges, green holly and ruby berries, hoary towers and mantling ivy. How exquisite is the sight of a frosted tree! how infinitely more so of whole woods and forests, of all nature, valley and mountain, sparkling with countless millions of heaven's own diamonds! Well does David remind us that God has made summer and winter, and in another psalm (cxlviii.) call upon fire and hail, snow and vapour, to praise the Lord. In Psal. cxlvii. also he refers to this subject. "He giveth snow like wool," he says: "he scattereth the hoar frost like ashes: he casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word and melteth them. He causeth his wind to blow; and the waters flow."

9. Ninthly, nothing in nature more illustrates God's omnipotence than the intense frosts of winter. When continued for many days or weeks, how powerless is man to withstand them! The otherwise soft and yielding earth is impenetrable, impervious to his sharpest and most powerful implements. All nature is in the grasp and vice of the Almighty, all bound as if with a girdle of iron—rivers frozen, ships immovable, commerce paralyzed, many trades entirely suspended, the land like granite, and numerous families in town and country famishing. Thank God, such protracted winter rigours are but seldom experienced; but let us learn, from the very possibility of them and from their occasional occurrence, to fear and adore that irresistible Power which can so easily seal up all the sources of our wealth and comfort.

10. Lastly, another of winter's advantages is the revelation which it affords us of the glorious orbs of heaven. This is one of winter's night benefits. We then see, when the light of day has been withdrawn, unnumbered other worlds, of various sizes and degrees of brightness, studding the heavens everywhere above us and around us; and when we apply the telescope their number still increases, stars in deep defile beyond stars, far, far exceeding the possibility of all human computation either as to their number or their distance. The very nearest (*a* Centauri) is said to be 206,000 times farther from us than the sun—many of them are double and treble—of various colours, red and green and yellow and blue and purple; and it is rationally concluded that they are all central luminaries around which other worlds revolve, just as the planets of our system travel round the sun. We see but few of these heavenly glories in summer: they are winter's grand revelation to us,

> "For ever singing as they shine,
> The hand that made us is divine."

How glorious is the belt of stars called the Milky Way, stretching almost across the heavens! how gigantic and godlike the constellation Orion, now visible in the south! and how interesting and exquisite the surface of the moon, her golden fringe and countless craters, ridges of mountains and extensive plains, all as distinctly visible through a telescope as if just across the road—the belts and satellites of Jupiter, the moon-like phases of Venus, the rings and belts of Saturn, the double and coloured stars, and nebulæ! These are all God's handiwork, and they are particularly the study of winter, and they well repay it: they lift the mind up higher, and were intended by God to minister to our faith. "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech: night unto night showeth knowledge. There is no speech nor language where their voice is not heard." They are always preaching to us. They are ever testifying for God, telling us of his might and majesty and glory and wisdom and love, and leave even the heathen without excuse, if they do not see and recognize in them, "by the things which are made, his eternal power and Godhead." O let us not fail to behold in winter's revelations of the glories of the firmament the manifold wisdom of God, or to render unto him the praise due to his holy name. All nature speaks of him; the heavens and the earth, creation and providence, day and night, summer and winter, spring and autumn, dry land and sea, the fertile valleys and the rocky mountains, fire and hail, snow and vapour, wind and storm, fulfilling his word. In winter's advantages let us recognize his hand, his wisdom, love, and power; and let us learn from them lessons illustrative of the deeper things of his word, of the soul's welfare, and of the unutterable realities of eternity.

The soul, too, needs its winter; or it might be tempted soon to forget its God. God often sees that it is best for her to witness desolations, the falling leaf, the solemn silence, the departed beauty, strength, and glory of life's summer; and in her winter she finds life and strength and comfort and restoration. He brings her into the wilderness, to the dearth of earthly comforts; and alone with him she learns the true source of her joy and health and power.

Again, the rest and refreshment of the body in the grave are represented by winter. As all nature then ceases from her labours, and awakes invigorated and improved in spring, so will the body rise more glorious from the bed of death, immortalized and spiritual. It has only been undergoing a refining process in the grave: the winter of death will have destroyed all its hurtful sinful qualities, and it will awake in Christ's likeness, not having spot or wrinkle or any such thing. In the meantime the soul, the undying spirit, will have been gathered to its eternal home in heaven, where, with angels and the spirits of just men made perfect, death's long winter will have been passed in joyful communion with its God and Saviour. And O what untold and inconceivable revelations of glory will it have witnessed—how many new worlds and new wonders discovered, and with how many of their inhabitants have entered into relationships of everlasting brotherhood! It

doth not yet appear what we shall be; but we know enough from the glorious firmament of scripture-promises to enable us to form some idea of the transcendent blessedness of those who die in the Lord, and of the soul's felicity and glory in heaven while the body waits and rests and is made meet in the winter of death for the commencement of the everlasting spring. Let us be thankful for this hope of glory, and let us remember what the redemption of our bodies and souls cost, even the precious blood of the incarnate Son of God; and, when life's spring and summer and autumn are past, may we then all rest in him who is the Resurrection and the Life, and after life's winter awake in his likeness, to be for ever with him, and for ever satisfied in his kingdom!

BISHOPS AND CLERGY OF OTHER DAYS*.

THE Romish church is making very great efforts to regain her lost power in England; and thousands of English people are helping her. None are doing the work of Rome so thoroughly as the English churchmen who are called ritualists. Consciously or unconsciously, they are paving the way for her advance, by laying down the rails for her trains. They are familiarizing the minds of thousands with Romish ceremonial—its mummery, its processions, its gesticulations, its postures, its theatrical meretricious style of worship, and they are boldly preaching and laying down her erring doctrines—the real presence, the priestly character of the ministry, the necessity of auricular confession and sacerdotal absolution. They are loudly proclaiming their desire for re-union with the church of Rome. In short the battle of the Reformation must be fought over again. Ritualism is nothing but Romanism in the bud; and Romanism is ritualism in flower. The triumph of ritualism will be the triumph of Romanism and the restoration of popery.

Now, before we go back to Rome, let us thoroughly understand what English Romanism was: let us bring in the light: let us not take a "leap in the dark." ..... What were the leading characteristics of English religion before the Reformation? In what state did the mighty change which Hooper witnessed and helped forward find our forefathers? In one word, what does England owe to that subversion of popery and that introduction of protestantism in which Hooper was a leading instrument? Let me try to supply a short answer to these questions. They are subjects, I am sorry to say, on which most people seem to know nothing at all. The minds of the vast majority of my countrymen appear to be a total blank about the history of three hundred years ago. With all the stir made about education, the ignorance of our own country's history is something lamentable and appalling and depressing. I never can believe that ritualism would have obtained so many adherents, if English people only knew the extent of our debt to the protestant Reformation. They never would trifle an tamper and dabble with popery if they onl knew what popery was.

Before the Reformation one leading feature English religion was dense ignorance. Ther was among all classes a conspicuous absence all knowledge of true Christianity. A gro darkness overspread the land, a darkness th might he felt. Not one in a hundred coul have told you as much about the gospel Christ as we could now learn from any intell gent Sunday-school child.

We need not wonder at this ignorance. Th people had neither schools nor bibles. Wic liffe's New Testament, the only translation e tant till Henry VIII.'s bible was printed, co £2 16s. 3d. of our money. The prayers of th church were in Latin; and, of course, the peop could not understand them. Preaching ther was scarcely any. Quarterly sermons were i deed prescribed to the clergy, but not insiste on. Latimer says that, while mass was nev to be left unsaid for a single Sunday, sermo might be omitted for twenty Sundays, an nobody was blamed. After all, when ther were sermons, they were utterly unprofitable and latterly to be a preacher was to be su pected of being a heretic.

To cap all, the return that Hooper got fro the diocese of Gloucester, when he was first ap pointed bishop in 1551, will give a pretty clea idea of the ignorance of pre-reformation time Out of 311 clergy of the diocese, 168 were unabl to repeat the ten commandments; thirty-on of the 168 could not state in what part of scrip ture they were to be found; forty could not te where the Lord's-prayer was written; an thirty-one of the forty were ignorant who wa the author of the Lord's-prayer.

If this is not ignorance, I know not what i If such were the pastors, what must the peopl have been! If this was the degree of know ledge among the parsons, what must it hav been among the people!

But this is not all. Before the Reformatio another leading feature of English religion wa superstition of the lowest and most degradin description. Of the extent to which this wa carried, few, I suspect have the smallest idea.

Men and women in those days had uneas consciences sometimes, and wanted relief. The had sorrow and sickness and death to pas through, just like ourselves. What could the do? Whither could they turn? There wa none to tell them of the love of God and media tion of Christ, of the glad tidings of free, ful and complete salvation, of justification by faith of grace, and faith, and hope, and repentanc They could only turn to the priests, who kne nothing themselves and could tell nothing t others. "The blind led the blind; and both fe into the ditch." In a word, the religion of ou ancestors, before Hooper's time, was little bette than an organized system of Virgin-Mary wor ship, saint worship, image worship, relic wor ship, pilgrimages, almsgivings, formalism, cere monialism, processions, prostrations, bowing crossings, fastings, confessions, absolutions masses, penances, and blind obedience to the priests. It was a grand higgledy-piggledy C

* From "Bishops and Clergy of other Days," by the rev. *J. C. Ryle.*

ignorance and idolatry, and serving an unknown God by deputy. The only practical result was that the priests took the people's money, and undertook to ensure their salvation; and the people flattered themselves that, the more they gave to the priests, the more sure they were of going to heaven. .....

My task is done. I have brought together as concisely as possible the times, life, death, and opinions of one of our greatest English reformers. But I cannot leave off without offering a few practical suggestions to all into whose hands this paper may fall. I address them to each reader personally and directly, and I entreat him to ponder well what I say.

For one thing, I charge you to resist manfully the efforts now being made to unprotestantize England, and to bring her once more into subjection to popery. Let us not go back to ignorance, superstition, priestcraft, and immorality. Our forefathers tried popery long ago, and threw it off with disgust and indignation. Let us not put the clock back and return to Egypt. Let us have no peace with Rome till Rome abjures her errors, and is at peace with Christ.

Read your bible, and be armed with scriptural arguments. A bible-reading laity is a nation's surest defence against error. I have no fear for English protestantism, if the laity will only do their duty.

Read history, and see what Rome did in days gone by. Read how she trampled on your country's liberties, plundered your forefathers' pockets, and kept the whole nation ignorant and immoral. Read Fox, and Strype, and Burnet, and Soames, and Blunt. And do not forget that Rome never changes: it is her boast and glory that she is always the same. Only give her power in England; and she will soon put out the eyes of our country, and make her like Samson, a degraded slave.

Read facts standing out on the face of the globe. What has made Italy what she is? Popery. What has made Mexico and the South American states what they are? Popery. What has made Spain and Portugal what they are? Popery. What has made Ireland what she is? Popery. What makes Scotland, the United States, and our own beloved England, the powerful, prosperous countries that they are at present, and I pray God they may long continue? I answer in one word, protestantism —a free bible and a protestant ministry, and the principles of the Reformation. Think twice before you give ear to the specious arguments of liberalism falsely so called. Think twice before you help to bring back the reign of popery.

CUVIER, THE GREAT NATURALIST.

WHAT LED HIM TO EXPLORE THE WORKS OF THE GREAT CREATOR.

CUVIER was born at Montheliard, in the duchy of Wurtemburg, in 1769. While still quite a young man he became tutor to the children of count d'Hérieg, and lived with them in an old château in Normandy. The window of his room looked towards the garden; and one morning his attention was attracted to two swallows, who were busily engaged in building their nest, in the acute angle of the small casement. He determined to watch them whenever he had the time and opportunity, and became each day more interested in their work. In due course the nest was completed, and the interior well lined with feathers, wool, and dried leaves. The swallows then flew off to a neighbouring wood, and did not return for some days. But, whilst they had been working so hard, Cuvier had noticed two sparrows perched on a chimney close at hand. They seemed to take much interest in the progress the swallows made in the construction of their nest; the reason for which was soon apparent, for scarcely had these disappeared, when the sparrows established themselves in the nest, as if it had been their own property. They, however, took great care never to leave it unguarded; for, while one went out to procure food, the other remained at home, with its sturdy bill protruding from the entrance, with the evident intention of excluding all visitors. You can well imagine the surprise and indignation of the swallows, when, on their return, they found the nest, which they had built with such care and trouble, occupied by others. The cock flew angrily towards it, hoping to be able to get rid of the intruders, but he was met by the sparrow's bill, and returned to his mate, wounded and bleeding. They remained some time on a neighbouring tree, engaged in apparently earnest conversation, and then both disappeared. In the meantime the other sparrow had returned from its foraging expedition; and a good deal of chattering went on between these two, which resulted in immediate preparations for a siege. They went out in turns to procure food, and, having laid in a good supply, they stationed themselves to guard the entrance to their abode. Ere long upwards of a hundred swallows had assembled in the neighbourhood. They soon advanced, and each in turn discharged a beak full of mud against the nest, at the same time taking great care to keep well out of reach of the sparrows' beaks. These were nearly blinded by the sudden shower, and had great difficulty in keeping the entrance to their nest clear. This they for a time effected, by shaking off some of the mud. But the swallows had not taken all this trouble to be so easily turned aside from their purpose. Some of them established themselves on the nest, and with their beaks and claws succeeded in pressing down and smoothing the clay over the entrance, until it was quite blocked up. This done, they devoted a few minutes to a song of triumph, and then set to work to complete their revenge. Numbers of them hastened to

bring, from all sides, the materials for the construction of a new nest, which they placed over the entrance of the old one. In about two hours this was completed; and the swallows immediately took up their abode in it. The poor sparrows must have died of suffocation; and, though they richly deserved to be punished for taking possession of a nest which they knew did not belong to them, one cannot help feeling sorry they should have suffered such a lingering death. The swallows remained in undisturbed possession of their new nest; and for some days the hen rarely quitted it, for she had several eggs. The cock during that time supplied her with food, and in about a fortnight the young swallows were hatched, and their growth and education proved a constant source of amusement to Cuvier, who watched them, until, as autumn came on, they prepared for their departure to the sunny south. The following spring they reappeared, and immediately set about re-pairing their old nest, which had, of course, been much injured by the winter's frost and rain. The morning after the swallows had finally taken up their abode in it, they were gaily pursuing their prey, when one of them was pounced upon by a hawk, which was carrying him off, when he fell mortally wounded, pierced by the shot from Cuvier's gun. He hastened to the assistance of the poor little swallow, and, having extricated him from the talons of the hawk, dressed his wounds and replaced him in the nest. There he was carefully watched and tended by his mate, who never left him, save to procure the necessary food. Notwithstanding all her care, his strength visibly declined, and soon he breathed his last. From that day the other swallow drooped, and pined away, surviving her beloved companion but a few days.

This little episode in the lives of two swallows made such an impression upon Cuvier that he determined still further to devote himself to the study of natural history, and finally became the most eminent naturalist of modern times.

The Cabinet.

PRAYER.—There is such an exalted delight to a regenerate being in the act of prayer, and he anticipates with so much pleasure, amid the toils of business, and the crowds of the world, the moment when he shall be able to pour out his soul without interruption into the bosom of his Maker, that I am persuaded that the degree of desire or repugnance which a man feels to the performance of this amiable duty is an infallible criterion of his acceptance with God. Let the unhappy child of dissipation—let the impure voluptuary boast of his short hours of exquisite enjoyment: even in the degree of bliss they are infinitely inferior to the delight of which a righteous man participates in his private devotions; while, in their opposite consequences, they lead to a no less wide extreme than heaven, and hell, a state of positive happiness, and a state of positive misery. If there were no other inducement to prayer than the gratification it imparts to the soul, it deserves to be regarded as the most important object of a Christian; for nowhere else could he purchase so much calmness, so much resignation, and so much of *that peace and repose* of spirit in which consists the chief happiness of this otherwise-dark and stormy bei to prayer, besides the inducement of momentary tion, the very self-love implanted in our bosom lead us to resort, as the chief good; for our L said, "Ask, and it shall be given unto thee; kn it shall be opened"; and not a supplication, the true spirit of faith and humility, but shall be a not a request which is urged with unfeigned sul and lowliness of spirit, but shall be granted, if it sistent with our happiness, either temporal or Of this happiness, however, the Lord God is judge; but this we do know, that, whether our be granted, or whether they be refused, all is together for our ultimate benefit.—*H. K. White.*

Poetry.

THE PENDING BATTLE.

A SONNET.

BY THE REV. J. D. HULL.

(For the Church of England Magazine).

REV. xii. 7, 12.

How wonderful a scene must be presented
To the celestials, on this lower stage!
They mark the powers of darkness warfare m
Against the church, with wrath unprecedented;
Her large defections from their realm resented.
Tremendous are their efforts to retain
Their tyranny on this distress'd domain;
Their stratagems the subtlest yet invented.
But they observe, withal, her conquering King
To her deliverance come; and, following him
His marshalled hosts of mighty seraphim*,
With the infernal forces combating;
Till these be signally and soon defeated,
And he with gratulations, world-wide, greet

* Rev. xix. 14. † Rev. xvii. 14, xix. 1

Miscellaneous.

RAINFALL AT JERUSALEM DURING THE S 1867-68.—

1867.	No. of days on which rain fell.	Inch
November	4	2·2
December	10	6·9
1868.		
January	9	3·5
February	18	10·9
March	7	3·2
April	13	1·9
May	1	·1
June	1	·0
Total	63	29·1

(Signed) THOS. CHAPLIN, I

Jerusalem, Sept. 1st, 1868.

The rainfall of the season is greatly above the a

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

JANUARY 30, 1869.

CLAUDIUS BUCHANAN.

"I obtained mercy, because I did it ignorantly, in unbelief."—1 Tim. i. 13.

A young man, a native of the Highlands of Scotland, was one day walking in one of the great London thoroughfares. By one of those providential coincidences which are commonly called accidents, he met an aged fellow-countryman, whom he recognised as having been an intimate acquaintance of his father's.

The young man had been trained from childhood in the knowledge of the Christian religion, and in the practice of its external duties; but having travelled on the continent as attendant and companion of a young gentleman of fortune, he had become imbued with infidel sentiments, which prepared him only too well, on his subsequent settlement in London as an attorney's apprentice, to plunge into the dissipating follies of metropolitan life. It was at this critical stage of his journey through life that he met his aged friend.

For conversation's sake they retired to a house of refreshment; and there the young man gave his countryman a very animated description of his tour, and of the wonders he had seen upon the continent. The old man listened with attention to his narrative, and then eagerly inquired whether his religious principles had not been materially injured by mixing among such variety of characters and religions.

"Do you know what an infidel is?" said the young man.

"Yes," was the reply.

"Then," said he "I am an infidel, and have seen the absurdity of all those nostrums my good old father used to teach me in the north; and can you," added he, "seriously believe that the bible is a revelation from the Supreme being?"

"I do."

"And pray tell me what may be your reasons?"

"Claude," said the good old Highlander, "I know nothing about what learned men call the evidences of revelation; but I will tell you why I believe it to be from God. I have a most depraved and sinful nature; and, do what I will, I find I cannot make myself holy. My friends cannot do it for me, nor do I think all the angels in heaven could. One thing alone does it: the reading and believing what I read in that blessed book—that does it. Now, as I know that God must be holy and a lover of holiness, and as I believe that book is the only thing in creation that produces and promotes holiness, I conclude that it is from God, and that he is the Author of it."

The young man affected to laugh at this; but the argument reached his heart; and though he would not confess it to his companion, he could not get rid of it. He purchased a bible, therefore, and determined to read it again for himself. The perusal excited fearful apprehensions of his state as a sinner against God, and most gladly would he have enjoyed another conversation with the pious Highlander; but he could not find him; and at that period he had not one serious acquaintance in England to whom he could unbosom his mind. While thus ruminating on his situation, he recollected his father's having mentioned a Mr. Newton, an excellent clergyman, who resided in London. He made inquiry among all his acquaintances where Mr. Newton preached; and at length found a young man who conducted him to St. Mary Woolnoth.

In hearing John Newton preach, the young man was deeply affected; but his soul found no rest. He accordingly adopted the plan of stating his case on the back of a letter, with a request that Mr. Newton would preach on it the following Lord's-day evening; and he gave this note to the pew-opener to be conveyed into the vestry.

The worthy author of the Olney hymns was not the man to neglect compliance with such a request. Next sabbath evening, accordingly, he did preach to his anonymous correspondents' case, and not only this, but after sermon, publicly mentioned the circumstance, and requested the unknown writer of the note to breakfast with him next morning. This was the commencement of an acquaintance which issued in the happiest results for the young man and for the cause of Christ. For not only was he in due time relieved from his despondency through a believing view of the atonement of Christ; but constrained to admire the grace of God which had rescued him from infidelity and vice, he resolved to devote himself to the preaching of that faith which he had once attempted to destroy.

The young man's name was Claudius Buchanan, afterwards so well known as the devoted missionary and learned author, whose "Christian Researches in India" contributed so much in their day to extend and deepen the interest of our home churches in the Christianization of that great and glorious land. So important in its results was an unlettered old Christian's simple testimony to the bible, as the means by which he had received into his heart that holiness which his life proved to be a reality. We rejoice that God has many such witnesses. Reader, are you one of them?

Weekly Almanac.

"The manifestation of the Spirit is given to every man to profit withal."—1 COR. xii. 7.

"The seed is the word of God. ..... That on the good ground are they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."—LUKE viii. 11, 15.

O LORD God, who seest that we put not our trust in anything that we do, mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

JANUARY	MORN. LESSONS.	EVEN. LESSONS.
31. Sexagesima Sunday	Gen. iii. Matt. xxviii.	Gen. vi. 1 Cor. xii.
FEBRUARY.		
1. Monday	Exod. x. Mark i.	Exod. xi. 1 Cor. xiii.
2. Tuesday	Wisd. ix. Mark ii.	Wisd. xii. 1 Cor. xiv.
3. Wednesday	Exod. xii. Mark iii.	Exod. xiii. 1 Cor. xv.
4. Thursday	Exod. xiv. Mark iv.	Exod. xv. 1 Cor. xvi.
5. Friday	Exod. xvi. Mark v.	Exod. xvii. 2 Cor. i.
6. Saturday	Exod. xviii. Mark vi.	Exod. xix. 2 Cor. ii.

"We mistake, if we think that the bible is to be read like any common book. It is God's storehouse of truth, provided to restore the heart of man to himself. But some men might read the bible for ever, and find it still 'a sealed book' to them. The bible is understood, not by critical acumen, nor by extensive literary attainments, nor by the best Hebraist, &c., but by him to whom the Holy Spirit the most abundantly reveals it. He whose heart is most tuned to the spirit of the bible understands it best. Some of the difficult passages are only *difficult on this account, because* our Christian experience is slight and feeble. And the reason that so few understand the scriptures is, because so few have grace in their hearts; so that the truths of scripture are sheer nonsense to them, like astronomy or mathematics to a child. My belief is, that if a man, however holy, were to live a thousand years, and were to grow in grace daily, there would still be a fund of knowledge in the bible, which would be revealed to him by the Spirit; so that his graces might still continue to grow, however long he might live. We must be content to die with a very partial knowledge of the bible; though, like Mr. Romaine, we should, for the greater part of our lives, read no other book. And if you consider that the bible contains subjects of an infinite nature, how is it supposed that a finite creature should comprehend them? The wonder would be if he did. Let us, therefore, be fervent in prayer, that the Spirit would reveal the secret things of God to us, as he has been pleased to reveal them in his word. Let this be your encouragement: 'What thou knowest not now, thou shalt know hereafter'" (Rev. H. Budd).

"There is not so much need of learning as of grace, to apprehend those things which concern our everlasting peace; neither is it our brain that must be set on work here, but our heart; for true happiness doth not consist in a mere speculation, but a fruition of good: however, therefore, there is excellent use of scholarship in all the sacred employments of divinity, yet in the main act, which imparts salvation, skill must give place to affection. Happy is the soul that is possessed of Christ, how poor soever in all inferior endowments. Ye are wide awake, O ye great wits, while you spend yourselves in curious questions and learned extravagances: ye shall find one touch of Christ more worth to your souls than all your deep and laboursome disquisitions, one drachm of faith more precious than a pound of knowledge: in vain shall ye seek for this in your books, if you miss it in your bosoms: if you know all things, and cannot truly say, 'I know whom I have believed' (2 Tim. i. 12), you have but knowledge enough to know yourselves truly miserable" (Bishop Hall: "Christ Mystical," sect. i.).

"Be thou my guide into all truth divine:
Give me increasing knowledge of my God:
Show me the glories that in Jesus shine,
And make my heart the place of his abode"
(C. F.).

H. S.

EARLY DEATH:

A Sermon*,

BY THE REV. B. SLIPPER,

Rector of Coston and Vicar of Runhall, Norfolk.

PSALM lxxix. 49.

"Thou hast shortened the days of his youth."

THERE is something in death which, on whatever household his heavy hand may fall, excites our sympathies and arouses our

* Preached on occasion of the death of a young [illegible].

better feelings, for we are conscious that, whatever degree of sorrow or affliction it may bring, we are all subject to it; but still there are certain circumstances in which it takes place, which, although they do not wring the heart so deeply nor cause such permanent sorrow, yet do nevertheless affect us much at the time with sensations of pity and of grief. When the aged and infirm are called away, although the stern necessity may draw forth the tears of unfeigned affection, we are resigned to it, for we know that death is their portion; and, as none can expect to be immortal, or to live beyond a good old age, and to fall as a ripe sheaf into the garner, we are ready to say, "All is well:" "the will of the Lord be done." But, when death strikes down the young, and one fast verging towards manhood, then we feel the truth of that sentence in the burial-service, "Man cometh up and is cut down like a flower, he fleeth as it were a shadow, and never continueth in one stay." A young lad has been taken away from us in his fifteenth or sixteenth year. Some perhaps might deem the event scarcely worthy of notice, for young people die in every place, and might think it sufficient to say he is dead, and that without further thought upon the matter. But, as we are a body of Christians, meeting together one Lord's-day after another, believing in the same God, trusting in the same Lord Jesus Christ, praying for the blessed influence of the same Holy Spirit, and looking forwards to the same end, the departure of one of our number from this transitory world ought to be a matter of the deepest interest to us.

In the first place, there is a positive truth to be learned from it. The death of this young person makes known to us that, although the old *must* die, the young *may*. To those who are of the same age as himself, or a few years older or younger, especially to his companions, such an event conveys a more solemn admonition than any sermon can: it cries aloud, with a plain and forcible voice, however young or strong you may be, "Prepare to meet thy God." Then, again, it shows us that, strong as the love of life is, and natural as the dread of death is, yet faith in Christ can triumph over both the one and the other. The love of life is natural to man; and most young people wish to live; and, when deadly disease attacks them, they have not only to prepare for heaven but to overcome this love of life—a hard sharp struggle, in which only faith in Christ can enable them to triumph. And, when we hear such a one say that he is willing to die if it be the Lord's will, it shows us how powerful is the grace of God shed abroad in our hearts by the Spirit of Christ, and forms a practical inducement for us to seek it more earnestly and more continually. Let us learn to seek it in due season, that when we need it we may not faint through want of it. Let us remember that our Saviour saith, "Men ought always to pray," not only in age but in youth; and "blessed shall that servant be whom his Lord when he cometh shall find watching."

A young lad has died. Some one will say, "What then?" Why, more perhaps is to be said upon the occasion than such an inquirer might imagine. Great events of a mournful tendency excite our fear and wonder; small events, our sympathy and commiseration. A city in flames would create in us horror and terror and astonishment; for we could not compass in our minds the misery which would therein exist: a house on fire would awaken in us pity and compassion for its inmates; for we could imagine their confusion and distress; so, when a great man dies, we acknowledge readily enough that his death may be a national loss, and that there may be much to be said and written about him, and we may fear that his place may not be easily or beneficially filled up; but, when a young person dies who has lived amongst us, and whose suffering we have witnessed, whose tearful eyes we have seen, and whose enfeebled voice we have heard, we miss his presence. Let us reflect. All that belongs to youth has gone down with him to the grave; the love of life, of which I have spoken; the hope of many days—five-and-fifty years before him, according to the natural course of man—and yet he is not. Large bright eyes have been closed in death: hair black as the raven's wing and luxuriant as the foliage of the young tree shrouded his pale features. Childhood and youth, however fair and beautiful, are vanity; yet, to say the least, he was a comely youth, and one upon whom a father's eye might light with something of pride, and a mother's with much of love. He had at times undoubtedly the same feelings as other young persons of his age, the same joyous and merry laugh, the same mirthful speech, the same careless heart: death was as unlooked for by him as by others, until it became a stern reality, for his good and our warning, that we should not trust to length of years, how many soever may seem to be before us.

Let us think too of that trial, in its various parts, which he had to bear—that love of life, which I have mentioned once and again, crossed day by day with the strong convic-

tion that life itself was ebbing fast away; the weakening frame and increasing faintness; the loss of appetite, the harassing and distressing cough; the inability to walk, and then to sit; and lastly the being confined entirely to the sick-bed, to count the hours through the weary night and feverish day, and find no rest, and yet to know that others, who had been his companions, were well, strong, and healthy, while he was lying there alone; until at last he could only raise his poor thin hands in prayer to the God who made him, the Saviour who redeemed him, and the sanctifying Spirit, and pray, "O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon me a miserable sinner." Let us hope; for we may justly hope that he is with his Saviour; and, hoping it, as we have good reason, do we not learn something more than the bare fact that a village lad has died? Does it not impress upon us the truth that, whether young or old, it is "through much tribulation that we must enter into heaven"? It hath indeed pleased God to shorten the days of his youth; but, when we remember the glorious change that hath taken place in him, we may well give God thanks, and say with those who sorrowed at the departure of St. Paul, "The will of the Lord be done."

There is another reason for speaking of the death of this young person, beyond the usual warning which it conveys to all of the same age, and indeed not to them only but to all, and that is that he was one of our village choristers. However little use any one may have been in the church of God, whatever we may think of it, it is much to have been of *some* use there. "I had rather be a doorkeeper in the house of my God than dwell in the tents of ungodliness." We cannot tell, indeed we have no idea how grateful to God are the praises of his saints; for, as prayer is our especial duty and privilege, so is praise his especial portion: "Let every thing that hath breath praise the Lord." The last Sunday morning that he was here, death had all but set its seal upon his brow: he stood amongst those young men who now form the village choir, not indeed one of the most prominent, but still one. Surely we may hope that the hymns he sung were not of the voice only, but sometimes of the heart: people can scarcely join, whether they be young or old, in good without taking some good: if he joined in the spirit in which he ought to have done, and we may trust he did, he was the better for it then, and he is the better for it now. What appears to be a small and insignificant matter with men is a great one with God: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." It is better to gather a little with Christ than it is to be with those who do harm, however great or admired or distinguished in the world they may be: it is better to be a village lad singing in a village choir, with a cheerful voice and a believing heart, than to be fraught with all the "oppositions of science falsely so called," and to reject the wisdom and counsel of God in Christ Jesus; although it may seem to us to be but little that we can do, yet it may be much in the sight of a merciful God: "If thou hast but little (saith an apocryphal writer) give thy diligence gladly to give of that little." Never let us be deterred from doing any good that we might do because it may be but little: we can never tell how much God, in his wisdom, may bring out of it. We are told of a certain poor widow who cast into the treasury two mites, which make one farthing, while many that were rich cast in much. Many of the Jews were very liberal in their offerings—it was a part and parcel of their religion to make very costly ones—many rich men (said our Lord) cast in much. Probably on that very day many thousands of pounds were poured into the treasury—and yet this one farthing had become of more value than those many thousands. God had swollen it into a value of great amount; so it may be with anything else that we may do in faith. It may seem a small matter to be a singer in a village church but, if undertaken and conducted in a right spirit, this may be of great benefit to the person who sings, and to others, and may meet with a great blessing; but, if it be carried out in a careless and unholy spirit—if a singer be an idle, profane, ungodly person at other times—he does but shame the church of God, and does an immense deal of harm amongst those especially of his own age, rank, and condition of life, who, when they know that a young man or woman of bad character takes part in it, are led to think less of the service of God and to neglect it. It is but just that those who give up their time and attention to the duties of a chorister should meet with some kindness and consideration; but, at the same time it is highly requisite for the welfare of the parish that they should be, whether young or old, in possession of a good character and a fair name; that they turn not that which is so holy as the praise of God into mockery and scorn, and give not occasion to the enemies of the faith to blaspheme. When life is over then comes the reckoning: then shall we be recompensed for the good

at we have done if we have done any. As e are always permitted to judge charitably e dead, we may humbly hope that that ung singer, who has been taken from us d who once joined in our imperfect songs d praises offered up with weak and sinful arts, will hereafter unite with angels and essed spirits in hymns of everlasting joy d love, that it might be engraved with uth upon his tombstone:

"I sang my Saviour's praises upon earth;
And he, whose goodness far transcends our worth,
Beheld my humble efforts, and in love
Called me to praise him in the courts above."

But, in considering the death of this lad, ere is something more to be said. His was weak and feeble frame. Those young per- ns who are affected as he was have, generally eaking, much to bear with in life, particu- rly in country villages, where the value of eir labour depends much upon their bodily owers: the labour which is light to others, very often to them a heavy burden: others utstrip them in growth, and surpass them n strength. The strong and healthy youth eets with encouragement at home, and broad is readily paid; but the weak and ickly one is indifferently paid; and, when e has done all that he can do, because he arns but little and cannot do so much as thers, he is subject to unjust reproaches and ard words, and, instead of encouragement, told that he is good for nothing; and hus it is that he is made to suffer not only n body but in mind: sometimes he has to ubmit to the jeers and laughter of his com- anions, and has to retire at night to his ome, not only wearied and tired but dis- irited and grieved. Now, I do not say that his was the case with this young person vho has been taken from us, but I know it o be the case with many. It is a blessing o think of those when dead to whom we ave been kind when living. If we should ave to do with any whose frames are weak nd sickly, let us be gentle towards them; t us not add to the burden wherewith God as burdened them to try their faith and ur patience: such seldom live to be very d: a few brief years of troubled life, and ey go to witness for ever in favour of se who have dealt kindly with them, and testify against those who have acted shly and inconsiderately towards them. astly, when the young Christian dies, it ndoubtedly for his good: we mourn; such a one is in truth highly favoured: glorious promises of the gospel rob th of its sting, and the grave of its vic- y. Whatever it may be to live, it is far ter to die and be with Christ—to go early d depart without that heavy load of guilt upon the conscience with which those who are older are sometimes sadly affected. Thus, in the calling away of this young person from amongst us, we learn that youth is no preservative against death; that the grace of God is sufficient for us in youth as in age, teaching us to resign ourselves to his holy will; that we must expect much tribulation of the flesh before we enter into heaven; that we should rejoice to be of any utility, however small it may appear, in the church of God; that we should be forbearing and humane to those who are burdened with premature affliction; that the departure of the young Christian is not an evil but a blessing; that the remembrance of those to whom we have been kind is pleasing, but of those unto whom we have been otherwise it is the contrary. If we remember these things but in a small degree, so as to influence our conduct and manner of life as regards ourselves and others, then the death of G(eorge) S(mith) will not have been in vain.

NOTICE OF BOOKS.

THE following books have lately reached us:

"Chatterbox," "The Children's Prize." London: Macintosh. 1868. We observed, last month, that we had just received these two books, but could then only announce their arrival. This is not the first year that these most entertaining works have appeared. Indeed, the smaller of them, "The Children's Prize," is now of several years' standing, and is, we believe, the parent, so to speak, of its bulkier companion—and they have both the same editor, Mr. J. E. Clarke. They contain a marvellous abundance of entertaining stories, some original, some adopted from other sources; as, for instance, the pretty tale of Heinrich von Eichenfels, from the German of Schmid, though we do not quite understand why the name of this old favourite is here transmuted into Ernest of Felsenburg—but all conveying some useful lesson. There are also descriptive pieces, facts from natural history, poetry, &c., with an infinite number of illustrations. We commend them both very cordially to our young friends, only adding that "Chatterbox" will suit elder, and "the Children's Prize" younger folks.

"The Christian Leaders of the Last Century, or England a hundred years ago;" by the rev. J. C. Ryle. London: Nelson and Sons. 1869. This is a very interesting volume. Mr. Ryle, having waited he tells us for a long time in the hope that some worthy account of the eminent evangelical divines of the last century might be undertaken by some other writer, at last resolved to compile one himself. He has accordingly put together, in a single volume, a series of papers, nearly all of which first appeared in the respectable periodical entitled "The Family Treasury." His book includes notices of Whitfield, Wesley, Grimshaw, Romaine, Venn, Hervey, Toplady, and others; and there is a great deal of valuable matter in it. So that we may well recommend it as bringing to fresh notice several excellent ministers little thought of in the present day. A somewhat-similar task was undertaken by Mr. Stephen Middleton, in his "Ecclesiastical Memoir of the first four Decades of the reign of George III.," published nearly half a century ago; but that work was more sketchy, and embraced a greater number of figures than Mr. Ryle's, who has con-

centrated attention upon a comparatively-few individuals. But yet, in tracing their history and labours, he has to mention incidentally many more. This work is composed in a pious spirit, the great principles of gospel truth being brought prominently forward. And, while we deem it a book which may well be read by all, we think it likely to be of special use to young ministers. Some historical mistakes we detect, but these we need not particularize. Yet we think Mr. Ryle has not explored all the sources of information which were open to him. For instance, in his account of Toplady, he tells us that he could find little of his history. There is, indeed, no very great deal known of him; still Mr. Ryle might have gleaned some particulars from such an ordinary book as Chalmers' "Biographical Dictionary": he might have referred to Toplady's meeting with Johnson, as noted in Boswell: he might have culled the curious anecdote of Newton and Bull's last interview with Toplady, as given in Bull's Life. He would thereby have increased the interest and value of his volume. And, we must say, he ought to have told us who the bishops were of whose interviews with the various clergy he gives some accounts. It is tantalizing to hear that "the bishop," or the "archbishop," said so and so to Mr. Berridge or Mr. Grimshaw, without a hint who the prelate might be. The truth is, Mr. Ryle writes too much in a hurry. If he had sometimes paused, to ask himself, or, better, a judicious friend, Have I said what really could have happened, he would not have given us such a story (which he imputes to Berridge himself) as that of Pitt, earl of Chatham, wishing to interfere in Berridge's favour, but being too shy, as he was a very young man, requesting a nobleman to speak for him. Pitt must have been at the time good 48. Fancy Chatham, at 48, too young and bashful to interfere! Neither will the dates suit the younger Pitt. What, we wonder, was the real truth? But, in spite of such drawbacks, Mr. Ryle has produced a really valuable book.

"A Book for Governesses"; by one of them. Edinburgh: Oliphant and Co. No date. We warmly recommend this "book," both to governesses and ladies who employ governesses. It is full of good sense, right feeling, and wholesome suggestion. The position of a governess is a very delicate and trying one. A perusal of this volume may tend to smoothe away difficulties, and will, we hope, produce on the one hand a greater degree of Christian submission, on the other a more liberal appreciation of this most valuable class of persons.

"Tales from Alsace; or, Scenes and Portraits from Life in the Days of the Reformation as drawn from old Chronicles;" translated from the German. London: Nisbet and Co. 1868. We hardly know any book of the kind which has afforded us more pleasure than this. It comprises a series of tracts, she Strasburg tract they are called, compiled by a lady, and afterwards translated into French. Here we have an English version, well done on the whole, but with a few unimportant slips. These tales are, for the most part, of the times of the reformation; and eminent persons of the period are introduced; Bucer, Fagius, Zell, for example. And they are not fancy portraits. The real history is given; so that we have truly and vividly before our eyes the love, the zeal, the liberality, the dangers, the persecutions which the great revival called forth. The reader will consequently get valuable historical information, while he has those depicted whose faith he is to follow, attaining, like them, the salvation of his soul. The scenes are in Alsace, in the neighbourhood of Strasburg, a city which welcomed gospel doctrine and gave shelter to many of our own reformers when they fled from the cruelties by which the truth was oppressed in England in the days of Mary I. Let us, let our children, hold dear the Christian liberty, which was purchased by many *struggles of those who were ready to seal*, and who, in not a few instances did seal, their testimony blood. We hope this book will be widely ci read.

"The Golden Missionary Penny, and oth to the Young;" by the late rev. James J. Bc ter of St. Paul's, Kilburn. London: Nelso 1868. Mr. Bolton, some of whose works heretofore noticed in our pages, was a higl and useful clergyman. It seemed mysteri should be cut off in the prime of life, remo scene of labour, when a yet more extenc might reasonably be looked for. But the are not as our ways. He saw it good soon servant to that upper sanctuary where he joy and rest for ever. Let those that are learn lessons of Christian zeal from his exan ready to work diligently while yet the day la Faithful in his ministrations generally, Mr specially qualified to teach the young. A some of the addresses which he delivered missionary meetings and on other similar occ are plain and interesting, just adapted to tl and needs of the class to whom he spoke. doubt that they were profitable to those tc were first given: we trust that, by God's bl will be profitable to many others. For no this book be well put into the hands of th may be excellently used by clergymen and their various labours when they wish to set auditors the love of Jesus, and the happines exertions for the spread of the gospel everyw our friend, being dead, yet speak, in the Holy Ghost, effectually to many young hear

"Early Witness to Gospel Truth:" by A. Aston, M.A., vicar of St. Stephen's, Sou ton. London: Nisbet and Co. 1869. subjects are taken from the Old Testament; trates them with a full display of New Test And this is as it should be. The connexion two is most close; in the one the dawning other its meridian glory. For the ancient not look for transitory promises: full of looked forward to the Messiah to come, as back upon Messiah come who has fulfilled a ness. Mr. Aston's sermons are stored with of the gospel, and exhibit the rich sufficienc Christ for all the wants of the soul. We s will be perused with delight by those who or who long to taste that the Lord is gracio volume is doubly welcome in these days wl the truth is pared down and frittered away any of its virtue remains. As a confirma we say, we make the following brief extract provided and freely offered, O sad it is t estimable blessing should be so often disrega it may be, to whom these words are spok now slighting it, even now wandering along way in their own fancied and false secur righteousness, save a sin-stained one of th plead before the Lord. Such would we bid, deep and loving earnestness, to take in faitl gift of God. Be yours the penitence, the language of the returning wanderer of arise and go to my Father;' and over yo deep notes of mercy yet be spoken, 'Brin best robe and put it on him.' O that it delight, as it is our privilege, more and value that perfect robe, that spotless coverin eousness of the Lord Jesus; and, as our upon, and our hearts are attracted by, its e lency, O may the prayer of Moses rise in our spirits, 'Let the beauty of the Lord our us.' Thus shall we be 'complete in him,' th 'comely' in his sight, thus waiting to 'dep and be 'found in him, not having our own

hich is of the law, but that which is through the faith f Christ, the righteousness which is of God by faith.'" 'e hardly like to hint a fault in this excellent book; but metimes we think Mr. Aston presses a type too far; nd sometimes, by following the English version, he misses ie sense of a text. Thus he expounds Psal. xlv. 13 of he inward beauty of the believer, and makes, we admit, me admirable observations. But the real meaning of ie passage is, "All glorious is the king's daughter by he wall," *i. e.*, upon the throne, the idea of internal xcellence being quite foreign to the psalmist's mind.

"The Young Pilgrim: a Tale illustrative of 'the Pilrim's Progress;'" by Aloe. London: Nelson and Sons. 869. This book is from a very prolific pen. We arnestly wish that the writer could be prevailed on to bandon the sensational style with which several of the roductions under the same name are disfigured. In the ale before us, we have marvellous events, not impossible ertainly, but which in real life do not occur once in a entury. The hero appears as a poor, ragged, neglected oy of twelve, starved and ill-treated; yet his language s generally quite refined. And he is soon discovered to be a nobleman, supposed by his parents to be drowned, but really carried off by a worthless nurse. He is restored to his title and estates, pursues an admirable course of conduct, but, having suffered great injury in his successful attempt to rescue a drowning boy, he dies in his fourteenth year. The improbability of all this is most glaring; and, as we read, we continually ask ourselves, Can these things be? Apart from this improbability, the volume is really excellent. By the life of this young nobleman the scenes of the 'Pilgrim's Progress' are illustrated, and truthful and important religious lessons are enforced. We say again that the productions of this author would be deserving of the highest praise if natural events and characters were depicted. But, with the great fault we have noticed, we are still ready to think well of this volume. It appears in the inviting shape in which so many are issued by the same publishers, well printed, tastefully bound; only it will not lie open by itself.

"The Preaching of the Cross: Sermons;" by the rev. J. Richardson, M.A., vicar of St. Mary's, Bury St. Edmund's. London: Hunt and Co. 1868. We shall class Mr. Richardson's sermons with those of Mr. Aston. The style is somewhat more pretentious; but there is the same grasp of gospel truth, the same faithful exaltation of Jesus as the only Saviour. The object is somewhat different. Mr. Aston wished to show how Moses and the prophets testified of Christ: Mr. Richardson would vindicate the teaching of the divine Saviour and his apostles from that human traditional alloy with which some would now debase it. But as Mr. R. says, "What is man's word to the word of God? Many are the noble structures which human thought has raised. We wonder at the height to which the genius of man has raised them. There are pyramids of wisdom which have lasted, and will last, for ages, as the monuments of the skill and industry, of the mind or imagination, of our human race. We are surprised that anything so noble and beautiful in science and art and poetry should ever have been fashioned by so feeble hands out of so few and frail materials. But God's word is a mountain by the side of man's greatest work of highest wisdom. God's word has its base deep down amongst the eternal things of the mysterious past; and, if there be clouds and dimness upon some of its higher peaks, it is because its top rises up amongst the sublimities of a glorious future. Now and then a gleam lights up the awful heights to which revelation towers; and the eye of faith is strong enough to see the rosy tints which tell that those holier mysteries are near to the beauteous heaven to which they point. At such a time the believer will say, 'What is the chaff to the wheat?' the fallible comment to the infallible text? the earthly setting to the heavenly jewel? the basket of silver to the apples of gold? Man's interpretation has its value: the result of the prayerful thought and experience of holy men deserves to be cherished and attended to; but nothing of this kind should keep a man from the sacred oracles themselves." These are weighty words: may they be deeply pondered by many! The preface to this book is somewhat uncommon: it is in poetry—an ode.

"The World at Home: Pictures and Scenes from Far-off Lands;" by Mary and Elizabeth Kirby. London: Nelson and Sons. 1869. This a book for children, giving accounts of many strange animals, scenes, and customs in various parts of the globe. And it comprises a profusion of illustrations, so that it combines amusement with instruction in a very high degree. It appears to be intended for very young children. Accordingly, it is written in somewhat an infantine way; and it is broken up into very brief paragraphs, multitudes of these containing respectively but one sentence. We cannot help thinking that with a different style the book might have been quite as intelligible to the infant population, while it certainly would have been more acceptable to older children. Nevertheless we freely say that, as it is, it is a volume sure to please the small members of many families.

"The Life of the Rev. W. Marsh, D.D.;" by his daughter. London: Nisbet and Co. 1868. A year and a-half ago we expressed ourselves pleased with the first edition of a very interesting memoir—that of the saintly Dr. Marsh. We have nothing therefore to add to our general opinion of the book. But we may say that the edition now before us is somewhat abridged; one of the chapters, "Letters to Sir Thomas Baring," being omitted, and a few small alterations besides being made. It is in a more portable form and will probably be more widely acceptable than the bulkier original edition. We think that a few words should have been prefixed stating the fact and apprising the reader of the differences between this and the first edition. As it is, any one might take it up without being aware that any previous edition had appeared.

"Aunt Judy's Christmas Volume; for Young People;" edited by Mrs. A. Gatty. London: Bell and Daldy. 1868. We think this is the gayest-looking Christmas book we have yet seen. It comes to us decked in crimson and gold, and filled with really-good illustrations. Its contents, too, are pleasant, sure to encourage the mirth of the social circle. We find in it a series of very interesting papers—"The Heroes of La Vendée." We know no more interesting book than the story of the Vendean war by Madame de la Rochejaquelein. We have in the course of our life read it three or four times, and we have visited many of the places where the most thrilling events narrated in it occurred. The noble hearts that rallied round the standard of loyalty are worthy of all honour; and we are pleased to see that young people are in these papers made acquainted with some of the pages of that thrilling history. There is also mirth and merriment in this volume. Nursery songs are illustrated by curious legends fitted to them: droll incidents are related: some amusing games are described; and altogether the character of the book is healthful as well as attractive: it is well stored with fun that will call forth a hearty laugh; but it is a kind of fun which we think that seniors will not be unwilling that the juniors shall enjoy. The volume may well therefore be introduced into the family.

"Notes on the Book of the Revelation;" by the Author of "Notes on the Unfulfilled Prophecies of Israel." London: Nisbet and Co. 1869. The author of this work tells us that it will be best understood by those who have read the previous notes on Isaiah. These we have never seen; we are therefore, we suppose, at a certain disadvantage in respect to the volume before us. But we confess that, so far as we can form a judgment,

we are not very well disposed to accept the writer's theory. Much is said against those who "spiritualize" the prophecies; and the literal fulfilment is insisted on. Doubtless where, taking all things into consideration, a literal interpretation of the divine word will stand, that interpretation is to be preferred. But the writer seems to have overlooked the highly-typical character—as scripture itself teaches us—of many declarations and events. We think therefore that a too-great disposition is shown to confine to literal Israel what is at least the equal heritage of spiritual Israel. Then the author considers the whole of the Revelation as yet unfulfilled and future, and cannot admit any reference therein to the papacy. And it is maintained that Jerusalem, and not Rome, is the city upon seven hills (Rev. xvii. 9). We are persuaded that here and in other particulars there is a disposition to force scripture into agreement with theory. While acknowledging therefore the pious spirit evinced, we differ widely from much we find in this volume.

"Every Day: a Story of Common Life;" by the Author of "Ismael and Cassander." London: Provost and Co. 1868. This is a clever story certainly. The heroine, a sensible good girl, is a teacher in a ladies' college; and most of the female characters occupy similar situations. They enjoy very queer Christian names; and their conversation is such as we think must be above the capacity of ordinary readers. We find ourselves not unfrequently obliged to pause and ask what really is meant, and when we have caught the meaning it does not always repay the trouble we have had in the search. Yet there is much nice discrimination of character, and much acquaintance evinced with the complex workings of the human heart. We are at some loss to know with what object this story was composed. Generally, the matter to be illustrated, the moral to be drawn, in a book, are clear enough; and unity is thus given to the whole. Here the unity is lacking; for there is no lesson clearly taught or readily deducible. And there is a bit of very droll Latin: did the printer make it?

"Noon-tide at Sychar; or, The Story of Jacob's Well;" by J. R. Macduff, D.D. London: Nisbet and Co. 1869. We have frequently had occasion to notice works from Dr. Macduff's pen. We have generally expressed our approval. In his earlier writings, indeed, some exuberances wanted pruning off, his style was hardly sufficiently chastised. But improvement in these respects has become visible; and, while Dr. Macduff is as lively and graphic as ever, there is a greater and chaster ripeness in his successive productions. We have every reason to be well satisfied with that before us. It narrates very well the author's visit to the well, describes all the scenery and the surroundings, and then illustrates in an excellent way our Lord's teaching in his conversation with the woman of Samaria. We are glad to recommend the volume to our readers as of high interest; and we trust the promise of usefulness it exhibits may, with God's blessing, be largely accomplished. We do not think any can read it carefully without profit.

"Lucy Smith, the Music Governess;" by S. E. P. Edinburgh: Oliphant and Co. 1868. This is a most touching story. A young girl is placed as assistant-teacher of music in a ladies' school. She has deep religious impressions and a loving heart. Her conduct and her conversation are blessed to the conversion of the teacher, her special friend, with whom she is immediately associated in school-work. But she is struck with illness; and life is evidently fading away. She is not happy in the prospect of death, because she is looking too much to her own feelings, and hardly with full implicit trust resting on Christ. But an excellent Scotch domestic cheers her: "The Sun o' righteousness is aye shining, though oor blind een whiles canna see him; but that makes nae odds: he's aye shining whether *we* see him or no. O honey, trust him, though it be in the very dark." It was not long dark: the dying girl cast herself upon the Saviour's finished work, and passed in blissful hope into eternity. There are perhaps one or two expressions we might wish slightly altered; but we are exceedingly pleased with this little book. May God bless its affecting lessons to many readers!

Of periodicals the following have reached us: "The Christian Observer, December" (London, Hatchards, 1868)—there are some valuable papers in this number: we would instance bishop Harding's "St. Paul's 'Yea doubtless' (Phil. iii. 8)," "The Life of John Newton," rev. E. B. Elliott's "Counter-retrospect," &c.; but "The Roman Empire and its Ten Divisions" is a sad muddle; "The Christian Advocate and Review, December" (London, Hunt and Co., 1868)—Mr. Mac Cartie's "Missions of the Irish Church in Connemora" and Mr. Garratt's "Œcumenical Council of 1869" deserve well to be pondered: there is also a very interesting article by Mr. Tristram, "Recent Explorations in Palestine," in which Dr. Colenso's vagary about the multiplication of wild beasts is well exposed by one admirably qualified to speak; "Golden Hours, December" (London, Macintosh, 1868)—we continue to approve this journal; but the story "Dare to be Wise" ends lamely: we think many of our story-writers do not make satisfactory conclusions; and there is an error of date in "Number Eleven:" Marie Antoinette was married in 1770, not in 1780; "The Gospel Magazine, December" (London, Collingridge, 1868)—there is always much that we value in this periodical; "Mission Life, December" (London, Macintosh, 1868)—ever full of missionary intelligence and interesting matter bearing on missions; "Old Jonathan, December" (London, Collingridge, 1868); "The Home Visitor, December" (London, Hunt and Co., 1868)—we consider both useful; "Monthly Record of Ladies' Scriptural Missions, December" (London, Nisbet and Co., 1868); "Missing-Link Magazine, December" (London, Macintosh, 1868); "The East London Evangelist, October—December," three numbers (London, Morgan and Chase, 1868).

We have also received "The Cottager and Artisan" (London, Religious Tract Society, 1868); "The Children's Paper" (London, Nelson and Sons, 1868)—two very useful publications, of which we may very well speak highly: their titles show for whom they are specially intended; "What Church?" (London, Hunt and Co., 1868)—a valuable tract; "Earnest Words, New and Old," by B. North, B.A. (London, Hunt and Co., no date); "Dixon's 'Spiritual Wives' and the Religious Lawsuit of Kœnigsberg" (London, Williams and Norgate, 1869); "Your Election: a Tract for the Times," by the rev. J. C. Ryle, B.A. (London, Hunt and Co., 1868).

Several other books have reached us this month. Of some we can now only specify the titles, as "The Days of Knox: a Tale of the Sixteenth Century" (London, Nelson and Sons, 1869); "A Third Year in Jerusalem: a Tale," by Mrs. Finn (London, Nisbet and Co., 1869)—we shall notice these more particularly next month.

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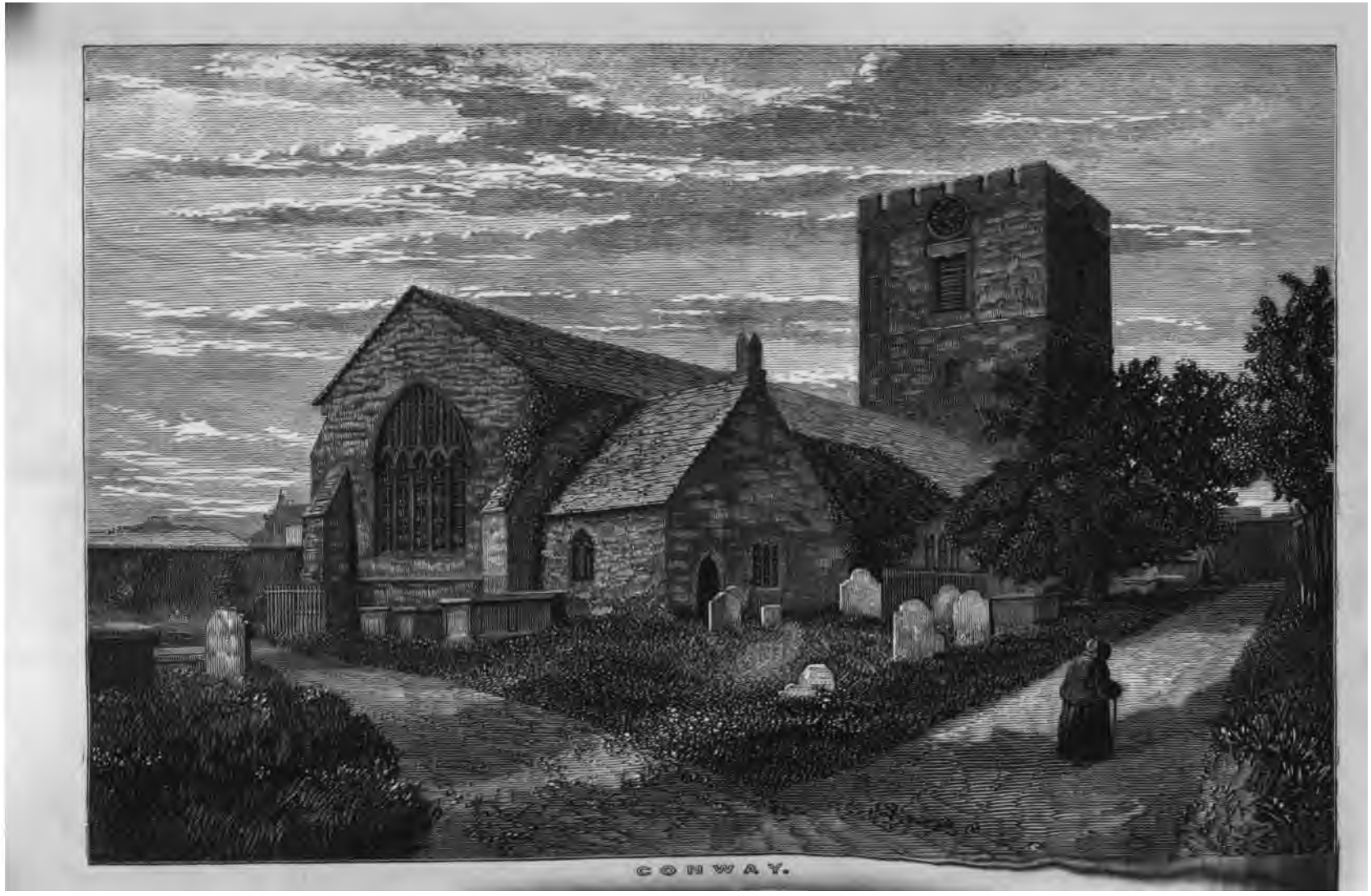

CONWAY.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

FEBRUARY 6, 1869.

CONWAY CHURCH.

CONWAY, or Conway, is a sea-port town in Carnarvonshire, 24 miles E.N.E. from Carnarvon, 236 N.W. by W. from London. Anciently called Caer Gyfin, it is supposed to have arisen from the ruins of the Roman station Conovium in the neighbouring parish, or Caerhên. It derives its present name from its situation near the mouth of the river Conway, which falls into the Irish sea about four miles from the town.

In 1185, Llewelyn ap Jorwerth, prince of Wales, founded a monastery here for the brethren of the Cistercian order, which he endowed with ample possessions and privileges. In 1283, Edward I. erected a strong castle on the site of the monastery; the inmates being transferred to Maenan on the opposite side of the river. He also fortified the town with walls twelve feet in thickness, defended by twenty-four towers, and having six principal gates, enclosing an irregular triangular area, and communicating at the south-east angle with the castle, which stood on a rock of compact schistose. The place had a varied history for several ages. In 1643, the castle was garrisoned for the king by Williams, abp. of York, whose deputy was his nephew, William Wilkes. But, being superseded in 1645 by Prince Rupert, the archbishop joined the parliamentary forces; and the castle was stormed August 15 in that year. It was subsequently granted to the earl of Conway, who, in 1665, dismantled it.

This town is pleasantly situated on the western shore of the river. The ancient walls and towers are in good preservation; and the principal gates remain. The ruins of the castle form an irregular parallelogram divided into two wards: the walls, which are sixteen feet in thickness, are defended by eight circular embattled towers, nearly equi-distant: from the summits of four rise circular embattled turrets of great beauty. The keep and other fortifications are massive. The great hall is 130 feet long and thirty-two wide; the roof was supported by a range of noble arches, of which there are some remains. One of the great towers was undermined a century ago, and the lower part fell: but the upper portion still hangs from the walls with scarce any apparent support.

The church dedicated to St. Mary is a spacious structure, and contains, among other monuments, one to Nicholas Hookes, said to have been the forty-first child of his father William Hookes, and the father of twenty-seven children. Archbishop Williams was a native of Conway.

Formerly the river was crossed in ferry-boats; but a suspension-bridge was commenced April 3, 1822, and completed July 1, 1826; the whole extent of the bridge and its approaches being more than 900 yards. Another bridge over which the Chester and Holyhead railway passes now crosses the stream.

The population of Conway in 1861 was 1,855.

The old road from this town to Bangor is very picturesque, passing a romantic defile just before reaching the village of Dwygyfylchi, and then over the noted Penmaenmawr to Aber, where, a mile from the road, is a fine waterfall.

UNDER THE WILLOWS.

CHAP. VII.

"'Can earth be dry of streams
Or hearts of love?' she said:
Who doubteth love can know not love:
He is already dead."

MRS. BROWNING.

AND what, the while, of Madge? O, though her presence had not been permitted him during all those trying weary weeks, yet had the thought of her calm trustful face, and sweet confiding love (for something told Will, though he had never asked her, that Madge loved him even as he did her) ever been about him. And, though he was never made acquainted with the tenth part of the anxious messages on his behalf that were sent almost daily from Rockwood Hall, yet Will believed as firmly

in the faith and affection of his true friends there, as though he had been in constant communication with them.

At length, an interview with Harold was granted; short, but very pleasant. "Yes, Madge was quite well," her brother said, "quite recovered from the terrible shock of his accident, and so glad and thankful that he was better. She had called more than once with her papa or aunt Christine at the Heights; but he had not been considered well enough to see her; so they had been told.'

"Well enough! Ah, that's all over now. I feel well enough to face a whole cavalcade, tell Madge. And indeed, for the matter of that, I have felt well enough to see such friends as you and Madge for days past," Will said, warmly, and with the comfortable inward assurances that the morrow would bring Harold's sister to him.

But it did not. Madge called with Miss Raymond, it is true; but a message was sent that Mr. Karney, though up and in his sitting-room, was just sleeping a little and must not be disturbed.

The next day there came a note of inquiry from Mr. Raymond, but no Madge; and Will, though scarcely recognizing the exact motive which withheld the question, shrank from asking Mrs. Campbell whether Margaret Raymond had not called to see him.

And so it went on for many a day; poor Madge suffering if possible still more than Will, longing, and yet not daring to face the Heights, and Mrs. Campbell's gracious condescending affability, the sure result of which would be the refusal of her desire. And, if a doubt of Madge's affection could have disturbed Will's mind, this protracted absence was the one likely thing to do so; for his own heart told him how differently he would have acted under like circumstances. His generous unsuspecting nature never, for one moment, guessed at the real state of the case, which was a determination on the part of his hostess that the two should not for the present come in contact; not, indeed, so long as she could reasonably prevent it.

But, at length, the sickness of hope-deferred became more than even Madge could endure. Will Karney (she heard from Dr. Macneil) was to be removed to the sea-side as shortly as possible; the Isle of Wight having been named, where he was to be joined by his uncle, the major, who was hastening homewards.

"Harold," Madge said, in a pitiful tone, that morning, "will you go with me to the Heights this afternoon? I do so want to see Will before he goes, and really think there *must* have been some mistake about Mrs. Campbell's last message. I cannot conceive how my seeing him can hurt Will in the least, or indeed I would not wish it; and I am afraid he will begin to fancy me unkind in keeping away so long. Only think how good he was in coming to see me every day when my arm was broken; and I am sure we are just the same friends now as then. Perhaps Harold, dear, if you were to explain to Mrs. Campbell, she would—"

"Mrs. Campbell is an—idiot!" Harold was about to say, interrupting Madge in her lengthened plea; but he stopped himself in time. "My dear little Madge, if you want to see Will see him you *shall*, or my name is not Harold. I should like to know who has a better right than we to see him. I will manage her ladyship for once, if I never have the pleasure again; and that you shall see."

Madge did not say much, but her heart gave a great bound of delight. She had the most perfect, almost unbounded, confidence in Harold's powers, whether of persuasion or determination; and, though she wondered with a feeling almost akin to dread, *how* he would manage in this particular and to her most critical case, yet she never for a moment doubted of its success. And, fortified with this assurance, she set off with Harold immediately after luncheon.

To the relief of both brother and sister, just as they were approaching the grounds, the Campbell carriage was seen starting from the house exactly in the opposite direction to their own; and Colonel Campbell, walking on the terrace and enjoying his cigar, was the only one to welcome them.

"We are come to see Will: I suppose there is no objection," Harold said, when the first greetings were over.

"See him! To be sure you may. He has been visible for days past," was the Colonel's prompt reply to Harold's remark, "only mamma is so terribly particular, and fearful of too much excitement: I think that is the word she uses; great nonsense, I think. For my own part I am persuaded that a little more excitement, such at least as Miss Madge there brings with her, would do the poor fellow good. He has seemed low and out of spirits, I have fancied, for some days past; and it is possible you may cheer him up a little."

The Colonel, saying this, gave one glance—it was a kindly glance though—at Madge, whose cheek coloured, possibly with anxiety and excitement at the coming interview. And naturally enough, poor child, as her thoughts went back to the last one.

Very cheerily the kind Colonel led the way to the library, where, throwing open the door with a certain triumphant air, he exclaimed, "Here, Will, I have brought some one to entertain you for an hour or two; but no excitement, remember, or we shall have the worst of it."

Come at last, after that long weary time of waiting! O the gladness of that moment seemed to compensate for it all; for the first quick anxious glance was quite enough to tell him that Madge at least was the same.

The tall, thin, wasted form was rising from the couch where he had been resting, to greet the long-looked-for welcome visitors, when Harold sprang forwards and checked him.

"No, Will: keep your place, or Madge shall not come." And Madge, the next moment, was at his side, with his thin white hand in hers; her soft brown eyes, full of tears, looking down, pityingly, upon him, mouth and brow striving in vain to smile her greeting.

"O Madge, I am so glad! I thought you uld never come."

There was ineffable content and happiness in ill's tone; and, had he been alone with her, s words would not have stopped there. But ey seemed enough to Madge.

"They would not let me come before, Will. have wanted to see you, O I cannot tell how uch; but Mrs. Campbell was afraid; and we 's all so grateful to her for nursing you that e could not dispute her directions. O Will, at I am thankful to see you now, even as well s this!"

She could have wept, poor child, wept like in if only she had been alone to see what *this* as, after all. But O, God had been very good o her. He had heard her prayers, and brought Vill back from the very verge of the grave; nd how could she feel anything but gratitude ast then?

"You have not fancied her unkind and forgetful, Will?" Harold asked, in true brotherly ashion; for he wished Madge's mind to be set uite at ease on that score.

"It would have been difficult for me to have ancied that," Will said, smiling, in the full enyment of the happy present. "I hope Madge as had no such thoughts."

"We will not say what Madge's thoughts ave been," Harold answered gravely; "I only now I should not like to have to answer for all f them."

"Harold, dear, be quiet, I want to hear all at Will has to tell us about himself."

The precious hour was soon passed. Ah! ad they all known the many hours that would apse before two at least of the number ould meet again, it might have been spent a tle differently. Will would have given someing to recal that hour, even before the evenng ended; but it could not be.

The talk was cheerful, happy, friendly. Will uld not tell what his uncle's plans would be r the winter; but, if it should please God to mplete the restoration of his health, as soon ever he was strong enough to be his own ster again, he should come and fulfil his prosed month's visit to Dr. Stone. That, he d, would do him more good, he believed, an the Isle of Wight or any foreign travel, ich his uncle would be certain to propose. t he felt that he must fall in with Mrs. mpbell's wishes as to his movements for the xt few weeks; and she was so determined, ill added, laughing, that sea-air, and nothing t sea-air, could perfect the cure, that it was ite useless for him to offer the smallest oppoion.

"You are becoming wonderfully submissive at once," Harold said, laughing. "That s not your old complaint, Will."

Will did not say that he had experienced uch of late to render submission a duty, if t a necessity; but he did remark, in a tone ich sounded to Harold a little weary, that he d really received so very much kindness at eir hands that, on a point which only intered a little with his own inclination, he felt it ht to give into the Campbells' judgment and rangements: the *time need not be* so very long; and the continued absence would only make Rockwood all the dearer and pleasanter when he did return.

Just as the hour was terminated, Mrs. Campbell appeared. It was unusual for her to leave her convalescent even for so long a time as that; but air and exercise were necessary even for her, and Clara, she fancied, had been very ailing of late, and required it yet more than herself.

Madge knew they had transgressed the first moment she glanced at Mrs. Campbell's face; and she felt exactly like the naughty little girl of five years ago, who had been so thoughtless and careless of the safety of her friends, and been rebuked accordingly.

But Mrs. Campbell did not rebuke her now. Her greeting to Harold was apparently gracious, while she extended her hand to his sister with every show of outward courtesy, though Madge felt a certain freezing sensation creep over her whole frame as her fingers met over the out-stretched hand, and she knew that those cold, grey, searching eyes were bent disapprovingly upon her, and seeking to read the very inmost secrets of her heart.

"The Colonel is not so prudent and severe a gaoler as you," said Harold, who cared not for all the Mrs. Campbells in the universe: "he gave us an easy entrance into this comfortable prison-house;" and, speaking, he glanced round approvingly at the well-furnished and pleasant sitting-room, where every possible accessory to Will's comfort and well-being was profusely gathered.

But Mrs. Campbell paid no heed to his raillery, and busied herself with her patient.

"Jelly all gone, and scarcely any grapes!" she exclaimed: "I am afraid Richard has been very negligent."

"Nay, indeed," Will replied, laughing, "it is I who have been very thirsty."

"Ah! that is a bad sign. You are looking flushed and overdone. I did wrong to leave you this afternoon. The talking and over-excitement have made you quite feverish, which accounts for the thirst;" and another searching glance was directed to Madge.

"Fortunately, for our case, the jelly and grapes were consumed before we entered the room," remarked Harold, in the gravest of tones; while Will protested strongly against the unexpected call having done him the slightest mischief.

"You do not give me credit for being as well as I am," he said to Mrs. Campbell, in his pleasant grateful tone. "The fact is, I have been so much better employed that I have had no time to think of thirst or any other ailment the last hour or two; only, now that you remind me, I feel that I am fearfully hungry, and intend to make such a dinner as will quite startle you."

"And which we will now leave you to enjoy," Harold said, rising; for he began to fear how long Mrs. Campbell's patience would hold out

Madge was not sorry to follow his example; for she began to feel thoroughly uncomfortable, and wondered how her brother could

dare talk to Will's hostess as he did. Will also rose to wish them good-bye.

"We shall be seeing Charlie this evening, Will," Madge said, as she shook hands, and looked up once more with honest thankful eyes into Will's face: "shall we take him any message from you?"

"Yes; all sorts," Will replied. "Say that I am nearly right again now, and would like to see him, if he could manage to come, before we leave. Good-bye, Madge."

They might have been mere acquaintances, from the quiet undemonstrative leave-taking; but Madge, at any rate, felt that Mrs. Campbell's eyes were on her; and she said no more than the one word, very quietly. Mrs. Campbell lingered beside her patient when the brother and sister left the room. In the hall they met Clara. She looked very pale and languid; but a little colour came into her face as she came up to speak to them, and she answered Harold's pleasantries with somewhat more than her usual animation.

"O Clara," Madge said, overcoming her habitual reserve, and calling the young girl by her Christian name, "you cannot think how grateful we all are to you for nursing Will so well."

She seemed to speak from her heart's depths; and Clara recognized it, and the radiant light in her sweet face, too. "She has been made happy," she thought within herself, but she answered Madge:

"O I have done nothing particular, no more than any one must have done under such circumstances. Mamma had all the fatigue; and of course lately there has been no fatigue for any one. It is a comfort to see him so well."

"You must proscribe a little for yourself, now," Harold said, laughing, "or I shall have to do it for you. I am an excellent doctor; am I not, Madge?"

"Not having experienced your powers that way, I must not flatter," his sister answered, smiling.

"I am going to the sea-side, almost directly, for 'change of air,' the supposed cure for every kind of malady," Clara remarked, in a tone of mingled irony and contempt. "For my own part I doubt its virtue considerably."

"And so do some others as well," replied Harold, looking at Madge, who remembered that they ought not to keep Clara standing, and took leave accordingly.

"Miss Clara must have been fretting, I think: she looks a little done up," Harold remarked, as they walked down the garden; and Madge said,

"Poor girl! They must all have gone through dreadful anxiety: I do not wonder they look ill."

"Yes; and I fancy Clara is not the one to shirk her share of trouble, though she does speak lightly of it now. But O, that Mrs. Campbell is enough to drive a sober man crazy, fussing as she does! I would not be Clara's mother's daughter for something—would I?"

"Think how kind she has been to Will," *Madge interposed.* "*I felt* almost as though I could love her this afternoon, when she spoke so gently and carefully to him."

"It is half of it humbug, I'll venture to say," Harold began, somewhat indignantly, but checked himself, and they walked a good way in silence. Then, turning to his sister: "And you—you are an ungrateful little puss: look up, Madge."

Madge looked up—bright, happy, radiant.

"You can dare to say I am not a good doctor, when you are fifty per cent. better than before I took you out this afternoon. Eh, Madge?"

"O you are a kind, dear Harold!" she said, joyously; "and, if only Clara Campbell had such a brother as you, she would not look so cold and sad, I know."

Upon which Harold stooped down and kissed her, though they were still on the Campbell grounds and though the Colonel, unknown to them however, from behind a quickset hedge, was watching the action, though he could not hear the conversation. He shouted a friendly good-bye; and the brother and sister pursued their homeward course.

Will Karney had finished his dinner, and was sitting alone in the comfortable library, his thoughts very happily going out into the future, which looked to him that evening very bright and glowing, when Mrs. Campbell entered the apartment.

She had left her husband and daughter to talk together over the dessert, and had come in to have a little quiet talk with Will: so she told him, as she drew one of the easy-chairs towards the table, and seated herself deliberately in it.

Will folded his arms upon the table, and bent his head, with a listening attitude and smile, towards the lady opposite to him.

"I hope you are going to tell me that at length I am sufficiently convalescent to thank you for all the undeserved generous kindness that you have heaped upon me," he said.

"That is as you like," Mrs. Campbell answered, with one of her most gracious smiles "but it certainly was not of *that* I was going speak. I wished to talk to you about Clara."

"About Miss Campbell," Will exclaimed with a sudden start. "Is she not well? I am very sorry."

That Will should be seemingly unconscious that Clara was not well was rather disturbing to her mother's feelings just then; however choosing to interpret it by the well-known proverb that "love is blind," she proceeded accordingly.

"No, Mr. William; Clara is not well: in fact, she appears to me very ill. And I am quite sure you will forgive me, and lay all indiscretion—if any there should be—at the door of a mother's too great anxiety, and fondness perhaps, for such a daughter, when I say speaking to you meanwhile as to one in whom I feel a mother's interest, that I believe her illness to be in some way connected with you."

"You do, indeed, grieve me; but indeed dear Mrs. Campbell, I have feared it all along." Will exclaimed, with honest sorrow. "Such close watching, as I know she gave herself with you, while I lay all unconscious, why, it was

nough to injure the strongest constitution. low can I ever forgive myself?"

"You have nothing whatever to forgive ourself, Will," Mrs. Campbell replied; "and, f I must speak plainly, I do not think it is xactly in that way that you are connected with ny dear Clara's failing health."

Yes; now Mrs. Campbell had spoken plainly nough; and the great unwelcome truth lashed suddenly across Will's mind. For some moments he could neither think nor speak.

"Forgive me, dear Mrs. Campbell," he said, t last; "but you have taken me greatly by surprise; and I suppose I am not very strong."

Further answer, for the moment, he felt powerless to give; only, the vision of happiness n which he had been ere while fondly indulging, seemed to be blotted out in a moment from his view, and a great cloud of trouble and foreboding arisen in its stead. This was, indeed, a terrible and unexpected blow.

"And you have really guessed nothing of the kind?" Clara's mother asked.

"*Nothing*, nothing for one moment," Will answered.

"That is scarcely surprising," Mrs. Campbell remarked, "seeing that her natural reserve nd self-control are so great that even to me Clara has not confided her feelings."

"Miss Campbell, then, did not desire—does not know of this interview?" Will asked, hesitatingly, and feeling in some small measure relieved at the idea.

"Indeed, no," Mrs. Campbell answered, with a smile: "she would be very angry, I dare say, if she did. Only, as her mother, trembling with anxious foreboding for her future; and as your friend, solicitous for your happiness and well-being, I felt that I could no longer keep silence."

Will gave something like a sigh of relief at the first part of Mrs. Campbell's sentence: then he sat, silent and bewildered, shading his face with his hands, not knowing what to answer. He did not know with whom he had to deal, nor the power and determination of will which a worldly and selfish woman, urged on by a pretended sense of duty, can exercise.

The longer he thought, the more hopelessly involved and difficult did his path appear.

A. S. W.

GLEANINGS FROM THE FIELDS OF NATURE.

THE SUMMER A GRACIOUS GIFT.—"Is it a fancy, that, because summer objects may have no ongue, they therefore no testimony to ear to the God of summer? Is it that man, n some extravagantly-poetical humour, apostrophizes them as though he saw them endued ith life and consciousness; while at the same ime, he knows that he is only indulging himelf in airy unsubstantial fiction? Let some ink so if they will. For me, I believe that od gave summer bloom, fragrance, and beauty, order that he might thereby silently, but ematically, make known his omnipotence to subue the troubled sea of human life into restfulness; to change its bloom into brightness, its buddings of yearning hope into a calm and glorious fruition. I believe that God has given to us summer beauty, fruitfulness, and power of imparting happiness, brief as is the period of its duration, as a token that he can remove all cloudiness from its skies, all blight from its fruitage, and render that perfect and eternal that now is but imperfect and transient. I believe that in the summer, we have spread out before us pages full of precious symbols, given to minister comfort and hope to the yearnings of our immortal nature. I grant that our way lies very much over graves and pitfalls here below, and that the light ofttimes is not so clear as we would fain have it to be. But, when I bring to bear the sun-light of divine revelation upon our earthly summers, I gather up some of the welcome meanings that lie half-hidden, half-seen, beneath their partial darkness. I hold that there is the same mutual adaptation between our yearnings after what is beautiful and blissful and enduring, and all that the summer promises us of these things in its pleasant sights and sounds, as there is between the structure of the bird's wing and the atmosphere, for motion in which it is so nicely and exactly designed. I would as soon believe, when I look at the feathers, now firmly compacted together, now yielding to the lightest touch of the air, or at the beautiful curve made to serve the two purposes of the bird's ascent and descent in its aërial journeys, that God, the great Designer, intended no such mutual connexion or adaptation to exist, as that there is no mutual connexion or adaptation between my love of seeing, hearing, or tasting that which is pleasurable, and the rich glories of summer. I believe that nothing can be more plainly evident, to the man with whom is 'the secret of the Lord,' than that it was divinely intended he should derive pleasure and profit from the sights and sounds of summer-pleasure and profit not altogether of the 'earth earthy,' but flowing from thoughts about that land warmed and brightened by no created sun, of whose glories our summers in this state of our probation are full of silent but expressive symbols" (J. C. Boyce, M.A.).

GOD'S PROVISION FOR HIS CREATURES' PRESERVATION.—In the struggle for life which is going on perpetually throughout the whole of the animal creation, it is interesting to observe the wonderful provisions which nature makes for the preservation of the weaker and more helpless. In many cases the colour of the creature is adapted in a wonderful way to its mode of living, and place of concealment, and contributes very materially to its safety. "We," says the "World of Wonders," "know how difficult it is to distinguish the grasshopper from the leaf or blade where he is resting, till he betrays himself by moving. The birds that sing in the hedge-rows have feathers on their backs which harmonize with the colour of the leaves about which they flit, while the feathers on their breasts borrow their white hue of the clouds above them. The partridge can hardly be distinguished from the stubble where it makes its nest, while in the northern countries, the winter dress of the hare and ptarmigan is white like

the snow among which they are seen. The same is the case with the inhabitants of the water. The frogs which live in the pools and muddy ditches are known to vary their colour according to the nature of the sand or mud among which they live. The tree-frog, on the other hand, is green, and is with difficulty distinguished from the trees to which it adheres. Fish, especially those which inhabit fresh water, are so like in colour to the weeds and stones among which they lie, that it is often very difficult to detect their presence."

SEED.—"Is there upon earth a machine, is there a palace, is there even a city, which contains so much that is wonderful, as is included in a single seed—one grain of corn, one little brown apple-seed, one small seed of a tree picked up, perhaps, by a little sparrow for his little ones, the smallest of a poppy or a bluebell, or even one of the seeds that are so small that they float about in the air invisible to our eyes? Ah! there is a world of marvel and brilliant beauties hidden in each of these. About a hundred and fifty years ago, the celebrated Linnæus, who has been called 'the father of botany,' reckoned about eight thousand different kinds of plants, and he thought that the whole number then existing would not much exceed ten thousand. But a hundred years after him, M. de Candolle, of Geneva, described about forty thousand different kinds of plants, and he supposed it possible the number might even amount to 100,000. Well, have these 100,000 kinds of plants ever failed to bear the right kind of seeds? Have they ever deceived us? Has a seed of poppy grown up like a sunflower? Has a sycamore-tree ever sprung from an acorn, or a beech-tree from a chesnut? A little bird may carry away the small seed of the sycamore in its beak to feed its nestlings, and, on its way, may drop it on the ground. This tiny seed may spring up and grow where it fell, unnoticed; and sixty years afterwards it may become a magnificent tree, under which the flocks of the valleys and their shepherds may rest under its shade" ("Gardeners' Magazine").

THE KING OF THE ANTS.—The "rose-beetle" is a wood-eater: he is of a rich glossy colour, with a bright copper tint beneath, and white spots on its wing-cases. You must have seen him. He flies splendidly, and comes humming past you in the very hottest part of the day. Then he half buries himself in the flowers, and sucks their juices like a great humble-bee. He likes the rose best; and I, for one, admire his taste. Sometimes he is called the king of the ants; for the larva is usually found in rotten wood, and frequently in the nests of ants, where it seems to feed on the bits of wood the poor little patient labourers have collected. They must be glad to get rid of such a monarch; for he lives with them during three years; and then, without so much as "by your leave," he makes a covering of their chips, which he glues together, and in this state passes the winter as a chrysalis. He bursts forth in the following summer in his perfect beauty, humming his flight from the rose to the lily; and this without, so far as I have ever heard, bestowing a thought *on the work he has caused* the poor little ants, who have at all times enough to do on their own account.

SINGULAR SPECIES OF GENERATION.—If a clear decoction of any vegetable matter such as hay or tea, be made, or if any complicated organic liquid, such as fresh milk or blood, be taken, and these be allowed to stand at a temperature of about seventy degrees Fahrenheit in contact with the air in a covered or even in a closed vessel, a film is observed to form on the surface of the liquid after the lapse of a few days; and, if this film be examined under the microscope, it is found to be teeming with living organisms, both vegetable and animal. Moulds of many species are present; and a drop of the liquid appears absolutely alive with *vibrios* and *bacteriums** of different sorts. It is also singular that, whenever the circumstances are favourable to the growth of a particular organism, that organism is sure to make its appearance; thus, if we leave sugar and water with albuminous matter and phosphates exposed to the air, the yeast-plant appears, and the vinous fermentation sets in; and no sooner is the alcohol formed than the vinegar-plant starts into life, and the spirit is turned into acetic acid. Now the question presents itself at once, Where do these living beings come from? Are the seeds and eggs of these thousands of different sorts of moulds and infusoria really constantly floating about in the air, and pervading all space, and able whenever they find a suitable abiding-place to take root and flourish? Or do these lowest forms of organized beings spring into life spontaneously from the conversion, as it were, of the vital energy of the whole mass of worn-out animal or vegetable matter into the special activity of these new forms of life? It is clear that these questions can be decided by experiment alone: *à priori* reasoning on such subjects is obviously absurd.

EFFECT OF SOUND ON ANIMALS.—We possess a cat which is unusually tame, particularly for a "Tom," and with no ear for music, if I may judge by the way in which he and his companions make the short summer night hideous when we go into the country. He is very fond of my daughter, but objects strongly to her repeating French lessons aloud, always jumping on the table beside her, mewing dolefully, and rubbing against her to coax her to stop. A few nights ago she was reading the psalms of the day in English, and he was lying apparently sound-asleep on the back of the chair in which she sat; but she had not finished three verses before he got up, stretched himself, and jumped down to the table to coax her, just as he does when she is reading French. Until then, the child thought it was the language to which he objected, although her father (to whom the cat is more attached than to anyone in the house) or I may read any language we please without his caring; but since, she has tried him by singing, "The Last Rose of Summer," and he complained bitterly; and another time she began "Bedford," an old tune from Ravenscroft's "Psalter," which pleased him no better; and, as

* The *vibrios* are minute creatures existing in thin pliable filaments; the *bacteriums* present corpuscules connected together by a thread-like chain more or less inflexible.

all her conversation with great amia-
en replying in gentle tones when it is
l to himself, we must conclude that it
ıtinuous sound of her voice, and only
reading or singing which distresses
ınfully (A. A. C.). I remember reading
bird, of the bobolink species, that was
with some canaries. When it heard
ies sing, the bobolink tried to imitate
t found it could not. Then it began a
eries of experiments, and, taking one
time, and trying till it mastered that,
n, till at last it actually learned all their
l could join in concert with the cana-
sing just as well as they.

: BUTTER.—At the port of Encaramada
ibs were going up the river for the
'turtles' eggs off an island celebrated
abundant supply where 300 Indians
ımped. On a beach of smooth sand,
t was shown, through a long pole,
e eggs lay. By thrusting it into the
he sudden want of resistance betrayed
of soft earth where they were deposited.
ggs were broken into long wooden
filled with water, where they remained
o the sun until the oily part collected
rface, when it was skimmed off, and
make turtle butter. It was used for
n lamps, and also in cookery.

TE.—"In Barbary date-trees are planted
ams collected from springs, on the edge
ert, or on the sides of the hills. In
d summer they are constantly watered
ılets conducted round each tree. Be-
palms grow mingled groves of oranges,
omegranates, olives, almonds, vines,
fragrant or fruitful shrubs. These
e the resort of numberless birds; and
n and winter a large concourse of peo-
llected from Tunis and other places,
se dates. There is more art exercised
up these trees than any other. The
g a hole in the ground, wherein they
uantity of date-nuts in a pyramidal
top of which ends in one single nut,
ing covered with earth, produces the
" (Tavernier).

M. C.

Weekly Almanac.

I have all faith and could remove mountains, and
ırity, I am nothing."—1 COR. xiii. 2.

who hast taught us that all our doings
charity are nothing worth, send thy
ost, and pour into our hearts that most
gift of charity, the very bond of peace
l virtues, without which whosoever
counted dead before thee; grant this
only Son Jesus Christ's sake. Amen.

ASH-WEDNESDAY.

ıty and everlasting God, who hatest
hat thou hast made, and dost forgive
of all them that are penitent, create
in us new and contrite hearts, that
hily lamenting our sins and acknow-
ur wretchedness, may obtain of thee,
the God of all mercy, perfect remission and for-
giveness, through Jesus Christ our Lord.
Amen.

FEBRUARY.	MORN. LESSONS.	EVEN. LESSONS.
7. Quinquagesima Sunday	Gen. ix. 1-19. Mark vii.	Gen. xii. 2 Cor. iii.
8. Monday	Exod. xxii. Mark viii.	Exod. xxiii. 2 Cor. iv.
9. Shrove-Tuesday	Exod. xxiv. Mark ix.	Exod. xxxii. 2 Cor. v.
10. Ash-Wednesday*	Exod. xxxiii. Mark x.	Exod. xxxiv. 2 Cor. vi.
11. Thursday	Lev. xviii. Mark xi.	Lev. xix. 2 Cor. vii.
12. Friday	Lev. xx. Mark xii.	Lev. xxvi. 2 Cor. viii.
13. Saturday	Numb. xi. Mark xiii.	Numb. xii. 2 Cor. ix.

* Proper Psalms: Morn., Psal. vi., xxxii., xxxviii.; even., Psal. ci., cxxx., cxliii.

"He that hath the love that is in Christ, let him keep the commandments of Christ. For who is able to count over, and declare the obligation of the love of God? What soul is sufficient to declare, as is fitting, the excellency of its beauty? The height to which charity leads cannot be expressed. Charity unites us to God. 'Charity covers the multitude of others' sins' (1 Pet. iv. 8). 'Charity endureth all things' (1 Cor. xiii. 7). Charity is 'long-suffering in all things.' There is nothing sordid, selfish, or base in charity. It lifteth not itself above others. Charity admits of no divisions or enmities, but doeth all things in peace and concord. By charity were all the chosen of God made perfect: without it nothing is gracious or acceptable in the sight of God. Through charity did the Lord take upon him our flesh and become one with us; whilst, for the love he bore us, he gave his own blood for us, by the will of God; yea, his flesh for our flesh, his soul for our souls. Let us pray to God and beseech him that he would make our spirits temples for the Spirit of peace and love to dwell in us, so that our lives may be lives of charity unblameable, and that the passions and lusts of the flesh may not abide in us. All the ages of the world, from Adam even unto this day, have passed away; but they who have been made perfect in love have, by the grace of God, obtained a place among the justified, and shall be made manifest, and receive the crown that fadeth not away in the judgment of the kingdom of Christ. Happy indeed shall we then be, if we shall have fulfilled the law in the unity of love, that so, through Christ's love to us, and our love and obedience to him, our sins may be forgiven and utterly blotted out" (St. Clement).

"Charity elevates the mind, and purifies it from all hateful dispositions. It raises the soul to God, and calls forth all our energies in behalf of man. It even transforms us into the very image of God himself, whose name and nature is 'love.' ..... It constitutes our meetness for the heavenly inheritance, and is indeed the commencement of heaven in the soul. Yes, it will exist within us, in full activity, when all other things have ceased for ever" (rev. C. Simeon).

H. S.

THE CLAY IN THE HAND OF THE POTTER:

A Sermon*,

BY THE RIGHT REV. HAMILTON VERSCHOYLE, D.D.,

Lord Bishop of Kilmore, Elphin, and Ardagh.

JER. xviii. 2-6.

"Arise, and go down to the potter's house; and there I will cause thee to hear my words. Then I went down to the potter's house; and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."

IT is related that, when the emperor of Russia was in London, after the battle of Waterloo, he gave an order to the most eminent watchmaker of the day to make for him a chronometer on the most approved principles and of the most exquisite workmanship. He executed the order speedily; but, when the instrument was delivered to his majesty it was found that the works were so fastened down that they could not be opened in the usual way. An explanation was demanded and given, to the effect that, should any accident happen to it, there was no artizan in Russia who could repair it. It must come back again into the hands of the maker. The absolute power of the potter over the clay, to make anew the vessel which is marred in his hand, is the figure employed here and in other scriptures to show that man must be returned into the hands of his Maker to repair the damage incurred by his fall, when you and I and all of us fell down, and Satan triumphed over us.

The first thing, then, to which we invite your attention is that the vessel unto honour, which God had made so perfect at the first, was scarcely out of its Maker's hands when it was marred. We are not indeed informed how long the old serpent kept aloof from the lord of this earthly kingdom, we know only that when he deceived him the ruin of the first man was complete and great. In speaking of this ruin in your ears, brethren, we have this advantage, that we are not treating of something very remote and far distant, but of something, a vivid image of which we find stamped on ourselves. The two leading particulars, in which the ruin of fallen man appears, are in his understanding being darkened, and his heart hardened. What but darkness of understanding could have misled Adam, once so well acquainted with his Maker, to suppose that he could hide himself from him amongst the trees of the garden? and what but an absence of love, which was caused by guilty fear and sense of shame, would impel this son of God to hide himself from his Father, as if he had been a savage beast? He had made shipwreck, too, of that love which he felt towards her whom he greeted as bone of his bone and flesh of his flesh on their wedding-day, when he sought to cast the blame of his sin upon her.

But not to dwell upon this original picture of a fallen being, who soon after begat a son in his own likeness, which has been transmitted from generation to generation till this day, we shall do well to come home to ourselves, and discover each one in himself the true lineaments of a fallen race. But how does this darkness of understanding, which is common to man, appear? Conscious that we are naked, and that sin has disrobed us, and that we are unfit for God's presence, we think to hide ourselves from his all-seeing eye in the thicket of worldly cares, business, and pleasures. Because we are not actually called by name, as Adam was, but only heard that general call (to *every* one, not to such an individual) to repentance and faith made by God's ministers—when we are disturbed by it we plunge deeper into the thicket, and make it far more difficult to find our way back. "As he called them, so they went from him: they sacrificed unto Baalim, and burned incense to graven images" (Hos. xi. 2).

It seems, indeed, a libel on man, when science is achieving such triumphs by its increased acquaintance with nature's laws, to charge him with want of understanding. But does he not stand convicted of this folly by practically seeking to hide himself from God in the midst of his most useful discoveries, by shutting him out from all his thoughts? In like manner, in the pursuit of business, public or private, though with laudable ambition and industry, is it not too common that God is forgotten, and his face never sought? We are not surprised to find that they who are devoted to sinful pleasures shun his presence with instinctive aversion, and flatter themselves that he sees them not. True wisdom has departed from all such. Their affections must needs go astray, as well as their understandings. Because they think that these things of the world befriend them, by giving them a hiding-place from God and sheltering them from his presence, their hearts are set on these rather than on him; and that takes place against which St. John

* Preached at St. Mary, Islington, for the Bishop of *London's* Fund.

arns: "Love not the world, neither the hings that are in the world. If any man ve the world, the love of the Father is not i him" (1 John ii. 15). "The friendship f the world is enmity with God. Whoever therefore will be a friend of the world i the enemy of God" (James iv. 4). If, then, ve to God be extinguished in the heart, hat room is there for true love to man, hich must always take its rise from love) God? Do we not stand convicted then f being marred, spoiled, and unfitted for ie Master's service, as a broken potter's essel; our understandings darkened, our nsciences distorted, vile and earthly affecons having taken the place of heavenly nes?

If we feel this, how thankful should we e when we hear of the new creating power f the Heavenly Potter! By the mysterious nion of the divine with the human nature, e formed, out of the same substance of which an was originally made, a new vessel hich could not be marred: this was the carnate Son of God. Deep indeed was is humiliation in the days of his flesh. His sage was more marred than any man's hen bruised by blows and wet with tears id blood, and his pain more than the sons men when racked on the accursed tree. ut there was no taint of moral corruption, spot of sin. Thus he was fit to be offered p as a willing sacrifice for sin, a Lamb ithout blemish or spot. God the Father, i him, the first-born of every creature, laid ie foundation of a new creation, and formed model of those destined to be new creatres. His work, completed on Calvary, and aled by his resurrection from the dead id ascension to glory, and though accomlished in the end of this world's duration, ates back to the beginning. There were ssels unto honour in the patriarchal wish church: the true light shone then, ough not with the marvellous brightness ith which it shines now. The stamp, image, id pattern of the Son of God was to be seen those early days, even in those who were bondage to the old covenant, and had not ceived the adoption of sons. But the chief umphs of divine power, of making new ssels unto honour out of the common lump humanity, have been reserved for these ter days. The Holy Ghost first saturated stubborn clay with his heavenly moisre, so as to make it capable of taking a ht shape, and then as a fire gave stability d perfection of beauty to that new form. What, then, is this new form of man red to perfection—perfection not of devepment, but ofprinciple? First, the folly, hich practically denies God and loses sight of his constant presence, is supplanted by wisdom. He walks by faith, not by sight; looking not to the things that are seen, but to the things not seen. Eternal realities take their proper place in his estimation: earthly to things are accounted shadows; and the invisible God in Christ is all in all. Such an one, when scared by the fear of God's judgment, flees to the mercy and love of God as revealed in Christ Jesus. Why is money loved by men of the world? Because "it answers all things" for time. Why, then, should Christ be loved, though we see him not? Because he answers all things for eternity. But if the love of God be shed abroad in our hearts it restores and rectifies natural affection, which is impaired by the corruption of nature. Then the man begins to discharge the debt of love which he owes to those around him. He is no longer the slave of selfishness, but is willing to sacrifice self for the benefit of others. The marred vessel becomes a vessel to honour, sanctified and meet for the Master's use.

How is it with you, brethren? "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (2 Tim. ii. 20-21).

Are you the more precious vessels? Have you that unfeigned faith which begets unfeigned love? Has the word of truth, which is as the potter's wheel, had its proper action upon you in moulding you into a new form and shaping you into the likeness of him who is the first-born amongst many brethren.

But now to apply the matters of which we have been discoursing to the subject in hand.

This great London is a huge potter's field, stretching northwards, southwards, eastwards, and westwards, covering a great territory of houses, great and small, teeming with inhabitants. It is making rapid and gigantic strides, every year adding fifty thousand to its population, already amounting to three millions. Much is being done by private effort to meet the spiritual destitution arising out of this excessive growth of population. But these efforts are chiefly confined to those who can give largely. Thus, for example, individuals have built and endowed churches where they were wanting.

The bishop, in originating this movement, sought to engage the co-operation of all classes and even strangers in this great work. His plan is to subdivide this great

field, already divided into over-grown parishes and over-populous districts, into manageable centres for the working of gospel ministration so as to reach the whole population. It is obvious that the existing machinery in many districts cannot reach the people. What must be the inevitable consequence? Multitudes will grow up in ignorance and depravity. If thistles grow in neglected fields, they deposit their seed in the best cultivated farms. A lawless and unbridled population will raise tumults in your streets, or will creep in at the doors and windows of your houses as thieves, or will infest the moral atmosphere around, so that your households will suffer from the infection. You are, therefore, bound by considerations of personal interest to care for the souls of the people around you. Much higher motives, we trust, will constrain you. You will desire to save souls, and bring glory to the Saviour. There is room in his great house for more vessels unto honour.

This nation is, in the providence of God, the centre of the world; and London is the heart of this empire. If this heart be diseased, the consequence must be universally disastrous; but, if the heart be sound, this country will be in a position to be a blessing to the whole world.

Let these considerations weigh with and influence you to vigorous Christian exertion, to God's glory, and the salvation of your brethren.

JEWISH MISCELLANIES.

No. CXVIII.

"The revived importance of Palestine, and the restoration of a considerable body of Jews to their own land, is another sign which will indicate that the time is near when they shall look on him whom they pierced coming in the clouds, and be melted by the sight (compare Zech. xii. 10 with Rev. i. 7). This sign is not altogether wanting. The Jew is in motion. His mind is turning towards the land he still reckons his own; or such a work as that of Salvador, 'Rome, Paris, Jerusalem,' would never have been written. The Jews are in a state of fermentation. The eastern question needs them for its solution. Their increasing wealth and importance is obvious everywhere. The land is prepared for them; and they are being prepared for the land. And, though their return to plunge afresh into deeper apostasy will be the signal of trial for God's people, it will also be a token that the Lord is at hand."—Rev. S. Garratt.

On the Mission to the Jews.—"We must not look with the eye of sense on these operations; for, if we do, we shall be discouraged by the immensity of the work; but, summoning up the resolution of faith, bringing to mind how the Gentiles who lately stood afar off, yet are now brought near by the blood of Christ, bringing to mind the pledges of his promises, bringing to mind his former providence for the children of Israel, and, above all, bringing to mind his *unchangeable love, we must go* forward in full confidence and dependence that he will accomplish the excellency of his purpose. If we march not forth under the banner of faith, our spirits will fail; but, like the prophet of old in the vision, when led out into the valley of dry bones, and when asked, 'Son of man, can these bones live?' we must answer with him, 'O Lord God, thou knowest.' If, too, in reference to the restoration of Jerusalem, a Christian contemplated all these predictions merely with the eye of sense, he would say it was impossible for those dry bones to unite; but he, who draws his counsels from the everlasting covenant of Jehovah, he who is in the habit of going to God with the prayer of faith, and considers not the difficulty but the duty, who believes that God would never promise what he means not to accomplish, he would recollect, and say, 'Come from the four winds, O breath, and breathe upon these slain, that they may live.' Whose is the promise that they shall come from all nations and people and tongues? Whose is the promise that their latter days shall be better than their beginning? and who is he that has promised, that he cannot fulfil? The conversion of Israel is to be effected by prayer and strength of faith; and it shall draw near the time, as prayers shall ascend up unto the Most High, that he would come down from the four winds and accomplish his promise. The tears of their conversion, with the tears of the Gentiles, shall be the bond and the symbol of the unity of the church. We shall then see all denominations of Christians united in supplication and thanksgiving; we shall then go forth into the valley of vision together; we shall behold bone united to bone, and sinew to sinew, and we shall behold all the glories which the Lord will do unto his people" (Bishop McIlvaine, of Ohio, U. S.)

Jerusalem.—*Annual Letter from the English Bishop.*—In December last the committee of the Society for Promoting Christianity among the Jews received the following communication from bishop Gobat: "The special object of this letter is to remind you that on the 21st of January, 1869, when I shall have attained three score years and ten, we shall (D.V.) celebrate the twenty-seventh anniversary of the arrival of the first protestant bishop in Jerusalem, and the twentieth of the consecration of the first protestant church on Mount Zion, and, in the words of a former letter, to invite you, on that day and ever, to unite with us here in earnest and fervent supplications to the Lord that he may bless all the instruments and means employed in this part of his vineyard to the furtherance of the gospel in Emmanuel's land and the adjacent countries. These instruments are weak in themselves; but he who, with clay can open the eyes of the blind, and who has chosen the weak things of the world to confound the strong, can, in answer to the prayers of his faithful people, bless such instruments to the accomplishment of his revealed unchangeable purpose of mercy towards Israel, and through Israel to mankind at large. The means employed are those appointed by God himself, even his holy word, the word of the cross, which is the wisdom and the power of God unto salvation to the Jews first, and also to the Gentiles. And

whilst we deplore with you the infatuation and the sin of those who oppose and reject the word of God in whole or in part, as well as of those who obscure and make it of none effect by human tradition and nonsensical display of dress and popish ceremonies, to their own future confusion, and, alas! to the ruin of many souls, we are confident that it yet will prevail; and I earnestly intreat you to pray for us, that we may daily ourselves experience its divine power, that we may faithfully proclaim and rightly divide it, and that the Spirit of God may make it fruitful in the hearts and lives of those to whom we address it. And, in order that you may the more heartily sympathize with us, your servants and representatives in this the land of promise, and unite with us in humble thanksgivings to God for past mercies received, and in supplicating the Father of our Lord Jesus Christ to bless and prosper our work in its different branches, let me, as on former occasions, mention here a few particulars. First of all, I feel it to be my agreeable duty publicly to acknowledge the goodness of the Lord towards us, his unworthy servants, and humbly to thank him for his long-suffering and forbearance with us, for the protection and quietness which we have hitherto enjoyed in this land, still groaning under Turkish oppression. But, above all, I would invite you to bless the name of the Lord with us, for all the spiritual blessings which he continues to shower upon us, and for the abundance of the means of grace which he permits us to enjoy uninterruptedly in this otherwise so dreary a moral wilderness. For, besides our means of private edification, we have service in five different languages every Lord's-day, in which the gospel is faithfully preached, and once every month we have the communion, of which the partakers are seldom less than forty. We have two prayer-meetings in the week, which have continued to be pretty-well attended for the last two years; a missionary prayer-meeting every first Wednesday of the month; and every Saturday evening our proselytes meet to read the word of God, to converse on the subject read, and to pray together." The rev. E. B. Frankel writes that a great many Jews gather round the mission-premises every Saturday, and hundreds hear the truths of the gospel plainly brought before them. Two Russian Jews who arrived lately at Jerusalem greatly interested him. They were much disappointed with the actual state of things in the holy city. When speaking to them about the coming of Messiah, one of them said: "Our hope and faith have been weakened rather than strengthened since we put foot in the Holy land; and we heartily wish that we had stayed at home." Mr. F. spoke to them about the heavenly Jerusalem, and the way to it, through Him who is "the way, and the truth, and the life." The belief in a personal Messiah and Israel's speedy return has sickened, and even died out, in the heart of many a Jerusalem Jew. Many a one has said: "Who can tell whether Messiah will ever appear? We have waited long enough; and yet there is no sign of his coming." Still every event, however trifling, watched with great interest, and hailed as the precursor of greater and more important events connected with Israel and the land. One day everybody was talking about an agent of the Universal Israelite Alliance, who had been sent to examine the capabilities of the soil in the neighbourhood of Jerusalem, with a view to the formation of a settlement of African Jews; also to report about the state of the country north of Nablous, with a similar intention for German Jews. The road to Jaffa, the daily expected arrival of an English engineer to construct a bridge over the Jordan, and project a road to Damascus—all these are regarded as tokens that the time to favour Zion is at hand. A young inquirer was baptized on August 16th, after a course of careful and satisfactory preparation. The "Jewish Chronicle" says, with regard to the holy vessels of the temple: "We have been requested to answer in the paper the following question: 'What has become of the holy vessels carried to Rome by Titus after the destruction of the temple?' We answer that they are now at the bottom of the Mediterranean. Such, at least, is Gibbon's statement in his 'Decline and Fall of the Roman Empire.' For in chapter 36, speaking of the pillage of Rome by the Vandals under Genseric, A.D. 455, he says: 'The holy instruments of the Jewish worship, the gold table, and the gold candlestick with seven branches ..... had been ostentatiously displayed to the Roman people in the triumph of Titus. They were afterwards deposited in the temple of peace; and at the end of 400 years the spoils of Jerusalem were transferred from Rome to Carthage by a barbarian who derived his origin from the shores of the Baltic.' And in a foot-note the author adds: 'The vessel which transported the relics of the capitol was the only one of the whole fleet that suffered shipwreck. If a bigoted sophist, a pagan bigot, had mentioned the accident, he might have rejoiced that this cargo of sacrilege was lost in the sea'." One of the most important, although as yet disregarded, discoveries made by the Palestine exploration party at Jerusalem is the seal of Haggai, the son of Shebaniah, whom some take to be the prophet commissioned, along with Zechariah, to push forward the re-building of the house of the Lord, upon the return of the Jews from Babylon after the seventy years' captivity, and about the same number of years before Nehemiah moved so heartily in the completion of the restoration.

HUNGARY. — *The Jewish Congress.* — "The emancipation of the Jews about a year ago has placed them on a footing of equality with all other received religions; and it became so much the more necessary to regulate their position, as the difference between old believers and reformers has produced greater animosity among the Jews of Hungary than perhaps anywhere else. The idea of calling together an Israelite congress to devise a *modus vivendi* is due to the baron Eötvös, the minister of religion and public instruction. Both parties had appealed to him on their differences, trying to gain him over to their cause; but he pointed out that the effectual mode of deciding on their internal differences was not the intervention of a third party, even if he were a minister, but an ar-

rangement between the parties concerned, They were to elect representatives to a constituent congress, which should draw up the rules for their organization. Great has been the excitement among the Israelites of Hungary in consequence. Ever since the congress has been decided upon, electioneering began with an energy and perseverance which have excited considerable interest in this electioneering country *par excellence*. ..... The elections are closed. At Pesth the result of the poll was that none but candidates of the reform party were returned. As in the streets, so at the polling-place, they carried everything before them. The papers are filled with telegrams announcing the results of the elections in the country, which will fairly counterbalance the triumph of the reform party at Pesth, although, on the whole, the latter will probably have the supremacy in the congress" ("Times").

WORMS.—*The Jews and the Luther Festival.* "About a thousand Jews live in Worms, chiefly in the Jews' street, which was spared in the great fire of the seventeenth century, and therefore boasts of the most ancient houses. The Jews took a very cordial part in the great celebration, adorning their street and their houses with festive devices and with banners and pictures of Luther and other reformers. They even joined in affording hospitality to strangers who had come for the festival, and they mingled with the grand procession in honour of the reformer. Some of them were also present at church during divine service. They gratefully acknowledge Luther's energetic opposition to the fanatic hatred at that time displayed by the Christian people against the Jews, and his earnest entreaty that they might be treated in a gentle and Christian-like manner; and, in fact, they cannot help perceiving that, wherever the pure evangelical doctrine has obtained the sway, the condition of the people of Israel has improved, and their liberty has been increased. There is reason to fear that very many of them do homage to Luther merely as the apostle of modern humanity, and the prophet of a future everybody's religion. But we must not condemn them on this account. We ought rather to bear in mind that the evil of unbelief is widespread in this country, even among protestants, and that the Jews are not more remarkable for it than thousands of the so-called Christians around them. Much good, however, may be expected to result from the all-powerful preaching of the foremost pulpit-orators, men inspired by the Holy Ghost, and thoroughly orthodox, who thrilled their hearers from day to day with their eloquent expositions of the word of God, from Luther's translation. Their mighty appeals, and the fine old evangelical hymns, such as 'Ein feste burg ist unser Gott,' must have left a deep impression on the minds of the Jews; and then a good many bibles have got into the hands of the Jews, for the British and Foreign Bible Society sold upwards of 900 copies. Several strangers who had come for the festival also visited the synagogue, which is one of the most ancient in Europe. It was built in the Gothic style, about 800 years ago, by one Mar Joakob. *A lamp is kept perpetually alight* before the ark of the covenant, bearing this inscription 'Eternal lamp in commemoration of the tw wanderers.' It is said that during a persecu tion of Jews at Worms, 700 years ago, two un known strangers, Christians, making a shor stay there, were killed while trying to shiel the Jews from the fury of the rabble. Th names of these two devoted persons have neve been known; but the grateful Jews of Worm sought to immortalize their memory by th foundation of an ever-burning lamp" (B. J.).

ITALY.—*Rabbinical Degrees.*—In Italy, w learn from the "Educatore Israelita," there ar three rabbinical degrees—that of *haber* (asso ciate), that of *haham* (sage), and that of *morenu* (our master). In Tuscany, adds the same au thority, the title *maskil* (intelligent) is given t a rabbinical candidate, who either attends a rabbinical academy or studies privately unde some rabbi and distinguishes himself by hi progress and good conduct. In the college o Padua the title of *maskil* is conferred upon th student as soon as he has passed the theoretica examination of capability of *haham hamoreu* when he has passed the practical examinatio and been declared eligible for the rabbinical di ploma, and that of *morenu harab* as soon as h receives the appointment of rabbi in some con gregation.

ALGIERS.—Rev. J. B. Ginsburg reports a very touching service on August 22nd last, in th English church. There, at the baptismal font was a Jew, formerly a self-righteous and inflex ible Pharisee, publicly bowing the knee t Christ, and confessing him before his brethren At his side was his mild and gentle wife, with her youngest child in her arms whilst two elde children stood by their parents' side. The have had many trials, and have been carefully prepared for this sacred ordinance. Mr. Gins burg prays that their names may be written i the Lamb's book of life.

SPAIN.—"In July, 1492, the grand inquisitor Torquemada, crowned his long-projected worl of expulsion of Jews from Spain, by means o his devoted servants, the joint-sovereigns Fer dinand of Aragon and Isabella of Castile. Th Moorish kingdom of Granada having been al ready subdued, this Jewish task remained fo completing the universal catholicity of Spain In vain did the otherwise-influential Abarbane plead for his people before those sovereigns: a hope was gone; and the Jews resolved upo maintaining their constancy in religion, an suffering the loss of worldly prosperity for th sake of the highest principle. Abarbanel him self has said: 'Thus exhorted, there departe in one day 300,000 on foot and unarmed, co lected from every province, the young and th old, infants and women, prepared to go in an direction. Of that number was I, and, wit God for our leader, we set out' (preface t 'Comment on the Book of Kings'). The num ber of the exiles has been variously estimate by different authors: Mariana, the Jesuit hi torian, gives it as 800,000; Cardoso, the Jew, a 120,000; Zurita, of Aragon, at 170,000. Th low numbers probably refer to the district within cognizance of the writers. Great wa the loss sustained by the forced sale of lande

nd other property; and the sea-passage fares ere raised immensely by the ship-masters. ...)ne of the very earliest measures proclaimed y the new government has been the strange ne there of religious toleration. The Jews ave been specially assured from the present inistry that the laws of their expatriation are o be entirely abrogated; and recent intelli- ence on the subject reports that not only are he protestants preparing for themselves a hurch in Madrid, but that the Jews have pur- hased land for a synagogue at Malaga. This ity of Malaga has been the last to be signalized y persecution on account of religion: during he last summer Julian Vargas was on his trial here, for the crime of having read and reading o others the holy scriptures; the revolution, owever, released him while waiting his sen- ence. With respect to the Jews returning ither, can we duly enter into the feelings with hich the sweet hymns of Solomon Gabirol, omposed in Malaga seven centuries ago, will e sung again in the restored synagogue-wor- hip—hymns that thrill in the heart of proba- ly every Hebrew congregation, but especially ver Europe? or can we conceive the feelings f that people on visiting the Quemadero, or lace of the auto-de-fe executions by fire? Not ong before the great exile above described, olomon ben Virga was commissioned from ther Spanish cities to convey relief-funds to he imprisoned sufferers at Malaga. Several ews were burned alive there at the time, and thers were tortured to death with Moorish reeds (light javelins of cane), while tied up to he olive-trees. Even more afflicting reminis- ences of history will occur to the mind on the eturn of Jews to Toledo and Seville, where the ersecutions were more extensive and severe" "The Scattered Nation"). "After centuries f oppression, followed by centuries of banish- ent, a striking change has come over the at- itude of Spain towards the Jewish people. The ews of Bordeaux have addressed a petition to aptain-general Serrano, as head of the provincial overnment, praying for the repeal of the edict of 492, by which their fore-fathers, to the number f 500,000, were driven from Spain, then under he rule of Ferdinand and Isabella the catholic. he captian-general answered that by the procla- ation of religious freedom the people have, since he 29th of last September, virtually repealed that nd all other illiberal decrees, and that Jews may ow consider themselves free to settle and enjoy he free exercise of their worship in any part of he peninsula. The same liberty, Serrano adds, s allowed to the votaries of all other creeds. nother petition for the same object was for- arded from England by Mr. Guedalla."

England.—*Statistics of Convictions.*—"In he western parts of Europe there are pro- ortionately less Jews convicted than members f other denominations. This seems also to be he case in England; for, as we learn from a arliamentary return published some months go, there were on the 2nd of April last 18,078 ersons confined in the prisons of England. f this number 44 were Jews. Now, if we as- ume the population of the kingdom to be 0,000,000, and that of the Jews 50,000, the pro- portion of the former would be about 1 to 1,111, and of the latter about 1 to 1,353. In London and Portsmouth provision has been made to meet the religious requirements of prisoners—in the former by the conjoint board, and in the latter by the Jewish Association for the Dif- fusion of Religious Knowledge" ("Jewish Chronicle").

H. S.

WOMEN OF SCRIPTURE*.

By the Ven. H. Mackenzie, M.A.,

Archdeacon of Nottingham, and Sub-dean of Lincoln.

No. VII.

THE DAUGHTERS OF SAUL, KING OF ISRAEL.

Probably most of us remember the name of Michal, the daughter of Saul, because we know that she was the wife of David. We are not so intimately acquainted with Merab, his eldest daughter; but, if we follow out the history of the two together (1 Sam. xiv. 49), we shall find that they were more closely connected than ap- pears to one who reads the letter of scripture carelessly, without examining into its more ob- scure or difficult parts. We all know the jealousy that Saul felt of David, who was ap- pointed by the Lord to be his successor in the kingdom of Israel; but we may have omitted to observe that Saul's original promise to give his daughter to wife to the man who would deliver Israel from the Philistines (1 Sam. xvii. 25) was perverted into a snare for the youthful and gallant David, whom he thought to make the victim of the peculiar dowry he was about to propose.

It was the custom in those days for every one who sought a wife, to be ready with a certain dowry (or marriage portion) before he claimed possession of her. As Saul the king had pro- mised his daughter to the champion who should slay Goliath, it would seem but natural that he should dispense with a dowry in her case; and when David urged that he, as a younger son of a country proprietor, had no means of bring- ing a fit dowry for a king's daughter, the ser- vants of Saul, under their master's direction (1 Sam. xviii. 23), urged him to claim his right.

Thus it was that Saul proposed that the dowry should be, not a certain number of head of cattle, or a portion of gold or jewels, but the certain proof that he had slain two hundred Philistines, the enemies of the Lord. Knowing as we do, the bold and fearless character of the young hero, we can understand that the procuring of such a dowry as this would be a pleasant occupation to him. Accordingly, he very soon brought full evidence that he had slain the required number of the foes of the Lord's people (1 Sam. xviii. 18-27); and, though, in the meanwhile, Merab had been given to wife to Adriel the Meholathite, of whom we shall hear more presently, Saul found it impossible,

* Written to be read by a female teacher at mothers' meetings.

consistently with his promise, to forbear giving him his reward: and accordingly Michal, his younger daughter, who had already given manifest token of her affection for David, was given him to wife in place of her elder sister.

The happiness of their married life seems, however, to have been of very short duration. Within a very short time of their union, Saul laid a plot to put his new son-in-law to death; and this plot would probably have succeeded but for a very cunning device of Michal. Her early fancy for the young warrior who had slain his tens of thousands, while only thousands (1 Sam. xviii. 7, 8) were ascribed to her father, had matured into positive affection for him as her husband, when she heard that her father had determined on his death, and sent messengers to watch him and slay him as he came forth in the morning (ver. 11). Her woman's wit devised a scheme to save her husband, to deceive her father; and yet to preserve her own credit with both. Perhaps this over-craftiness disposes us to think less favourably of her than we should have done if there had been more of openness and less of deception in her plan. We can readily understand and excuse her favouring the escape of her husband by the same means that Rahab had used before to secure the freedom of the Israelitish spies (Josh. xi. 15), and that Christian disciples used afterwards to set Paul free from Aretas, king of Damascus (2 Cor. xi. 32, 33). We may rather enjoy the grim humour of the successful wife when she saw the ruthless messengers of her cruel father in consternation and disappointment at the sight of the bolster in a night-cap which she put in her husband's place in bed! But we cannot sympathize with the daughter's pertinacious deception of her father, while still pretending that her husband had threatened her with a violent death if she had resisted his flight (1 Sam. xix. 17) when all the while she had been merely doing her duty in preventing an unjust and atrocious murder. In this we see the germs of that wilful and selfish character which marked the peculiar history of the unhappy Michal, whose lot was one of great misery throughout life, though she may have enjoyed some brief gleams of sunshine in its varied course.

It was probably soon after David's flight that Saul gave Michal his daughter to wife to Phalti or Phaltiel, the son of Laish of Gallim. We may not blame Michal in this transaction; for probably she was passive and quite powerless in the matter, according to the eastern custom of marriage; but it is quite clear that her father, in doing this, acted in open violation of the law of Moses, and was guilty of a great sin.

Michal must have lived several years with Phaltiel for a husband; for nine years elapsed, from the time of David's flight from Saul, to that of his demanding her restoration of Ishbosheth, Saul's son. Under these circumstances, and having married at least two wives in the meantime, it might seem to some selfish and cruel in David, without being stirred by strong personal *affection, to reclaim Michal* for himself, and to *take her from Phaltiel*, who was manifestly a deeply-attached and affectionate husband (2 Sam. iii. 13-16). But men in exalted positions are bound scrupulously to look to everything that affects their honour. It was a dishonour to David to have had his wife given to another; and now that he reigned as a king in Hebron, it would have been sanctioning his own dishonour had he allowed his wife to remain as the concubine of another. More than this, even; to possess the wife of a king was to establish a claim upon his throne; and therefore it is probable that, had he not reclaimed Michal, Phaltiel might have been stirred up to a rebellious claim upon the kingdom.

The next time we see Michal it is under painful circumstances. She went forth to meet her husband, king David, who, with great demonstration of religious joy, brought up the ark of the Lord from the house of Obed-Edom and set it in its place in the midst of the tabernacle that he had pitched for it. She went out to meet him, and was expected probably to greet him with a responsive hymn, as Miriam had met Moses in ancient times: instead of this, she assailed him with reproaches because he had made personal display of himself in religious service instead of maintaining his regal state and dignity. Some think that she was actuated by jealousy of Ahinoam and Abigail in the spleen she gave vent to on this occasion; but perhaps it was mere annoyance at the want of dignity she thought him to have shown. Be this as it may, her temper brought a severe punishment upon her; and, whether it was that David put her away, or that the Lord restrained her from bearing, certain it is that "therefore," in punishment of her pride and petulance, and want of faith, "Michal, the daughter of Saul, had no child unto the day of her death."

There is one more occasion when Michal's name is mentioned. In 2 Sam. xxi. 8, we read of "the five sons of Michal the daughter of Saul whom she brought up for (the marginal reading says "bare to") Adriel the son of of Barzillai." Many reasons lead us to think that this passage has been misread; and either that some transcriber has miscopied the name of Michal instead of Merab, which it ought to have been, or (more probably) that those called sons were really nephews whom (not Michal herself, but as we read in the margin) "Michal's sister," *i. e.*, Merab, bare to Adriel, of whose marriage to the same Adriel we have heard before.

Thus we have traced the sad and melancholy history of these two daughters of Saul. The peculiarity seems to be that this is the only instance which we find of a woman having two husbands who were living at the same time.

The lessons seem directly pointed against a spirit of deception, and a spirit of pride. Had Michal dealt less subtilly and more boldly with her father, she might have been honoured by him and treated with respect, as Jonathan was when he dared to resist the insane anger of Saul. Had she been more humble, she would have rejoiced in her kingly husband's cheerful and jubilant service of God, and would not have

the just anger and punishment of

there not a feeling of thankfulness
s in our hearts to feel that we live in
d a country where, whatever our trials
'e can never be subjected to the suf-
nd sorrows undergone by a king's
in olden times? We live in the full
ospel truth; and Christ in his word
us that no man may have two wives
man two husbands living at the same
'e live in a free country where no
ıg can take us away from one husband
s to another, and where the poorest
est cannot be compelled to wed any
er will—where the blessing of God
ır, God the Son, and God the Holy
alled down upon every marriage that
ized in the church, in whose services
minded that we are bound together by
r, which says, "Those whom God
d together let no man put asunder."

' MAINTENANCE OF PRINCIPLES*.

ıonesty, to make it efficient, requires
mpanied by courage. It is manifest
expression of honest opinion makes
alls upon courage. For a thoroughly-
inded man must almost of necessity
gree in detail with those whose main
of sentiment he agrees with; and in
ıe brings upon himself a certain degree
and suspicion. He is considered to be
'ough-going," not altogether to be de-
ı. He is sneered at as "crochety,"
ven branded as "unsafe."
what he thinks exactly and distinctly,
of this disapproval from many whom
nd honours, costs something, and re-
ided courage; and it ought to do so.
ıat may easily be misunderstood, and
kely to give pain to truly-good people,
ght thing, and should not be lightly
en. It is a divinely-commanded duty
ıo offence to Jew, or Gentile, or to the
God." A truly-evangelical thinker
ık greatly from diverging from the
ns, or even the expressions, of the main
is comrades in the faith. All the more
equire courage to make the painful ef-
ı his honesty of mind forces him to

t only is courage needed for the ex-
of honest opinion, but also for the
of honest opinion. Many a man is
n his endeavour to investigate ear-
l get to the very root of matters by
He is afraid of being unsettled. He
of having his mind disturbed with re-
herished convictions. He is afraid of
ce in arguments for conclusions he
es of; so he thinks he had better not
ıis investigations. He does not know
ey may lead him to. His safest plan,

* Evangelical Principles in Relation to Breadth of
paper read before the Dublin Clerical Society,
by the rev. Frederick R. Wynne, M.A., incumbent
, Kilkenny. Dublin: *Herbert*. 1868.

he thinks, is to give them up at once, and plod on in his old passive acquiescence with forms of thought he is only half-satisfied with.

Is this honest opinion? Is this earnest and manly thinking? Is it thinking at all? This jealous guarding of traditional ideas, this walling up of the powers of the mind as in the harem of an eastern despot, this shrinking from investigation, this silencing of the soul's questions, this deaf ear to the misgivings of reason, this dogged clinging to what in the heart of hearts is only half-believed—is this, I repeat, *honest* use of the mental powers? Can it lead to any good? Can any noble or useful end be in the long run promoted by it?

It is true, indeed, that in all intellectual investigations (most especially in those connected with revealed religion) great caution is needed. The poor human mind is always very liable to error; and error here is specially serious. God's truth must not be trifled with. What God has revealed is too sacred to be even thought over without holy awe. This limited human understanding of ours is but a paltry plummet for sounding the vast fathomless ocean of mystery with which we are surrounded; and, through rashness and vain confidence in using it, through want of humility, modesty, and prayerful caution in religious investigations, many so-called bold thinkers have made sad shipwreck of their faith. I trust that my younger brethren will recognize the importance of this caution. Sceptical books are too often taken up and read from mere curiosity. Thoughts and ideas suggested by them are entertained and talked about, partly from a childish love of breaking through restraint, and partly from a weak desire to appear strong-minded, and astonish steady-going friends by a parade of free-thinking. This is like playing with fire. It is a play that must end in danger, may end in death.

But still, though there is a danger, and a very serious danger, from rashness of thought on sacred subjects, we do not escape danger by timidity. If you allow a little child to run according to his own wild will, he will fall and break his limbs; but, if you keep him always bound up in swaddling clothes, he will grow up an emaciated cripple.

There are serious questionings raised at the present day on many points that used to be taken for granted: there are new difficulties presenting themselves, and doubts suggested on subjects of the gravest importance. It is dangerous, you may say, to entertain these, to think of them, to try in any way to follow them out. Yes; but is it safe to evade them? Are the difficulties diminished by our refusing to look at them? Are the doubts taken away by our trying to stifle them? Is our faith strengthened by this dishonest and cowardly shrinking from what is painful? Is our influence over other minds widened by this abdication of the rights and responsibilities of our own?

My reverend brethren, whatever of ease or safety there may be for others in evading religious difficulties, there can be none such for us. The sacred office, to which we are called as teachers of God's people, forbids it. Whoever

may flinch from danger or difficulty, the leaders of the host may not; and we ordained ministers have that honourable though responsible position. We are the leaders. We have to walk in the front rank of Christ's "church militant." And, if we would be leaders in reality, and not only in title and position, if we would be leaders of men, and not only of women and children, we must ourselves grapple with the difficulties, and, in the strength of our God, master them.

We must, at all events, fearlessly examine them, investigate the questions that are stirring and puzzling the minds of our brethren, see their bearings and their real meanings, and thus be able, if not to lead over them, at least to guide our people in safety around them.

And here it is that our evangelical principles come in to help us in our breadth of thought: they give us courage, and make courage safe.

If we are, indeed, "rooted and grounded" in Christ; if he, as a living person, dwells in our heart, and pervades it with a sense of his presence; if we so trust him, so love him, so intensely honour and adore him, that it has become as it were an instinct, a second nature to us to feel the reality of his person and his work, then we need fear no serious danger from our investigations. The habitual mental reference to him will be a continual preservative: we shall as soon fear that speculations as to the nature of its rays should shake our belief in the sun, as that theological inquiries should disturb our faith in him who fills our souls with his light. Grasping our Saviour with one hand, we shall grapple difficulties boldly with the other. Looking habitually into his face, penetrated through that habitual contemplation with a sense of his beauty, majesty, and goodness, we shall be able to give candid and careful consideration to the perplexing questions opened out before us by the advance of criticism and by the progress of science.

Mental honesty and mental courage, then, these two great constituents in breadth of thought, are they antagonistic to evangelical principles? Would he be a true evangelical who would look suspiciously on either of them? He whose faith is founded on authority, and whose appeal is always to authority, and who feels it his duty to lay down his reason unreservedly at the feet of that external visible authority, he may well shrink from the qualities we are speaking of, as useless to him and embarrassing to him. But he, whose faith is (as our evangelical faith is, thank God) grounded upon evidence, on plain strong reliable evidence, that can be sifted, and tested, and analyzed, he finds in mental honesty and mental courage congenial allies to his convictions. To gather up what we have been saying in one word, the example of his Lord makes the evangelical Christian honest, trust in his Lord makes him brave.

The Cabinet.

LOVE.—"By love, serve one another" (Gal. v. 13). True love of man cannot exist without love of God, nor true love of God without love of man. Nor again, *can there* be true love of God which does not keep his *commandments. Who ever loved*, and loved not the will of the object of that love? How much more, who is loved is the Fountain of all good, who the rule, and law, and substance of all good? commandments are not grievous." They are n ous, because love makes them light: they are not because Christ gives strength to bear them up. are no weight to the bird which they lift up until it is lost in the sky above us, and we see it and hear only its note of thanks. God's comm no weight to the soul which, through his Spirit bears to himself, nay, rather the soul, through t more soars aloft, and loses itself in the love of

"O Love, who lovest me for aye,
Who for my soul dost ever plead;
O Love, who didst my ransom pay,
Whose power sufficeth in my stead;
O Love, I give myself to thee,
Thine ever, only thine to be."

Poetry.

SACRED SONNETS.

No. LXXII.

BY MRS. PENDEREL LLEWELYN.

(For the Church of England Magazine.)

IN MEMORIAM, DEC. 14, 1861.

DAY of sad memory, remembered still
For the one mighty grief, that shook the la
And bade each heart, with keenest anguish th
Bowed, 'neath the solemn fiat of God's han
Still breaks thy dawn, in mournfulness and w
For him, the princely and the good, who t
Amongst us, looking upwards to his God
In love and faith for guidance here below.
We mourn the good departed from our sight,
Though hope, not sadness, should our bosom
Safe in a Saviour's love, in heaven's own light
The pure in heart find peace unchangeable.
The Lord's redeemed in endless joys abound
With Christ in everlasting glory crowned.

Llangynwyd Vicarage.

Miscellaneous.

THE ENGLISH CEMETERY AT MADRID.—Thi acre" is one of those quiet lovely spots where o wish to be laid when life's battles are over, and seeks rest in a foreign land. Previous to 1854, English who died here were buried beneath the the horses in the gas-works, such was the intol the catholic government as to the interment of By the great exertions of colonel George Fitch, sion was at last granted for the purchase of t spot; and the British government found the funds. Since its opening, some seventy or eig been buried there, including a few Jews and Gr whom special corners have been set apart. U fatherly care of the worthy colonel, the little cem assumed a pleasant appearance, and cypress-tree quiet shade.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

FEBRUARY 13, 1869.

MISSIONARY RECORDS.

No. CCLXXXIII.

INDIA.—*Progress of Christian Efforts.*—"During these fifty years the Holy One of Israel has had before him, day and night, all the crimes and all the woes of heathenism. Let us suppose ourselves to be standing on some mountain-top in Hindostan, clothed with the power of looking directly into every house and every heart. Not only outward things, but secret things, are open to us. The chambers of imagery are unbarred; and we see in their very birth the desires, the cravings, the insatiate passions, the stealthy and malignant schemings, which cannot face the light of the sun. The bare thought is sickening, insupportable. He, then, whose feet are on every hill-top and in every valley, whose eyes are as a flame of fire—what must it be for him to see, from his home of infinite purity, the ceaseless unfolding of a depravity which ages of unchecked sinning have only served to deepen and widen and intensify! During all these years our Saviour has been waiting to see of the travail of his soul and be satisfied. The sorrows which he bore in the garden, for us and for the world, who can fathom them? That bitter cry, pressed from his heart of hearts, as he hung upon the cross, who knows its import? But he knows it all; and now the fruit thereof he longs to see. Ages before his coming it was said, 'He shall divide the spoil with the strong.' But when shall it be? Eighteen centuries have come and gone since his death; but where is the mustering—the full, joyous, decisive mustering—of his friends? His foes, like the leaves of the forest for multitude, are bold and defiant. And he, our great Captain, with his matchless skill and his priceless rewards, is waiting to lead us to victory. How long shall he wait? Ye that bear his name—ye that have been ransomed and sealed for this very service—tell us how long shall he wait? During all these fifty years God has been opening the world to the gospel of his Son. Prior to 1813 the Hindoos were virtually beyond the reach of Christian effort. And even then, though the British parliament had made them accessible, as Mr. J. C. Marshman has said, 'to the cottons of England and the truths of the bible,' that old monopoly that held the mastery of the land yielded tardily, grudgingly. In 1823 the freedom of the press was struck down; and long afterwards the presence of missionaries was deemed a nuisance. But the hand of the Lord was too strong for this 'Honourable Company;' hence it was forced to surrender point after point, till at length the word went forth, 'Weighed, wanting, finished.' In these last years one of the noblest of Christian men has held the vice-regal sceptre; and 'all the words of this life' are preached as freely on the Ganges as on the Thames. God, moreover, has used this same company of traders for the uplifting of the gates both of the nearest and the farthest orient. True, they meant not so, nor was it in their hearts to think so. In the one case it was the safety of India, in the other it was the profit of the opium trade, which they sought. But God meant it. Hence the land of Islam and the land of Sinim are now receiving the bread of life. And these are but 'parts of his ways'" (Annual Report of the American Board of Commissioners for Foreign Missions, Oct., 1868).

TRAVANCORE.—"During the year 1867, 4,436 rups. were raised by the native Christians of our mission for the support of native pastors, catechists, &c.; 2,203 rups. for repairs to churches, incidental expenses, &c.; 3,353 rups. for chapel building; 1,044 rups. for the local tract and book society; 753 rups. for the poor fund; and 425 rups. for various benevolent objects, making the entire amount contributed upwards of 12,190 rupees (£1,219). In conclusion, it may be pointed out to your lordship, as showing the great progress of our work

within the last decade, that, ten years ago, the number of native agents in the mission was 394; now there are 461, and 11 native ordained ministers of the gospel. Ten years ago there were about 16,900 adherents; now the number has increased to upwards of 32,300. Ten years ago the church-members numbered 980; now they number 2,228. Ten years ago the number of scholars in the various educational establishments of the mission was 6,428; now it is 8,241. Ten years ago the yearly contributions of the people amounted to 3,465 rups., while the sum collected last year amounted to no less than 12,198 rups." (From the London Missionary Society's missionaries in Travancore to lord Napier on his visit to them in Oct., 1868).

South India.—*Native Ministers as Chaplains, &c.*—A letter from the bishop of Madras to the Church Missionary Society, dated Coonoor, Nov. 4, 1868, states: "With the desire of doing what lies in my power to raise the native clergy to higher and higher responsibilities, I have appointed four of them to be bishop's native chaplains, viz., rev. W. T. Satthianadhan (C. M. S.), Madras; rev. J. Cornelius (C. M. S.), North Tinnevelly; rev. Daniel Samuel (S. P. G.), South Tinnevelly; rev. G. Matthan (C. M. S.), Travancore. In due time I hope to appoint two more, one in Tanjore and one in the Telugu church. The work for them to do will be translating anything that I may require, inquiring into and reporting upon matters arising in their neighbourhoods, and attending me at ordinations and confirmations. It has pleased God to stop me in my visitation by an attack of fever and ague. Through his great mercy I have recovered strength, and I am hoping, after another fortnight, to proceed southward. Having thus lost the month of November for visitation, I must give up several things which I had intended to do. Mr. Baker's interesting work in the hills and jungle of Travancore I am afraid I must pass by, and many other places I had hoped to see, and to confirm the testimony of the missionaries. But the Lord is carrying on his own work; and I delight to think that, whether I see this place or that, he will fulfil his gracious purposes towards the natives of South India. When he pleases he can edify his church and its ministers without the intervention of any human instruments. All the candidates together, for Tinnevelly and Travancore, number no less than thirty-five, of whom fourteen are for priests' orders, and twenty-one for deacons'. The Lord hath done great things for us already in Southern India, whereof we are glad; but, if it be his good pleasure that twenty-one well-tried and approved servants of Christ be added to the number of ordained ministers in the native church of this diocese, what a matter of thankfulness and praise will it be! What a token of his favour! What a proof of his blessing on the prayers and efforts of Christians in England to plant the heavenly vine in India!"

The Ceylon and Tamil American Mission.—A report to the American Board of Missions states: "The returns for the year, both in the Madura and in the Ceylon mission, are full of *encouragement in every* department of the work of evangelization, calling for devout gratitude to God, and for yet higher faith and zeal on the part of this board, in gathering the ripening harvests of those fields. In particular, the committee would make grateful mention of the increasing ratio of church-members to the continually-increasing congregations. The increase marks the influence of the converting grace of God in connexion with the means of Christian instruction. As a fruit of this steady increase of the churches, we note the development of the spirit of self-support. One by one these little communities of native converts are making provision for the maintenance of native pastors; and the heartiness and thoroughness with which this has been done, for instance, at the Batticotta station might put to the blush not a few churches in America. These infant churches, also, under the guidance of the missionaries, are engaging systematically in the work of evangelizing the heathen population around them. In Madura there exists a home-missionary society; and both in that district and in Ceylon the work of home-evangelization is carried on with a completeness seldom attained in this country. The committee would call special attention to the employment of women in this field as the only agency by which, under the peculiar constitution of society, the gospel can be introduced into families, especially those of the higher ranks. In conclusion, the fact that the people of India are now in a transition state from the grossness of idolatry to various forms of speculative unbelief is itself an evidence of the power of the gospel and of a Christian civilization to unhinge old superstitions and to awaken the spirit of religious inquiry. It is for this board and its missionaries to see that this spirit is guided to Christ as the only rest for the soul, and to his gospel as the only means of salvation."

Chota-Nagpore.—The Chota-Nagpore mission belonging to the Evangelical Mission Society in Berlin was established in 1845, with its head-quarters at Ranchi, the capital of the south-west frontier agency, Bengal, for the evangelization of that section of the aborigines inhabitants of India, known as the Coles o Chota-Nagpore. The south-west frontier agency or Chota-Nagpore division, which we regard a the home-field of our mission, contains abou four millions of souls, the majority of whom ar of the aboriginal races, and are for the mos part uncivilized, ignorant and degraded, super stitious, believers in witchcraft, and propitiator of malignant spirits. Many of them are naked savages, indulging unrestrained the brute in stincts of their nature; and all are more or les given to drunkenness and debauchery. Fo several years the impression of the word o Christ made upon the masses was scarcely per ceptible; but God has greatly blessed his work and there are now in the Chota-Nagpore div sion above 15,000 souls who have been brough to Christ; of these about 10,500 are baptised of whom about 2,700 are communicants. Th work having spread beyond the borders of th district of Chota-Nagpore, we have been obliged to establish mission-stations at Hazaribad in 1854, at Purnlid in 1864, and at Chy

1866; the capitals of the districts adwhich also belong to the south-west agency, and for the same reason will e to open missions at other places. e now employed in the work 12 Europionaries, 38 catechists, and 22 teachers, 11 are engaged in the different sta- d 11 are teachers in village-schools. erts are not confined to any particuby: they are scattered all over the di- nd more especially over the Chota- district, as the three other districts nly about 500 converts. They form mmunities of Christians amongst their still unreclaimed-brethren, many iving far away from the different misons. As yet we have not been able to ing towards supplying the outlying th pastors, and only a few teachers settled at some central stations; so re 2,000 children of our converts grow it any education than their illiterate, hard-working parents can give them. as we are by want of funds, we have selves quite unable to keep pace with ly-increasing demands on us in supe native church with pastors and

INDIA.—A missionary in this quarter the Church Missionary Society's se- "I have, however, some hopes of rahmin; and the way by which he has to know and appreciate the truth of ity is worthy of notice. He had rerough me, a Tamil New Testament, it several times over; and, being conthe truth contained therein, though he t publicly professed the name of Christ, to tell his friend, a learned brahmin, elief was about the Christian religion. se a private discussion on the subject hem both for nearly ten months; and ugh God's mercy, the brahmin has roughly convinced of the truth of ity, though he has not as yet overfear of the world. The Lord, howhas the hearts of all mankind, knows how to bring him and the school- the fold. The school-master, howw told to hold public discussions with d heathen of the place, advocating the ch he has found after two years' pach and inquiry. I am sure you will remember these two men in your I am, however, glad to be able to inof a definite and interesting case of that took place here a few months person had been, till he had become a a priest to a heathen goddess named , but he had received from Mr. Meamyself our books in Telugu, which ntinued to read. He had also been it of paying me a visit, with a view of little English, having already known native languages. Of course, each me to me I tried to speak the gospel ntreating him to receive the Lord is own Saviour. I did not know then d been a heathen priest. His reply e was that he had been convinced of the truth of Christianity, but that his wife stood in his way—that the moment she knew he became a Christian she would desert him. All my reasons and expostulations seemed to have had no impression on him. At last I told him plainly that he was not only accountable for his own sins, but also that the blood of all the people whose eyes had been blinded through his witchcraft would be required at his hands. He then went away evidently with a heavy heart; and that was the last time I saw him a heathen. Ever since that time he became a more frequent reader of the bible, and less earnest in the worship of his idols. But this change was so apparent that it was at once noticed by his bigoted wife, who, when her husband was busy, seized seven of his scripture portions, and destroyed them. You can easily fancy what might have been the feelings of the poor man, who was fondly attached to the books. He was quite indignant at his wife's rash conduct, went at once to his heathen temple, cut the wooden goddess into pieces which had been worshipped with so much veneration for three generations in his family—the priesthood having come down to him from his grandfather—buried all the brass utensils belonging to the temple, declared to his wife and other relatives that he was no more a heathen, much less their family priest, but that he had become a Christian; so on the following Sunday he went and worshipped God with my Christians."

CHINA.—The committee of the American board reported to the annual meeting of October last: "The committee have read the papers put into their hands with the special interest belonging to the record of those labouring in a land where are gathered one-half of the heathen inhabitants of the globe; a nation long inaccessible, but now, as the reports of all the missionaries show, open in every direction to the preachers of the word. Wonderful is the contrast between the time when religious services were held in secret, with locked doors, and the present, when open chapels are rented in the thronged thoroughfares of populous cities, and men from a thousand miles in the interior seek out the missionary, asking for religious books to carry to their far-distant homes. But, when, from a survey of the immense and crowded field, we turn to regard the labourers there, the disproportion is appalling. Four ordained missionaries, connected with the Foochow mission, and eight in Northern China—what are these in such an empire? Other societies are indeed sending men, yet all combined supply, we are told, only one missionary for each 3,000,000 souls. ..... The missionaries are evidently labouring in a hopeful spirit: they write as those expecting soon to see great changes. To those who ask, 'What of the night?' their reply rings out, 'The morning cometh.' But burdened, weary, grieved by our delay to help them, they long for fresh labourers. A physician has reached them during the past year, and one missionary is on his way; and this appears to be the response, thus far, to the solemn declaration made a year ago, that 'this board accepts the work thrown upon it for the evangelization of China.' It cannot be that a want

of men to enter into a field so vast, so promising, to which Providence so clearly points the way, and which we have pledged ourselves to occupy, will much longer prevent the board from fulfilling its sacred obligations. Meanwhile China has been drawn towards us. The Pacific railroad, in its wonderful daily progress, is hastening to make this largest of mission-fields almost the nearest. Soon, the cities to reach which once required a perilous voyage of half a year, will be within thirty days' travel from our Atlantic coast. And, while we are delaying to help these benighted millions, they themselves approach us by their embassy, saying, through the chief ambassador, 'China invites your missionaries. She tells them to plant the shining cross on every hill and in every valley.' Strange words are these for the envoy of a pagan monarch. The committee echo the words of the prudential committee: 'The invitation, so frankly and generously given, should be as frankly and generously accepted'."

AMOY.—The committee of the London Missionary Society report that the brethren in Amoy have from the first given the directors their most hearty co-operation in the system they are so anxious to urge on all their native churches. In one or two cases missionaries have not been satisfied, and have not tried it. Our Amoy brethren have both accepted the thing as right, and have tried it, and that with the following gratifying results: "We fully agree with the principle laid down by the directors as to the propriety of the native churches supporting their own worship, and we are exceedingly anxious to carry this principle into action. We have already mentioned that the two Amoy churches have elected two native pastors, and that these are being trained by us for their future duties. In the course of the last seven months the Thaisan church has collected about forty dollars, (£8) and the Kwanalai church about twenty-two dollars. At all the stations collections averaging in amount one dollar a month are made for the purpose of defraying the current expenses. In two of the stations, Kwankhan and Anbin, no rent has to be paid for the chapels; these having been provided from the funds of the society. At the up-country station (in Heu An) of Tong-san, the converts will in future make up twelve dollars a-year as rent of their chapel. At the stations we opened in the villages of San-io and Sancheng there would have been no need of aid from the funds of the society; but these have been broken up by violence. At the two out-stations, from Bopien, two or three tolerably-well-to-do men gave up their houses as chapels, which so enraged their fellow-villagers that they demolished the houses, plundered the contents, and in O-tau's case usurped and still retain possession of all his valuable property, and prevent him and his from returning to their homes, from which they were in March violently expelled. Nor are the poor left unscathed by this fiery trial: their crops are cut down, their cows are stolen, and all sorts of injuries are inflicted upon them. Yet they attend the Sunday services regularly (thus diminishing by one-seventh *their meagre gains*), abstain from the superstitions and vices of their heathen neighbours, and, in Bopien, have assisted to support by their charitable contributions the family expelled from San-io. Can we, after all this, doubt their sincerity, because they do what seems to us very little for the support of their own worship?"

MADAGASCAR.—The following resolution was passed at a recent meeting of the committee of the London Missionary Society: "That, on the tidings recently received from Madagascar, the directors unite with the delegates in thanksgiving to God. The public disavowal of idolatry, the removal of social hindrances to the confession of Christ, and the remarkable increase in the number of attendants on Christian worship, signally show that God is working, and are full of promise in regard to the future of the island. A valuable encouragement is thus afforded to missionary faith and labour and patience." The rev. W. E. Cousins writes: "The past month has been a time of political excitement. The late queen Rasoherina died on Wednesday, April 1st, and on Thursday morning, April 2nd, Ramoma, her cousin, and sister to the late prince Ramonja, and also to Radama's former rival, Ramboasalama, was proclaimed queen, under the title of Ranavalomanjaka. The letter of a chief to us, announcing this change, was all we could wish; and we have good reason to hope the present reign will be perhaps even more favourable to Christianity than that of the late queen. The funeral of Rasoherina took place on Tuesday evening, April 14th. The day following the queen's death the usual proclamation went forth, that all the people—men, women, and children—were to have all their hair cut off. You may imagine how the people all looked, completely shorn of their locks. We could scarcely recognize those we knew best. The queen was buried with a great deal of barbaric show. Her tomb is a pretty one, built from Mr. Cameron's design, and under his superintendence. In the tomb were placed over 400 dresses, some of which cost more than £100. Her body was wrapped in native *lambas*: they were about 700 in number, and averaged in price say £3 each. There were also twenty watches, one of which cost £200. I do not know how many ear-rings and other valuables. Everything the queen was fond of was put in the tomb with her, there to spoil and rot. The coffin was made of dollars beat up into bars, and rivited together so as to form a large oblong box, capable of holding a dozen people (not alive). It cost 22,000 dollars, or over £4,000." "The two missionary brethren who have gone to Fianarantsoa in the 'Betsileo' received quite a grand welcome. Some days previous to their reaching that town they received letters of welcome from the Christians, expressive of their joy at the prospect of seeing them. On nearing the town they were met by a military band and a guard of soldiers, who escorted them to a large square, where two 'state' chairs (forgive the word) were placed for them, and where they had to state their business. They told the governor and people for what purpose they had come, and produced letters from the principal chief and other members of the government. They were overwhelmed with presents on the following day,

hey have each preached twice on each succeed ig Sunday; and so anxious are the people to et instruction that scarcely from sunrise to unset had they time to take their meals. They ave visited several other places in the neighourhood, and will urge the directors to send a issionary there as quickly as possible. The eople there are now building a brick chapel, ince their present house of prayer is too strait or them."

East Africa.—*The Slave Trade.*—The attenion of the committee of the Church Missionary ociety having been drawn to the fact that the ultan of Zanzibar had declared his readiness to urrender the protection granted by the British overnment to the slave-trade between all oints in his African dominions and Zanzibar, nd to limit the traffic to the shipment of slaves rom Quiloa to Zanzibar only, so prohibiting he export slave-trade, asking in return that he British government should not compel him o pay an annual subsidy to the Imaum of Muscat, imposed by the Indian government, nd that envoys from the sultan of Zanzibar had recently arrived in England, commissioned, here was reason to believe, to urge these arrangements upon the British government; it was resolved that, with a view of urging upon the government the restriction within the narrowest limits, and, if possible, the termination altogether of the horrible slave-trade on the east coast of Africa, the secretaries should arrange for a deputation of the society's parliamentary and other friends to her majesty's secretary of state for India.

West Africa.—At a late committee-meeting of the Church Missionary Society a resolution of the Egba united board of management, dated Abeokuta, Sept. 11, 1868, forbidding for the present the return of Europeans to Abeokuta, having been read, and the secretaries having stated that, according to the last despatches received from the Yoruba country, great confusion and conflict existed among the authorities in Abeokuta; that the chiefs, with the exception of Ogudipe, who had protected the mission, were at present engaged in a war expedition; that an *alaki*, or king, had not succeeded to the government; that a *bashorum*, or principal chief, had not been appointed; and that the rev. H. Townsend, who had for several months been in readiness to start at any moment for Abeokuta, now expressed his doubts as to the wisdom of proceeding thither at a time when all authority and government seemed in abeyance, the committee determined that the arrangements for Mr. Townsend's departure be deferred until further information has been received from Abeokuta. Arrangements were made for the return of the rev. L. Nicholson to his mission-work at Lagos.

Rupertsland.—The rev. J. Horden writes: "The bishop, at Rupert's-house, confirmed seventy-eight; and twenty for the first time met round the table of the Lord. We left Rupert's-house early on the following Monday morning, for we had a long week's journey before us, that of going by Albany, without calling in at Moose. In this, too, we were much favoured, reaching Albany on Saturday at noon. On Sunday twenty-five were confirmed. Our stay at Albany was longer than we had intended. The weather became very bad. The first day of our return-journey we proceded only four miles, the rain descending in torrents, and continuing almost the whole day. We did not reach Moose until noon on the Sunday, having consumed the whole of our provisions. In the afternoon we had an Indian service and confirmation, together with a celebration of the sacrament. In his address, the bishop expressed the great gratification he had felt in his tour through this portion of my district, and said that the Indians he had met with here possessed more knowledge of pure truth than is to be found among the rural population of England. On Tuesday, July 21, the bishop departed for Canada, and I proceeded to dive into the interior, to carry the gospel to one of the outposts of my district. My destination was Matawakumme. My first Sunday was passed at the Long Portage: it is nearly five miles in length. I staid with a Christian Indian family, in whom is exemplified, in a remarkable degree, the power of the gospel. The first winter I was in the country, Usinamakos and his wife had murdered their children, and one of them under circumstances of deep atrocity. I now found him under the name of Moses one of the most gentle of men; and never met with any one, either here or in England, more desirous of attending to the wants of a missionary visitor. We passed the day as became those who are looking forward to a rest above. He is now the trusted agent of the Hudson's-bay company, in charge of a store containing an abundance of everything necessary for Indian trade, and has been faithful to his trust. It was necessary for him to send an account of his charge to the gentleman under whose order he acted. He accordingly took paper, and in a letter, which I afterwards saw, in a most satisfactory manner entered into all particulars, his difficulties, his great anxiety respecting the safety of the property, as the forest was on fire at no great distance from him. In fact, the letter was such a one as would have been no discredit to a tolerably-well-educated Englishman. At Matawakumme I was employed morning, noon, and night, the people showed so much anxiety to learn the truths of Christianity. I was privileged to baptize thirty-five persons; and for the first time the sacrament of the Lord's supper was administered at the post. The difficulty I found there was the want of food. You can have no idea how pressing the difficulty is; and many Indians were obliged to leave before me, as they could not procure food at the place" (Correspondence of the Church Missionary Society).

H. S.

AN AUXILIARY PICTURE; OR, THE ROYAL AGRICULTURAL BENEVOLENT INSTITUTION.

"I have used similitudes."—Hos. xii. 10.

"THE cause may be a very good one; but really I have so many applications," said a rich landowner to a young man who solicited a donation or subscription to a society for the benefit of distressed agriculturists.

Squire Thormanby wished to give the subject due consideration before he became a subscriber; and so he dismissed the visitor with the promise that he would take an opportunity of making further inquiries as to the merits and claims of the society in question. If persons object to be continually asked for assistance, they should remember that the applicant has undertaken no easy task. When the collector hears the long-drawn sigh and remarks about being continually pestered and bothered, or complaints of inability to assist, and sees the unwilling hand slowly extract from the pocket a small donation, who can wonder if he should secretly determine to resign his unpleasant office as soon as some less-sensitive friend or neighbour would supply his place? Sometimes he encounters the coldest indifference to his earnest appeal, or unhappy doubts as to whether the society is really of any use, and occasionally meets with a stern refusal. On the other hand his drooping spirits are revived by the genial manner and kind expressions of the cheerful giver, who not only liberally responds to the call, but also expresses hopes that the cause will be well supported and prove beneficial.

In asking for subscriptions, success may materially depend upon the applicant's mode of proceeding. A dictatorial address, which seems to say, "You *must* give," is not calculated to make a favourable impression. A courteous unassuming manner, at once free from a haughty boldness and a cringing obsequiousness, is far preferable; and the appeal should be supported by an unvarnished description of facts just long enough to render the subject intelligible, but not too long, or the auditor might become weary. To "dress up" a story, or to exceed the bounds of truth in order to excite commiseration is very objectionable. Deception must not be practised, to attain even a laudable object. We may address others in parables or similitudes if we think proper, but we must not endeavour to persuade them that they are literal facts.

To return to my story. Some years ago, one farmer Scott occupied a few hundred acres of land that belonged to squire Thormanby's father. His abode was surrounded by high hills, and was called Strawberry Dell: a very appropriate name; for an abundance of delicious hautboys might generally be seen in the well-cultivated garden in a favourable season.

Mrs. Scott was in the habit of rising very early in the morning to make the butter, and always attended the market-town herself to dispose of that commodity. As she was an adept in the art of butter-making, and was reported to have kept her churn and other dairy-vessels *remarkably clean, she had no difficulty* in finding customers. Her young turkeys were usually sold to grace the tables of the gentry in the neighbourhood; and her basket of fresh eggs was generally sought for by the London dealers. Farmer Scott was an industrious hard-working man: "he rose early, late took rest, and ate the bread of carefulness." He had no private property, but depended solely upon the produce of the farm for a livelihood. The depreciation of stock and crops rendered it extremely difficult for him to meet the necessary payments; and the protracted illness of his daughter Lucy occasioned additional heavy expenses; and much self-denial was practised by both parents, so that their devoted child might not be deprived of the medical attendance she required.

Their two sons Philip and Ralph were recommended by intimate friends to emigrate to Australia, as there was not sufficient property to enable them to occupy farms themselves; and when their outfit was obtained, and other preliminary arrangements were made, they adopted the course which was considered desirable.

Whether the enterprise succeeded, friends at home could not tell; for the young men soon ceased to correspond with their parents, as if distance had destroyed both natural affections and a sense of duty. Mr. Scott had sustained heavy losses in consequence of an infectious disease which broke out among his cattle, and which the skill of veterinary surgeons failed to repress. The next year the greater part of his wheat crop upon which he depended to enable him to pay the rent, was stricken by blight, and its value seriously diminished; so that he was obliged to sell by auction the remaining portion of his stock and crops. Purchasers from various parts of the county attended the sale; and in the little meadow near the garden all the farm-horses with small white tickets fastened to their tails were shown off by men who popped their whips while the auctioneer, who stood in a waggon close by, proclaimed the merits of each animal in succession. Sheep, pigs, and other live stock were afterwards disposed of: loud jokes and unfeeling remarks were uttered by some bystanders, who came merely from curiosity, or to partake of the refreshments usually provided on such occasions.

Farmer Scott kept up his spirits as well as circumstances would permit; but it was evident that he keenly felt the trial. He desired to act honourably, and pay the whole amount of his debts, and hoped that after affairs were settled he should be able to fill the situation of bailiff and then the wages added to the remnant of his property would be sufficient to maintain himself and family. He regarded his misfortune in the proper light, knowing that many had been called upon to pass through similar trials and that he who gave had a perfect right to take away. He said, "If I could have had my own way, I should have liked to go down to the grave without this trial; but God knows what is for the best."

"Keen poverty
The buoyant youth, and vigorous man assails,
Now checks their ardour, now engenders grief,
And casts a gloom all o'er their strongest days.
But mine has been a brighter lot by far;

Fortune has favoured me for many years
With temporal success, and health robust;
And if, in later days, distress should come,
Let me not murmur, but embrace the rod
Designed to lay the weary body low,
And elevate th'immortal soul to God."

Poor Scott faithfully served a neighbouring farmer as bailiff for a considerable period, until his eye-sight began to fail, and the infirmities of old age compelled him to relinquish the situation. After the death of Mrs. Scott, he became reduced to great hardships, and was obliged to go to the workhouse. To be thrown amongst the lowest of the low was of course a terrible trial to one who had seen better days and had received a good education. At length, some one related to squire Thormanby the history of poor Scott's misfortunes. Being deeply moved by the thought that one of his father's oldest and most respected tenants should be in such a lamentable position, the squire at once determined to render some assistance and inquired of the steward whether some comfortable cottage could not he found for the accommodation of the decayed farmer. Braidwood the steward informed Mr. Thormanby that he knew of one which he thought would suit exceedingly well.

"I have been thinking that it might be possible to obtain relief for poor Scott from the Agricultural Benevolent Institution: can you tell me what are the rules and requirements, Braidwood?"

"The candidates," replied the steward, "must be of a certain age before they can be elected pensioners, unless exempted from the limit as to age in consequence of severe bodily affliction: many of the applicants are seventy years old and upwards."

"And what do they receive per annum?"

"The male pensioners receive £26, the married pensioners £40, widows £20; and there are unmarried orphan pensioners. The candidates are elected by votes; so that the best characters are most likely to be chosen. If a person subscribes half-a-guinea, he is entitled to one vote: a guinea gives two votes; and so on in proportion. Mr. Shaw, the secretary, 55, Charing Cross, London, S.W., who receives subscriptions, would furnish you with any further particulars."

Mr. Thormanby immediately wrote a cheque and sent it to the secretary of the institution, and told Braidwood that the poor farmer was to be released from the workhouse, and that he would allow him a certain amount, until a pension could be obtained for him from the society. Tears of joy coursed freely down the cheeks of the aged farmer when he was informed of the squire's liberal intention. In the mean time, letters were forwarded to various subscribers, soliciting votes for the deserving candidate. The application was not made in vain; and at the general election in June, Robert Allfrey Scott was chosen a pensioner by a large majority. Truly grateful was the silver-haired old man for the unexpected rest and comfort with which his last days were blessed, and often did he express his thankfulness both to God and man.

At last his sun went *down*; but it was no longer overshadowed by the dark clouds of poverty and adversity. "He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver" (2 Cor. ix. 6, 7). "Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity" (Tobit iv. 8, 9).

J. P.

December. 1868.

Weekly Almanac.

"Though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong-holds."—2 Cor. x. 3, 4.

O Lord, who for our sake didst fast forty days and forty nights, give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

FEBRUARY.	MORN. LESSONS.	EVEN. LESSONS.
14. First Sunday in Lent	Gen. xix. 1-29. Mark xiv.	Gen. xxii. 2 Cor. x.
15. Monday	Numb. xvi. Mark xv.	Numb. xvii. 2 Cor. xi.
16. Tuesday	Numb. xx. Mark xvi.	Numb. xxi. 2 Cor. xii.
17. Wednesday (Ember Day)	Numb. xxii. Luke i. 1-38.	Numb. xxiii. 2 Cor. xiii.
18. Thursday	Numb. xxiv. Luke i. 39-80.	Numb. xxv. Gal. i.
19. Friday (Ember Day)	Numb. xxvii. Luke ii.	Numb. xxx. Gal. ii.
20. Saturday (Ember D.)	Numb. xxxi. Luke iii.	Numb. xxxii. Gal. iii.

"Few people are so blind as to flatter themselves that God will permit their sin to go unpunished. What, then, do they do to divert so uneasy a thought? Why, they endeavour to stifle it. The crime of Satan was his not being content with the state of a creature, which depends entirely upon God. God, therefore, sustained him no longer by his face, which was by him disowned. The same befalls men who, for want of humility, do arrogate (ascribe) to themselves those things which are God's, that is, everything that is good. There is no sin which a man ought not to fear and to think himself capable of, since we have in our corrupt will the seed of every sin. ..... To punish sinners, God need only abandon them to their own passions: they will soon be miserable. The greatest misfortune does not consist in a man's being a sinner, but in his not knowing the danger and the remedy of sin, and in rejecting the saving hand of his Physician, who would heal him, and the means he proposes for his recovery. Though the sin be to us inveterate and incurable, yet it is not so to an all-wise almighty Physician. Since nothing but the death of Christ could save us, this shows indeed the greatness of our

misery, and ought to humble us. But, then, how infinite is the mercy of God to sinners, since he would vouchsafe to give his only Son to die for us! This ought to support us" (Bp. Wilson).

"Arm yourselves. There is still fighting; and sin will be molesting you: though wounded to death, yet will it struggle for life, and seek to wound its enemy: it will assault the graces that are in you. Do not think, if it be once struck, and you have given it a stab near to the heart, by the 'sword of the Spirit,' that therefore it will stir no more. No, so long as you live in the flesh, in these bowels there will be remainders of the life of this flesh, your natural corruption; therefore you must be armed against it. Sin will not give you rest so long as there is a drop of blood in its veins, one spark of life in it; and that will be as long as you have life here. This old man is stout, and will fight himself to death; and at the weakest it will rouse up itself, and exert its dying spirits, as men will do sometimes more eagerly that when they were not so weak, nor so near death" (Abp. Leighton).

"Let truth's pure girdle belt thee round,
Let Christ's own righteousness complete
Protect thy breast, and be thy feet
With gospel fitness bound;
Thy shield be Faith's unchanging light,
Salvation's hope thy helmet bright.

"Grasp in thy hand that potent sword
In heaven's high armoury prepared,
Quick to attack, and strong to guard,
The weapon of God's word;
Then, strong in prayer, pursue thy way,
Nor foe shall crush, nor arrow slay."

(Joseph H. Clinch.)

H. S.

HUMAN LEARNING ENLISTED BY THE CHURCH:

A Sermon*,

By the Rev. J. Woolley, B.D.,

Formerly Fellow of Emmanuel College, and her Majesty's Cambridge Preacher at Whitehall; now Rector of East Bergholt.

Matt. xi. 25.

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

In reading the bible men have not always borne sufficiently in mind the circumstances under which the holy book was written: two classes of error have been the consequence. Some men have applied to our own days texts which were never meant to apply to them, and have thus perverted the words of holy writ to an effect at variance entirely with their meaning and intention. Others have asserted that, as these points do not immediately concern us, we cannot apply them to ourselves, and thus they would deprive us of much of that book of God, every word of which was penned for our guidance. Both these errors have been very pernicious in their results. The true course for us to take with respect to such passages of scripture as do not immediately concern us—as were written on special emergencies, or, as it would sometimes appear to a hasty observer, for mere local and isolated purposes—seems to be this: without the straining of facts, or the enforcement of literal injunctions no longer applicable, to draw from them the pervading *spirit* of the words, and to act upon *that*.

Thus read and pondered over, every history, psalm, prophecy, gospel, and epistle will severally contribute, with the Holy Ghost, their Author, to kindle and keep alive within our hearts the grace of God. The self-same words, which to a careless reader are not significant, will, thus read, appear in characters of light, and be pregnant with deep and holy thoughts. Had this principle been always kept in mind, what streams of error might have been stopped at their fountain-head! what heresy and division might have been spared to the church of Christ! how much more complete than any past reality would have been her unity of the spirit in the bond of peace! From a neglect of this sacred principle it has been sometimes drawn from the text, and other texts of like import, that the cultivation of our intellectual powers is inconsistent with deep spiritual proficiency, and that what was said of the rich man may with almost equal truth be said of the learned man, that "it is easier for a camel to go through the eye of a needle than for him to enter into the kingdom of heaven." Such a doctrine, were it true, would be a great discouragement to all literary and scientific progress, and totally at war with the principle upon which this our beloved college rests as its very foundation-stone—the principle of joining together sound learning and religious training.

The well-meaning enthusiast may tell us that the decline of religion necessarily keeps pace with the advancement of learning: but we believe him not; for from such belief would follow that our holy faith rests not upon the solid basis of rational inquiry, but upon the fears of a credulous superstition or the visions of a heated fancy. It would soon be regarded by most men, as, alas! it has been by too many, as a system

* Preached Nov. 24, 1868, in the chapel of Emmanuel college, Cambridge, on the occasion of the *commemoration of benefactors.*

f religion well adapted for keeping in their
ne order the elements of society in times of
rbarous ignorance, but such as must yield
) the higher learning of a more enlightened
ge, and would finally cease to influence the
lief and practice of men whenever their
ental powers shall have been carried to
eir utmost extent. But, so far from this
ing the truth, we find that, where literae and science have been cultivated under
ne subserviency to that better knowledge
hich was at first revealed to babes, they
ve most materially aided by their adncement the cause of Christ.

No inconsiderable light has been thrown
pon divine truth by the torch of human
arning. By historical and antiquarian reearch we perceive that our creed comes to
s attested by a more consistent series of
ell-authenticated facts than any other porion of history. It is by the aid of literare alone, and by the healthy state of the
asoning powers resulting from it, that the
hurch has been enabled to preserve the
octrines of her faith free from the pollucons and mixtures of ignorance, superstion, and fanaticism. To literature she is
ndebted for the vast benefit of that book
hich contains her rule of faith and duty.
t is through its instrumentality that her
hampions have so often detected the
lausible sophistry of her opponents, and
wakened the moral apprehension of the
ise and prudent of this world to the beauty
f Christian holiness.

It is true that the gospel was, in the first
stance, entrusted to the low and illiterate;
r the Saviour thought well, in his church's
fancy, to hide its mysteries from "the
ise and prudent, and to reveal them unto
abes;" but for this very obvious causes
ay be assigned without placing in antagoism reason and revelation. Had the
hurch spread solely through the instruentality of the wise and prudent, her messge might, with some pretence, have been
garded as a cunningly-devised fable, inented by the politician for maintaining his
uthority, or by the religious enthusiast for
e foundation of his influence. But, when
was seen that a few men of no higher
rldly station than the apostles established
e religion of Jesus, that they rooted out
e prejudices of long-established superstins, and overcame the pride of false phiosophy, men could not fail to see the hand
the Almighty, and to admit that God
s the worker of the change. But no
ner had the tree of God's planting taken
t, than it pleased the divine Husbandman,
o never works superfluously, to withw the props which its maturer age no longer needed. The church was deprived of that power of working miracles to which her earliest champions could appeal. She had, indeed, her Master's express assurance that she was founded upon a rock, and that the gates of hell should never finally prevail against her; but she was also led to believe that she was to be, while on earth, in a militant posture, and that, as long as second causes shall form a part of God's dispensation, the necessity of exertion would not be superseded. She thus saw that, assisted doubtless by the Holy Ghost, she must exert her own human faculties in the discovery of truth. Since, then, the intellectual powers of her members were thus evidently the means appointed by God by which she might attain the knowledge of truth, she reasonably concluded that, the more these were improved, the clearer would be her view of those divine dispensations on which she rests her fondest hopes; and her experience has tallied with these conclusions; for she has ever found that, where knowledge has been cultivated on sound and sober principles, its advancement has most materially aided the cause nearest her heart.

It was the conviction that science and literature were necessary for her efficiency in doing God's work that induced the church, through many of her pious and enlightened members of former days, to found seminaries of sound learning, and to make that learning subservient to her holy purposes by inscribing *In gloriam Dei* on the foundation-stone of every school and college. She knew, indeed, that the main and practical principles of religion are within the reach of the commonest understanding; nay, she ever knew that, the less the head and the heart are interfered with by learned research, the greater their capability of receiving all vital and essential truth soundly and correctly. But she knew that man cannot, in the very nature of things, continue long in a state of uninquiring simplicity. The thirst for knowledge, whether of good or evil, which caused our first parents to cast off their robe of innocence, will to the end of time act upon their descendants. She knew the materials upon which she had to work, and was not ignorant of that rotteness which lies at the very bottom of man's heart, which would make a decalogue of its own desires, and which would never rest so long as a single sophism could be found to justify its disobedience, or a single obscurity afford the slightest ground for plausible objection against all that declares war with corruption and sin. She knew that the religion of Jesus would have to meet with the oppo-

sitions of science falsely so called, with the arrogance of captiousness, and with the ingenuity of speculation—that she would be challenged to explain and justify all those mysterious arrangements to which carnal vanity is so unwilling to submit. She knew that heresy and schism would ever quarrel with her doctrines and her polity, that captious questions would be suggested against every possible working of God's providence, and against those sacred mysteries which are peculiar to the gospel. She knew that the Christian champion would be called upon to reconcile the acknowledged physical facts of the universe with the assertions contained in the sacred writings, with which they may at first sight seem at variance. There are, moreover, the difficulties attaching to the study of the bible itself as a literary and philosophical production—difficulties arising from the change of language, the loss of customs, of records, manuscripts, and explanatory traditions; the discrepancies and omissions of profane historians; the interpolations, frauds, and superstitions which, from the malevolence of enemies or the mistaken zeal of friends, have obscured and disfigured, in the course of centuries, her most precious records.

These are some of the difficulties, and they are not exaggerated, with which the church has had to contend. She knew of them by a holy instinct; and it was to aid her in overcoming them that she stirred up her pious and enlightened sons of former days to found and endow these seminaries of sound learning and religious education, in which she might not only train up her younger members for the duties of life on a system recognizing their spiritual hopes and dangers, but in which she might also for ever enlist on her side scientific knowledge and intellectual advancement. So that, should the schismatic openly contend that the polity of the church and the Christian ministry are entirely a matter of temporary and variable expediency, and that all individuals who believe in the name of Jesus equally realize his original design, she might have in her store-houses of learning men deeply read in the primitive Christian writings, and able to point out not only the internal improbability of such an assumption, but to confute it by the clear evidence of scripture and apostolical antiquity.

If, again, she is told that her book, the bible, teaches no more of moral truth and moral duty than could have been discovered by the light of nature, and that the researches of human wisdom had reached all those moral truths which she boasts to be *peculiar to her holy faith*, it is for the Christian scholar trained in her system, who has looked at the dark and sickening page of heathen ethics, to show how perfectly vain have been the attempts of the best and wisest men, unaided by revelation from above, to attain to any conceptions worthy of the name of religion, and how little avails the most exquisite external polish of civilization where the Spirit of Christ is wanting. And, speaking in this most ancient of the post-reformation colleges more especially, which has been for three hundred years true to the vital principle on which its honoured founder built it—the supremacy of scripture as a rule of faith—I may say that, if the church is told by those holding unsound views of catholicism that scripture does not now mean what it meant at first, for the purpose of guiding us down by a gentle and fascinating path into those errors which it cost us so much to purge ourselves from, she would not, and happily she does not, look in vain to these schools of the prophets for men who, like the reformers, would raise the bible to its true position, and who, while they taught how she would protect us, by her formularies of devotion and articles of faith, from being tossed up and down in the waves of private caprice or individual speculation, would prove the falsity of the modern theory of the progressiveness of the Christian revelation, and show that the introduction of any other rule, as a measure of the church's creed, whether tradition or a present infallibility, would be the deepest wrong to the Saviour, and a trampling on that sacred right which he claims as our Teacher by the word which he has given.

If, again, the science of astronomy be enlisted on the side of scepticism, and the infidel, while he contemplates the endless succession of new worlds, is led to question the gospel history of man's redemption, not because he can allege any defect in the evidence upon which it rests, but because he cannot believe that we, the puny occupiers of a bare atom in creation, should have been objects of such peculiar interest to the great God of the universe, the church may look to some of her scientific members, who have formed adequate notions of the Diety, to give an answer to the objection by showing the necessary falsity of our conclusions, if, in reasoning on the dispensations of God, we are swayed by notions derived from the imperfect faculties of man, and that the Christian forms far more worthy views of God's incomprehensible character, who considers not the comparative smallness of this world as a reason why it should not have been the object of his redeeming care—

why he should not have put forth every
pedient to reclaim those children who
d wandered from him, and even lay upon
i Son the burden of their redemption,
her than suffer even one strayed and
itary world, out of the myriads which do
n homage, to perish in the guilt of its re-
lion."

If, again, arguments are adduced against
) immateriality of the soul, and conse-
ently against the very first principles of
) creed, founded upon the physiology of
) human frame, it is important for Chris-
n men, who have examined, as far as the
itation of human faculties will allow, the
ent to which soul and body mutually
ct each other, to point out how the diffi-
ties in question owe their birth solely to
imperfect knowledge upon such sub-
s, and to show how nearly all is darkness
l conjecture, unless we are willing to re-
e humbly on what the sure word of God
s us about ourselves.

Thus, in turn, have all parts of our che-
ed faith to be defended. To these ends
re desultory labour can do but little.
are must be systematic and constant
dy, a concentration of mind upon single
ts of learning or upon parts which are
r akin—students of different branches,
arated, as far as possible, from other
es and concerns, with libraries for their
, and, if need be, with museums for spe-
ens and illustrations of their studies.
) men to whom the church, through her
f pastors, assigns the ordinary care of
children, the parochial clergy, though
ny of them of the highest intellectual
uirements, could not find the time, even
they the taste, for such a devotedness
tudies of this nature as the needs of the
rch require and their highest acquisition
lies. Their energies are tasked enough
"taking heed unto themselves and to all
flock over which the Holy Ghost has
le them overseers, in feeding the church
God which he has purchased with his
i blood." If they be true-hearted to
r Master, and earnest lovers of the souls
died to save, they have already the
rain upon the head and the still more
ressing strain upon the heart" in utter-
aloud the summons of the Saviour
he ears of the careless and impenitent—
ssuring the fearful, comforting the anxi-
hearted, and distributing the bread of

And, if this statement is true at all
s, with what overwhelming force does
pply in an age like our own, when an
berant population has so far out-grown
means of their moral and religious
ning, and when deliberate attempts are
being made to sanction the infidel principle that the church's children shall be taught all kinds of knowledge but one, and that one the knowledge of God—all books but one, and that one the word of God! So that, if there were ever a time when the bishop and the parish priest had to devote themselves exclusively to their more immediate and pressing duties, so that the message of God's truth may be brought home to the hearts of the people of England, that time is the present; and it is no less the case at all times (to use the words of a learned prelate) that, "as the state must have her armies to fight her battles no less than her peaceful peasantry to cultivate her fields, so must the church have her disputants and her controversialists, her men learned in the multifarious habits of the human mind, in all the discoveries of science, in all the depths of literature, no less than her saints and her meek of heart, conversant only in the innocence and simplicity of the gospel."

The happy time has not yet come when controversy will cease, nor will it come so long as men retain their corrupt hearts and their bad passions; for so long will men question the fundamentals of the faith, so long will there be lettered scepticism, so long will irreligion and self-sufficiency oppose the vital doctrines of the church—obstacles as insurmountable as the prejudices of the Jew and the philosophy of the Greek presented of old. And so long will it be necessary for the church to have her storehouses of knowledge to which her members may look, as in former days, as the citadels which contain her champions, clad with God's whole armour, ready to fight the Lord's battles for the benefit of his people, resisting, if need be, after the example of not a few of their predecessors, even unto blood. And, brethren, what is past is but an unimpaired guarantee for the future. Doubtless they will not look in vain, if we are but faithful to our privileges, and tremblingly alive to our responsibilities—if we continue to make our literature and science the handmaids of religion, not of a vague Christianity which all the varieties of religious opinion may agree to adopt, but of the fixed, long-established, principles of the church. Then, doubtless, our colleges will be instrumental, as they have been hitherto, amidst all the variety of opinion to which our country is subject, in maintaining the purity of our national faith, in spite of the sacrilegious handling to which it is exposed.

Our lot, indeed, is cast in a fearful and alarming crisis. We seem beset with perils on every side. The powers of the earth seem shaken all around us. Men are looking

with envy on all the great establishments of our country, and are more disposed to notice their defects than to admire their excellencies. A strong and formidable cry, daily becoming stronger, is raised especially against our colleges as Christian institutions. Calumnies are cast upon us. Scrutinizing and jealous eyes are watching us. Theories begotten of a false philosophy and a shallow morality are being spread amongst us. Self-fancied wise ones are contending that churches, sects, parties, and opinions are all upon a level, mere human trifles, in themselves insignificant and indifferent to God. The question of education is discussed as if man were not responsible to any Being greater than himself, and as if he had no immortal soul. Men are looking upon the pursuits of science as in themselves the great object to which the mind is to be directed, and not, as we regard them here, the handmaids of Christianity. It is contended that a certain accomplishment of intellect, not glowing with spiritual life, but coldly scientific and self-cultured, is the perfection of man.

All this is calculated to fill us with apprehension; but it ought not to unnerve our arms: it ought not to paralyze our efforts. Its chief effect should be, when we view it in the calm light of truth, to quicken our love, our watchfulness, our prayers, to make us feel our responsibility the more deeply, and to kindle afresh our energy in behalf of God. If we are afraid of science being pursued for its own sake alone, and with no reference to that which lies beyond it, it should make us more than ever anxious, under the constraining love of Christ, to prove the excellence of our institutions, where it is pursued to the glory of God and in the name of the Lord Jesus. It should lead us to beware lest, through our slothfulness and cowardice, we fail of transmitting, safe and unimpaired, to those that follow us that which has hitherto strengthened our Master's cause and been so truly blessed to ourselves. We should endeavour to see more clearly, to embrace more firmly, to hold out more unflinchingly those great truths upon which our collegiate institutions rest, not to be content with the theory and intention of our system, but to take heed to its practical application; for history bears witness to the truth of an assertion made some time ago by a distinguished member of this university, "that when we have observed our laws the most strictly we have best fulfilled the objects for which we exist; we have been most distinguished for mighty men whose memory *serves for* our example, and whose influence for good has been the greatest in our land."

As long as man's mind will continue to speculate on the wonders with which it is surrounded, science will increase; and it is not for us to choose whether we will or no keep pace with the times. We must do so if we would not abandon one of the holies of causes to the uncandid philosopher o this world, and be content to come down from our pre-eminence. To resist the progress of the currents by which the world is carried on is not possible, and, if possible would not be lawful; for it would be a wil ful rejection of the blessings which God' providence points out to us. To stand idly by, and see others outstrip us in the race would, moreover, be at variance with the wishes of those whose souls are safely kep in the hands of their faithful Redeemer whose revered and valued names we are now about to read over in our roll of grate ful remembrance—the founders and en dowers of our fellowships and scholarships

But we must bear in mind that we violat the wishes of these holy men of old if we assume that the knowledge of any art how ever useful, or the profession of any scienc however ably supported, will establish ou pre-eminence. We must rest our preten sions on higher grounds. We may reform where we are deficient, provided we do s in soberness and prayer; for deficiencie we have, and God forbid that we shoul claim perfection for anything that is human as the Italian proverb says, "There is sel dom a great stream into which some turbi water has not entered." We may, fro time to time, improve the machinery c education, introduce new subjects of teach ing, and discard old ones; but let us bewar how, for the mere sake of change, we mo dify what usage has taught us to revere and, above all, let us reform like men wh have a religious sense of their duty a trainers of human souls. Let us see tha our reformation be not in the foundation but in the superstructure; for "other foun dation can no man lay than that is laid which is Jesus Christ." He is our strong refuge and tower from the enemy; and without him there can be no safety. We have hitherto been distinguished by signal marks of his protection; and he now gives us notice of his warnings. If we be true to him in faith, in love, in zeal, he will be true to us, and our church and her seats of learning will still be supported by God's gracious hand, and a brighter beam of glory will rest upon them. He can interpose the direct influence of his own sovereign and wondrous power to bring to nought the

counsels of the wicked. In spite of their wish to curse, they may be compelled to bless. Our holy places may remain free from the hand of the spoiler, and the supplications and thanksgivings and ordinances of God's appointment may still for ages go up in our college chapels as a memorial before him. But, if we forsake him, or if we follow him with slow and laggard steps, if we be but almost Christians, we can only look forwards to the doom—pronounced by the Saviour, in the verses immediately preceding the text, to be heavier than Tyre and Sidon and Sodom's doom—pronounced against Capernaum, Chorazin, and Bethsaida for mighty works neglected and privileges abused. We may tremble lest our candlestick be suddenly removed, and our place be left to a darkness that may be felt.

And, as regards ourselves individually, let us bear in mind that, though our text cannot be interpreted as forbidding us to cultivate to their utmost extent our intellectual faculties, or to carry our researches into every department of science, yet it does teach us that there is a higher knowledge which is revealed even unto babes, and that it is not the gaining of distinction in human learning which will satisfy our Judge. He that bears this faithfully in mind will not pride himself on the perfection of his capacity or the variety of his attainments. The pride of reason will be lost in the self-abasing feeling of Christian humility. As he advances in the path of knowledge, he will do so not because he seeks therein (to use the words of Bacon) "a couch whereupon to rest a searching and restless spirit, or a terrace for a wandering and variable mind to walk up and down with a fair prospect, or a tower of state for a proud man to raise himself upon, or a fort or commanding ground for strife and contention, or a shop for profit or sale," but because he finds in it "a rich store-house for the glory of the Creator and the relief of man's estate." Thankful for the privileges which he here enjoys, thankful to be a member of a college in which the ordinances of God's saving grace are abundantly afforded, he will continually renew his strength by waiting diligently on the Lord. He will act on the conviction that life's best intellectual enjoyments are but the embellishments of a scene that he must one day quit. He will be anxious only to direct his course by that compass which points steadily to heaven. He will strive for an increase of faith in the mysteries of which he forms part. He will not allow the frequent perplexities which attend intellectual pursuits, the laugh of the scoffer, or the voice of the world, to call away his attention from the study of eternity. He will regard literary gratification, and scientific, and classical, and even theological distinction as but small compensation if acquired at the peril of everlasting happiness. He will not fritter away the precious moments of his life, but apply himself manfully to the work he was sent here to do. He will remember that the mere enrolment of his name on the college boards will not secure to him the real benefits which our revered benefactors contemplated. He will strive earnestly to make God's gifts conduce to his glory, by solid piety, by careful purity, by a life void of offence towards God and towards men; and, in due time, he will reach the eternal shore, and there will open upon him that scene of wondrous revelations about which as yet he knows nothing, and into which he dare not pry without risk.

In concluding, then, the word of exhortation, which it has been my great privilege to speak to you in this dear old chapel, in which my voice has been often heard before, though not by many of my present audience, and on a day the memory of which to former fellows of Emmanuel is linked with so many associations, some pleasing and some sorrowful, in years that are gone—I would say that, if we would have peace within the walls of our Jerusalem, and plenteousness within her palaces; if, for our brethren and companions' sake, some gone to their rest and some surviving, we would wish her the blessedness of being consolidated for ages yet to come as a city that is at unity with itself, we must each, in our several places, be increasingly alive to the greatness of our work, and strive, by the aid of God the Holy Ghost, to do the duties which are calculated to promote these blessings—obeying his law, trusting in his promise, labouring to improve to his glory the blessings that are his gift, rooting out all which hinders our oneness with each other, and with Christ our Head, and acting, in these days in which there is so much to strain our charity to the very breaking-point, not only with boldness and decision, but in the spirit of that praise which was beautifully given of old to the martyrs of the venerable church of Lyons: "Always loving peace, and always pursuing peace, in peace they departed to God; not leaving labour to their mother, nor division and contention to their brethren, but joy and peace, and unity and love."

CLAUDE BROUSSON.

A BIOGRAPHICAL SKETCH.

No. II.

Dr. Brousson, having accomplished the object of his visits to the courts of Berlin and of Holland, returned to Lausanne, when he again took up his pen to promote the advantage of those in whom he felt an all-engrossing interest. He forthwith composed and forwarded to the king of France, and to others whom he hoped to conciliate, letters containing representations of the purity of the protestant religion, and the reasons why protestants are hindered from embracing the Roman-catholic faith, portraying in lively colours the sufferings which in consequence thereof they were made to endure, preferring them to the betrayal of their principles. About ten thousand copies of these letters were circulated in France. Besides these, he transmitted a great number of tracts and manuscript letters addressed to the protestants there; some of the letters to recal to more heroic conduct those who had succumbed to persecution, and others to confirm the faith of those who remained true to their religion.

Being, as it were, entirely relieved of his anxiety respecting the refugees, whom he knew to have received a noble reception by the peoples of Switzerland, Germany, Holland, and England, Brousson's attention was now engrossed by the spiritual necessities of the reformed still in France. Upon that topic, he addressed a letter to the exiled French ministers, inquiring whether they really felt satisfied at leaving their flocks unprotected among ravening wolves, making in substance this inquiry: "Are you following the dictates of your conscience in not revisiting the faithful whom you have deserted in the hour of their greatest need?" He was met by this reply: "Go youself."

Although Brousson was burniug with zeal towards Christ's tender flock, yet, not having been educated for the ministry, he had hitherto employed only the one talent he supposed he had received, viz., the pen; but, when the "Go yourself" arrived, he was struck, and accepted it as a mandate from heaven. Yes, he would go himself, and do the best he could to confirm the weak and comfort the afflicted. Seven or eight others, partaking of the same sympathy, offered to accompany him in this perilous enterprize.

On the 22nd of July, 1689, they started from Lausanne, and, dividing themselves into four companies, the more easily to cross the frontiers, they, after encountering great difficulties, arrived in the Cevennes (M. De Bruc, a former minister in the Cevennes excepted, who, on account of his age and infirmities, was compelled to return). Serein, one of them, died shortly afterwards, unable to endure the hardships he had to suffer. Boisson and Dombres, two others of their company, were soon apprehended and executed at Nismes, having previously suffered cruelly on the rack.

Brousson escaped apprehension, and had been five months inhabiting a sheepcote on a *high mountain, when he was surprised* with an unexpected request from the protestants, viz., to take upon himself the whole duty of a minister, for the benefit of the dispersed and desolated churches. He spent many hours in fervent prayer, that the God of grace would furnish him with all ministerial graces needful for the discharge of such holy functions, if it were his will that he should exercise them. Vivens, one of his fellow-labourers, and a faithful pastor, also prayed earnestly both in public and in private, that Brousson might be confirmed by God's Holy Spirit, and become a faithful and successful labourer in this excellent calling. At length, in an assembly at which he presided, he asked the congregation: "Well, my brethren, is it then your unanimous desire that I should administer to you the holy sacrament of the eucharist?" To which they all, with one voice, replied: "Yes, yes: it is our most hearty desire." Upon which, Brousson rejoined: "My brethren, I look above you, and hear the most high God calling me by your mouths to this most labourious office, and I dare not be disobedient to his heavenly call. By the grace of God, I shall comply with your pious desires, devoting myself to the work of the ministry, and shall preach the everlasting gospel and administer the seals of God's covenant unto the people of his covenant, and shall spend the remainder of my days in unwearied endeavours for promoting God's glory and the consolation of precious souls." "Whereupon, he offered up unto God, in their audience, the prayer of consecration himself unto this sacred office: which being ended, he preached and administered, after sermon, the sacrament of the Lord's supper unto them; and the Holy Ghost filled their hearts with joys unspeakable and full of glory"*.

This event took place in December, 1689. Soon after his self-ordination, Brousson left the higher districts in which he had sheltered, and descended into the adjacent valleys and plains, to hold other "assemblies in the desert," as such meetings have been aptly called. In this expedition he was accompanied by Henri Pontant, aged twenty-four, a faithful guide and companion, who had gone out of France with Vivens, and had returned with the party from Lausanne.

The dangers by which Brousson was now surrounded required the utmost caution; as regiments of dragoons were everywhere posted to prevent the protestants from holding public assemblies. Accordingly, as far as possible, he followed an uniform plan of procedure. Upon the first night of his arrival at any place, the most retired spot in the neighbourhood was chosen; if in the woods, a few lanterns were hung upon adjacent boughs: out-posts were stationed to give notice in case of discovery. Notice that an assembly was about to be holden, flew, like lightning, from mouth to mouth among the protestants; and, hurrying from their habitations, their work, or their forced attendance at the mass, they congregated in dense masses, often to the consternation of their minister, who however, in the name and power of Jehovah, braved all difficulties, and affectionately ad-

* His life by Quick, A.D. 1700.

ssed his congregation, commencing and clos- the solemn service with prayer and psalms praise.

After the conclusion of the meeting, he sought w hours of repose; and, if it were deemed to remain in the neighbourhood, he invari- y held a more private meeting in the morn- for mutual encouragement: another at ee; and a third in the evening, to afford op- rtunity for baptism and for the celebration of Lord's-supper, travelling on to another tion during the following night. In this nner he generally presided at three or four emblies each week. Sometimes, however, danger of being interrupted obliged him to d ten or twenty of such meetings without ng able to stay a sufficient time in one place necessary repose. Whilst thus engaged in rneying, sometimes by hurried marches, be- frequently tracked after his meetings by diers or spies, he nevertheless found time ween the hours of labour and sleep to make umerable copies of his letters upon the vari- subjects of the popish controversy, the ief, the practices, and condition of the protes- its in France, and on subjects of devotion. r this purpose he carried with his papers a all board, which, being placed on his knees, called his "wilderness table." It is said t "in these journeys* he wrote continually, h as much facility as a man possessed of lnite leisure: he visited families, baptized ants, took cognizance of offences, made recon- ations, and formed consistories to watch over church where there were members in suffi- nt number, and he was indefatigable in dis- buting tracts in manuscript, the burden of ich was the consolation of the faithful."

As an illustration of the rancorous hatred of court and of the jesuitical party towards sons even suspected of attending "assemblies the desert," the following circumstance may related. A protestant nobleman, who had jured his religion to save his estates, attended assembly held by Dr. Brousson, and stood ar the preacher during the service. Informa- n thereof was given by one of the government ies, who were generally apostate protestants. the name of the nobleman did not transpire, of the landed proprietors of the neighbour- od who had been protestants but who had ver attended any of the assemblies since their juration, were apprehended; viz., the barons Fons and D'Aigremont, and Messieurs De uzet, Du Tesk, De Gazans, and Domes- gues. The two last were condemned to the leys; and the rest were sentenced to perpe- l imprisonment in the castle of Pierre La e, at Lyons—sentences which entailed the fiscation of their property to the crown. s piece of injustice was no doubt perpetrated prevent the countenancing of the assemblies protestants of influence, who, although they abjured their religion, might reasonably be posed to sympathize with them.

he number of troops employed to extermi- heresy, and especially its ministers, was y augmented. Besides the dragoons sta- ed in the country to put down the assem- blies, there were others maintained at the charges of the clergy, as their own peculiar assistants; and at the head of these it was no unusual thing to see mounted priests and Jesuits leading the way to the victims of their fury. Their principal aim was directed against Vivens and Brousson; as it was supposed if these were punished the reduction of the rest would speedily follow. For any preacher captured, they advertised a reward of fifty louis d'ors, and one hundred to any one who would bring Vivens or Brousson alive or dead. "Thus," remarks Mr. Quick, "had any one liberty to murder them; and those assassins who should make away with them were sure of a rich reward." Subsequently, the reward for either of these two shining stars was raised to two thousand, and afterwards, for Brousson, to five thousand livres. Both these faithful ministers had at first provided weapons of defence against a sudden attack; but Dr. Brousson, having pondered the matter well, determined to trust only to God's over-ruling Providence, advising Vivens also to discard all carnal weapons; but Vivens, being lame and short of stature—and, moreover, exasperated at the cruel outrages perpetrated everywhere against the poor persecuted protestants—continued to carry his gun. The first time he had cause to use it was also the last. A party of soldiers, having traced this intrepid man to a cave, found their victim engaged in ardent prayer. Directly Vivens became aware of his position, he laid his hand on his gun, sallying forth bravely to defend his life, unaware of the number of his assailants. In the encounter, three of the soldiers were killed ere he received the wound which caused his instant death. "Thus," says Mr. Quick, "fell this brave man, this excellent Christian, happy in his death, in that he was freed from the thousand deaths which his enemies had prepared for him." That the persecuted protestants should have expressed no indignation against those who exercised such protracted tyranny towards them would indeed have been marvellous. How very many had seen their best-loved darlings murdered before their eyes, or, what was perhaps worse, had seen them carried, bound to prison, with no hope of knowing their ultimate fate! besides all this, their property had been confiscated, and their own consciences held in bondage, being compelled to abjure the religion they loved and attend the mass they hated.

To restrain the boiling passions of these people became the most difficult task Dr. Brousson had undertaken; and, though his enemies vilified his name as a "seditious fellow," yet it was mainly through his gentle influence these passions were held in abeyance during his life, which broke forth in all their fury four years after his decease in the Camisard war.

"At length," writes Mr. Quick, "considering that the fury of his foes increased daily, so that he could not gain any liberty or opportunity of working, and all his hiding-places being at length discovered; and the higher powers, upon his account, having resolved to quarter five more regiments of soldiers in this part of the country, that there might be an utter end put

* Vide Opuscules de Brousson, abrégé de sa vie.

to the religious meetings; and not daring to pass into other provinces, because the printed advertisement or warrant for his arrest was lodged almost everywhere; and he durst not travel by night without having a certain place of retreat every six or seven miles, that so he might be still all day, which he could never find out of this country where God had given him the grace to preach so long a time; and his breast and lungs being so much injured that he had almost lost his voice; that his family, whom he had left in Switzerland, required his assistance; that his only son was growing up, and needed education; and that he had lying by him several discourses and treatises which he intended for the press, and might, by the blessing of God, contribute to the edifying of godly persons and the advancement of the kingdom of Christ, and there being many servants of God raised up extraordinarily in the Cevennes and Lower Languedoc who had travelled and would continue to do so for the salvation of souls; and that he had dispersed innumerable copies of his sermons and other writings, which might instruct and fortify the poor people; and that, if God should be so merciful as to let him get out of France, he might be able to assist them far better than he now could —he was forced, upon all these considerations, to shake hands with them, and to resolve once more to quit the kingdom. Accordingly, he began his journey in the beginning of December; and, although a description of his person was sent up and down in all the intervening places, yet the Lord conducted him on his travels, preserved him from all his enemies, and brought him to the gates of the daughter of Zion, to tell of the wonderful works and goodness of God towards him."

He arrived at Lausanne on the 17th December, 1693, having spent four years and five months upon his extraordinary enterprise. Painful indeed was the interview between himself and family when the latter beheld how his health had been impaired be the privations and labours he had undergone. He had left them strong and healthy: he returned with a wan and weather-beaten countenance, and a form nearly reduced to a skeleton; but joy, almost amounting to ecstasy, was mingled with their sadness, remembering that, though so changed, yet he himself, the beloved one, escaped from fearful perils, was again safe and in the midst of them.

The news of his arrival at Lausanne brought him an enthusiastic welcome from the pious people of Switzerland. The fame of his zealous labours in the desert, his untiring zeal in the discharge of the duties of a pastor to a desolate church, his letters to the court and clergy of France in the face of bitter enmity, all endeared him tenfold to his admiring friends.

His call to the sacred profession was promptly recognized by the refugee ministers, and he was solemnly admitted into their fellowship, and furnished with a diploma authorizing him to exercise the functions of a regular minister; and, during his stay in Switzerland, he frequently occupied the pulpits of various churches at Lausanne, Geneva, Berne, Zurich, and Basle.

The rest and quiet of home, acting on rally-robust frame, brought renewed he the weather-beaten soldier of Christ; an ing his stay of fifteen months, he vig employed his time in promoting the wel the refugees, and in writing pastoral let the friends he left behind in France.

The Cabinet.

THE BROKEN HEART.—It is out of a brok that all truly-holy affections do flow. Christi tions are like Mary's precious ointment that she p Christ's head, that filled the whole house with odour. That was poured out of an alabaster gracious affections flow out of a broken heart. affections are also like those of that other, poured precious ointment on Christ, out of an broken box, anointing therewith the feet of Jes she had washed them with her tears, and wip with the hair of her head. All gracious affecti are a sweet odour to Christ, and that fill the Christian with a heavenly sweetness and fragra broken-hearted affections. A truly Christian lov to God or men, is a humble broken-hearted lov desires of the saints, however earnest, are hu sires: their hope is an humble one; and their j when unspeakable and full of glory, is a humble hearted joy, and leaves the Christian more poor and more like a little child, and more disposed versal lowliness of behaviour.—*Anon.*

Miscellaneous.

THE RAGGED DINNERS.—The first of a weekly dinners to poor children was lately given five hundred children, at the Refuge for Homele Great Queen-street. The children having bee at several long tables, the girls on one side and on the other, they sang a grace, after which ea was supplied with a large plate of meat and These dinners are given weekly to Ragged-school during the winter months. In last December a ary and February, 6,680 dinners were given by stitution at a cost of £196; and great efforts a made to raise £200 for the present winter to en committee to continue this excellent way of doi

THE ZENANA MISSION.—"We have been b prised and delighted to hear, from a lady eng zenana teaching in Calcutta, that in that city over 350 zenanas open, and some 1,300 Bengal receiving instruction. These ladies are taug work, and reading, writing, grammar, and Every variety of needle and bead work is taught; ladies take hold of it with great zest and relish. work has increased so much, that there is grea culty in securing suitable teachers than in gettin This is most cheering information, and we can feel that a new day is dawning on India; for s ignorance reigns in the zenanas, so long will corruption stalk through this heathen land."

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

FEBRUARY 20, 1869.

HOME MISSIONS.

No. CXI.

"God is love; and he that dwelleth in love, dwelleth in God, and God in him."—1 JOHN iv. 16.

THE CHURCH OF ENGLAND: VINDICATED BY A NONCONFORMIST.—"The church may have had her hours when she has slumbered and slept, but she has ever been ready to awake at the approach and call of the Bridegroom, and to follow him in at the open door in virgin majesty, having her lamp filled with its own pure beds of light. From this simple principle, indeed, of a single-minded and affectionate adherence to duty, we may trace the origin of all that is great and all that is wise in this illustrious church. From this it is that in her earliest hour she passed through the fiery furnace of the reformation with a miraculous integrity; the fire having no power on her body, nor singeing a hair of her head, nor the smell of fire passing on her. From this it is that as she advanced in her career she was surrounded and attended by whatever was simple in piety, solid learning, and elevating in genius; that she first struck her roots deep throughout the good and sound soil of the English mind; that her simplicity and honesty extend through all the system of English institutions and English manners; and that the powerful impression of her calm wisdom upon the habits of the lowest and least-instructed of the people has long existed in their unlettered minds in the room of education, and has rendered them invulnerable for many an age; and may God grant it may continue to render them, amidst the spreading lights of human knowledge, invulnerable to all the perversions, superstitions, and infidel opinions so wild and rampant in our land just now. Where is there a church whose ritual and services enter so profoundly into the hearts of her children, or are so intimately interwoven with their sentiments of devotion? where are the prayers which are so closely intermingled in the Christian soul with the words of the Son of God himself? and in what offices of religion shall we find so maternal and watchful an eye upon all the character and fortunes of human life, from the first hour in which the waters of baptism are poured upon the infant's head, through the simple elements of Christian instruction, the salutary rites of a mature faith, and the pure though perishing bonds of earthly union, to that last solemn hour when dust returns to dust, and the soul is resigned hopefully to its Saviour and its God? And where is the church which, wherever its children roam in their earthly pilgrimage, is looked back upon with so filial an eye? Amidst the imposing splendour of foreign superstition, it is still to her primitive services they turn; and with what joy do we suppose was her domestic presence hailed on many a distant shore, when she advanced with composed and maternal mien to gather her own scattered children under her wings ere she yet went forth in the panoply of the faith to subdue the eastern world to the gospel of her Lord?" (Rev. J. Angel James).

RESULTS OF RAGGED SCHOOL TEACHING.—At a meeting, held in the original Ragged Industrial Schools, Edinburgh, the rev. Dr. Guthrie said he was prepared to prove that, before the children who had been brought up in the schools, and who had been saved from a career of crime, were dead, there would be a saving to the country of upwards of £300,000. He would allow 500 of the 1,000 who had passed through the schools to have gone wrong, in order that he might be within the mark in his calculations. By means of the schools there would be a saving of £135,000; and, if they took the value of the labour of the 500 at £20 a year each, supposing they lived twenty years, there would be a total saving to the country of £335,000. The number of juveniles committed to the prison of Edinburgh in the 22 years ended the 30th of November, 1868, showed that a large decrease had occurred since the institution of the various ragged and industrial schools in the town. In 1847, the number of juveniles committed to

prison under 14 years of age was 260, while in 1868 it was only 52. The number of juveniles under 16 years of age committed in 1848 was 552, while in 1868 there were only 76.

A RURAL BIBLE-HAWKER.—One of these deserving agents of the British and Foreign Bible Society observes: The Bible Society often assumes the character of a great proxy society. It has to fulfil the duties which Christian people are not able to do themselves in person. In my hawker balance-sheet for 1866 (as well as a previous one), I gave credit for five pounds from Mrs. C. The explanation is interesting. Several years ago, having an estate in Lancashire, on which she is unable to live, owing to the coldness of the climate and her own delicate health, and hearing from a friend that I employed hawkers for the sale of the scriptures, she wrote to ask me if I would allow one of them to visit the estate from time to time, being very anxious for the moral and spiritual improvement of her tenants, their labourers and families. She inclosed a five-pound note. The first visit revealed a rather sad state of things; but the work was followed up; and the last report will, I feel sure, be received by her with pleasure. "During the last occasion but one, the book-hawker, having visited through the parish, not overlooking the public-houses, or the stonebreakers on the road, was met at the railway-station by the Roman-catholic priest, who, giving him and the stationmaster some sweetmeats, inquired who he was. The book-hawker, at once opening his bag, and exposing his books, said, "These are my treasures, bibles and testaments, which I have been selling among the people all day, and, I am glad to say, I met with great success.' Aye, protestant bibles, I suppose.' 'Well, sir, they are all the authorized version.' He said there was not much difference. I said, 'There is as much about Jesus in one as the other, which is the essential of Christianity.' 'Yes, but you protestants speak disrespectfully of the virgin Mary.' 'No one ever heard me speak disrespectfully of her; but we do not pray to her, or worship her, as she was only a creature of God.' He said, 'You will not hear the church, which has appointed her priest.' I said, 'I will hear the founders of the church, in the New Testament, and I have as good a right to believe them as you or any man.' After a long conversation, he took the New Testament out of my hand, and opened on Ephesians iv., and told me to read it. 'I must go now,' he said. I said, 'Wait a little: do not run away. Let me read the fourth and fifth verses of this chapter to which you referred me—There is one body, &c.—There is one body, and that body comprises all the believers in Jesus, and they are members of his body, &c.' After this, he made his exit."

FATHERS' MEETINGS.—A correspondent of the "Missing Link" Magazine writes: "I have much pleasure in complying with your request, in giving some account of the origin and progress of the working-men's meeting in my district. About three years ago, some of the husbands of the women attending the mothers' *meeting frequently said to* one of the bible-women: 'I wish the lady would do someth for us, as well as for the missuses.' I scar knew what to do for them, as I shrank fi the idea of being their teacher, and also at t time I had no suitable room for them. T objection, however, was removed by the bil woman placing her room at my disposal. I two of the men who made the request, and t them, if they would promise to attend, and br other men, I should form a class for them. cordingly, on a Wednesday evening, at h past seven o'clock, six men were in the cotta I asked the incumbent of the parish to cond the meeting, hoping he would do so every we The second week I did not go. The men, fi ing it had to be 'the parson's meeting,' did go the third week. I spoke to them of my d appointment: they said, 'If you will have t meeting, we will all come.' I was then able get a more suitable room; and, seeking t Lord's guidance, I began with the six m With one or two exceptions, they were m living under the power of sin. They were ve attentive and respectful, and thanked me beginning with them. Our number did not crease for some time: those who did atte were the subjects of much scorn; and, if th said or did anything their fellow-workmen not approve, they were threatened by 'M S. being told of it.' The man of whom I rent the room was a constant attendant, and, bei a very godless man, I took an opportunity speak faithfully to him on the death of a re tive, of course when he was alone. His mi rose against the truth; and he gave me not to quit his room. I remonstrated with hi but in vain: he said: 'I will have no such hu bug upon my premises.' This dispersed c little meeting for some time. It was singu that, the day after we quitted the room, the m had a fit, which left him speechless: he did recover, and died, I think, a fortnight or th weeks after, an unchanged man. His de made a deep impression upon his neighbo and friends. Since the commencement of t meetings, up to this time, about sixty m more or less, have attended. The results very cheering. Two of the men, who were gr drunkards, became steady, and with th 'drink-money' purchased pigs and poult having quite little farmyards. They show me their stock, triumphantly saying, 'Th you see, these be fine fellows. Thanks to men's meeting.' A striking case may be ferred to. One of the men one night, being watch at his factory, putting his hand into pocket to get paper to light his pipe, pulled a tract which had been given to him and forg ten. The title of it is, 'It is all in believin he read and re-read it. It was the hum and silent friend used to set his soul at liber and send him on his way full of joy in beli ing."

MARCH OF ROMANISM.—The "Register," Romish journal, remarks in a late number that paper, "that there has been a material crease in the number of Roman-catholic prie in this country. At the end of 1864 there w in England and Wales 1,338 priests; at the e of 1865 we find the number increased to 1,3

at the end of 1866 they numbered 1,415; at the end of 1867 they were still further increased to 1,438; and at the end of 1868 they number 1,489; showing, in five years, an increase in the number of our clergy of 151 priests in England and Wales. At the end of 1864 there were in England and Wales 941 churches, chapels, and stations; at the end of 1865 these were increased to 987; at the end of 1866 they had further increased to 1,014; at the end of 1867 to 1,082; and at the end of 1868 they number 1,122. The convents have gone on steadily increasing. At the end of 1864 they numbered 187; at the end of 1865 they had increased to 196; at the end of 1866 they had further increased to 204; at the end of 1867 to 210; and at the end of 1868 to 214. ..... In Scotland the progress of Roman-catholicism appears to have been very slight indeed during the last five years. At the end of 1864 we find 183 priests and 191 churches in the whole of North Britain. A year later, at the end of 1865, the number of priests had increased to 188, but the number of churches or chapels had decreased to 184. At the end of 1866 they had increased again to 193 priests and 193 chapels; and at the end of 1867 they numbered 201 priests and 201 churches or chapels, at which figures they remain to the present time." The "Register" concludes by stating that it sees the Roman-catholic faith "steadily and not slowly making way. ..... The number of adults received into the Romish communion by conditional baptism and subsequent admission to the other sacraments during the last twelve months in England amounts to about 2,100 or 2,200 persons, of which about half have been received in the provinces, and the other half in London. The class to which these persons belong is almost entirely the upper, the middle, and the professional classes, including in a degree, which has somewhat-surprised us, the better class of shopkeepers, and not a few of the educated mechanics in some of our large towns. The number of male converts predominates slightly over that of females, and, putting out of consideration London and its suburbs, we find that more of the higher classes — clergymen, independent gentlemen, professional men, and the like—have been received in the church at Edgbaston, by Dr. Newman or some other of the oratory fathers of that church than in almost any place in England."

Juvenile Sunday Bands.—This new movement was lately inaugurated by the earl of Shaftesbury. It object is to get Sunday, ragged, and other scholars to pledge themselves, "by divine assistance, to abstain from buying, selling, or causing unnecessary labour on the Lord's-day." This is engraved on a neat, well-finished, and appropriate card. In the north of London it has been greatly blessed. Four thousand are already enrolled. All members of the church of Christ, and who love the sabbath, can forward this glorious movement, which bids fair to rescue the sabbath from its present low state. None are allowed to join without the consent of their parents. The habit of buying on Sundays has almost disappeared in some schools; and parents have also been led to join the movement. On application, all superintendents can have a free grant of fifty cards and hymns. Schools affiliated are invited to give 2s. 6d. annually. A hundred cards and hymns, 7s. 6d.; to others, 10s. 6d. The hon. sec. is W. C. Clifton, 8, Canonbury-cottages, Islington.

Cathedral and Abbey Services.—"When most of the services in theatres and halls are suspended as summer draws nigh, the Open-Air Mission, which was by no means idle in the winter time, comes forth in strength, and under the bright canopy of heaven rehearses the story of Calvary and its expiatory sacrifice, and urges men to flee from the storm of divine anger. In addition to all this, on the first Sunday of January, St. Paul's cathedral is opened for special evening services; and these are continued till the end of May. There is always a multitudinous congregation. Silently, steadily, gradually it fills up the whole vast area; like the tide flowing noiselessly till the sands are all covered, and ocean's bed is filled to the very brim. From that cathedral pulpit erected under the dome of St. Paul's have been delivered many weighty and earnest discourses. And it is highly suggestive that, while clergymen of different 'schools' have been the preachers, yet each seems instinctively to have felt that the pure gospel of Christ must be preached to the multitude, and that they must take heed not to exalt systems, nor yet to charge with schism those 'who follow not us,' but rather to speak home to the consciences and the hearts of their hearers. The Westminster-abbey Sunday-evening special services begin in June and close in August. Here also the attendance, year after year, has been numerous. But there are comparatively-few of the humbler classes present at these services" (Brit. Messenger).

Education of Females.—"When the local examinations of Oxford and Cambridge came forward to test the education of our youth, it was felt by some that such a test was only partially needed in some quarters, and needed not at all in many others. With our girls the case was essentially and singularly different. They had no professional examinations to pass: there was scarcely any organization of sufficient authority or importance in existence in this country to test their literary capabilities, or to register the results of their intellectual training; and, as a very natural consequence of this gross and glaring deficiency in our social system, our female education was equally a disgrace to the country, and for the most part a barren speculation for those who had invested in it their hard cash and the most profitable and precious years of human life. If we entertain any doubt now upon our minds whether our girls are being really well taught, and whether we are honestly receiving money's worth for our money in their education, we have only to send them to the nearest testing-house, where gold will come out as gold, and dross as dross. The worthless schools for young ladies will suffer by the test as they deserve, and the schools of real worth, that do the work of education honestly to their own credit and the life-long welfare of their pupils, will gain in the eyes of

the country as they ought by the test. The country will soon come to judge of schools and recognize their merits or demerits by their "fruits;" and in a few years much of the humbug and the hollow artificial training now in vogue in many of our boarding-schools will come to sudden grief, to the joy of all who have at heart the real interests of female education, and the intellectual improvement of the gentler sex" (The Rock).

DISESTABLISHMENT OF THE NATIONAL CHURCH.—In a very able article in "Blackwood's Magazine," in reply to dean Alford's "Church of the Future," we find the following weighty reflections on the thoroughly-revolutionary character of the liberal disestablishment scheme, and the evils which, if it be carried out, it will inevitably inflict on the nation at large, and specially upon the dissenting communities now found in the front rank of the church's assailants: "The disestablishment of the church of England is revolution, if ever an event was revolution. It breaks completely with the past, and that a past long as the whole historical existence of the nation. No force has been so powerful in the course of modern history as religion; and religion has not only been recognized by every European state, but has been the strongest formative principle of the life of Europe. Every state has had an established church; and, if England affects disestablishment, she will stand alone among European nations. Need a word more be said to show how deep, how explosive, how destructive of all the most vital relations of the nation, as they have come down from the past, such a revolution would be? In England, the established church, since the Reformation, has been the backbone of protestant nonconformists; and, if the church suffers disestablishment, most assuredly the dissenting bodies will feel an equally violent, and possibly an equally disintegrating shock. Of one thing the dissenters may remain perfectly sure, they will not remain the same bodies as they are now. Still more: in England the clergy of the established church are something more than Christian ministers, they are centres of civilization, examples of high culture, authoritative, and yet not intruding or offensive, promoters of humane relations between man and man, possessing a value absolutely incalculable. It is a most solemn and grave act to extinguish such an agency in human life. As we have already said, such an act may be demanded by reasons of overwhelming cogency; but let those reasons and that cogency be shown."

IRELAND.—*The Church Establishment a Success not a Failure.*—"1. In spite of all the difficulties imposed upon her in former days by the legislature, by the passing of penal laws, by the fomenting of national antipathies, and by the compulsory use of a language not understood by the people, &c., &c., the church has not been a failure. In 1672 the church numbered only 100,000; protestant dissent, 200,000; and Roman-catholics, 800,000. In 1834 there were 13½ churchmen to every 100 Romanists; but in 1861 there were 15½ to each 100; or, to state it *in a simpler form, in 1672* the church stood as 1 churchman to 8 Romanists, and as 1 churchman to 2 dissenters; but in 1861 there was churchman to every 6½ Romanists, and churchmen to every 6 dissenters; thus provir that the non-established churches had lo ground, and that the established church h gained considerably upon the Romanists, an still more upon the nonconformists. 2. Th gain upon the Romish church would have bee much larger had there not been a great pro testant emigration in the 18th century, 200,00 in fifty years alone. 'The (Roman) catholic never went:' such is the testimony of Arthu Young respecting that period. All the de scendants of these 200,000 are lost to the bod of protestants in Ireland. Subsequent emigra tion in the present century has included men o all creeds; and, if it be urged that from thei greater poverty the Romanists have furnished more than their fair proportion, it may (in th absence of any returns) be fairly replied tha the protestants are less deeply rooted to th soil, and have far more enterprise and energ to seek a new home. 3. From their early an improvident marriages the natural increase o the population is much greater amongst th Romanists than it is amongst the protestants and in comparing numbers this fact must b borne in mind. 4. The poor Romanist in Ire land is not a free agent; nor can we tell ho many professed Romanists are protestants a heart, but dare not avow the fact lest the should incur the vengeance and persecutio not only of the priests but also of Romish rela tives and friends. The best proof of this is th undoubted fact that about one-half of th Romish emigrants become protestants in Ame rica. An independent minister from America now in England, declares that, when chaplain i the United States army, during the late war, h was assured by three hundred Irish emigrant belonging to his regiment that they had re ceived the knowledge of the truth, and had ab jured popery, through the faithful ministration of the Irish clergy. This same chaplain asserts that he and his brother ministers in Americ are fully convinced that the good work, th result of which is first seen in America, is really performed in Ireland; and that many of thes must have had their New Testaments sewed u in their clothes for the purpose of concealmen before leaving for their adopted country. It i her increased and increasing success, and no her failure, which has now stirred up the hos tility of the Romish priesthood against the es tablished church. Regardless of her success many placemen and dissenters join in the cry each party being animated by its own separat and selfish motives" (Address of the Churc Institution). A minister, who had been attend ing the late conference of the Young Men' Christian Association in Dublin, observes "As we were leaving Ireland, one of the mos zealous and intelligent men connected with th Dublin Association pressed upon us that, as n one can tell how long our present liberty ma last, nor how soon the Romish church, now per sistently striving for equality, may, when tha is gained, assert her claim to supremacy, th young men of Ireland should be exhorted dili

gently to use every means within their reach for the spread of the pure gospel of Jesus Christ. It was very distinctly affirmed at this conference by the delegates from London (Mr. George Williams, the treasurer of the association, and Mr. Shipton, the secretary), and warmly received by all the rest, that its grand and foremost principle is that every Christian young man should be an ambassador for Christ, especially to his own class, to the young men with whom he is associated in business, or otherwise comes in contact. Let but this missionary spirit fill the directors and the members of the association; let them in the power of the Spirit address themselves to the exigencies of the momentous epoch in which our lot is cast; and the usefulness of its past will but have paved the way for the grandeur of its future, as the shining of the morning star but preludes the lustre of the sun at noon. 'The path of the just is as the shining light, which shineth more and more unto the perfect day'."

THE LONDON MATCH-BOX GIRLS.—The classes for these poor creatures on Sunday evenings are held from half-past six till eight, I think, in Bedford-hall. Some hundreds attend, and are taught by Miss Macpherson and her friends: one of the favourite teachers is the niece of Miss Macpherson, a girl of fourteen, who loves the work heartily. It was very sweet to hear the children sing their favourite hymn:

> "Jesus loves me, this I know,
> For the bible tells me so:
> Little ones to him belong:
> They are weak; but he is strong."

And very pleasant to see them crowding round their teachers at the close, each for a word of sympathy or advice. The schools on week evenings are held later, when the children leave their work: one, of somewhat older girls, bead-trimmers, &c., is held very late, beginning about nine o'clock, and is not over till near ten. It is very pleasant to see the eagerness of these girls to come and learn, when they must be so tired with their work; but they are evidently quite sure of the loving interest of their teachers; and this is very helpful. There is very great improvement observable in the appearance of the girls since Miss Macpherson began her work amongst them: they now look so clean and tidy in the clothes they are put in the way of saving up for. They bring a halfpenny or a penny to Mrs. Merry, at the evening school: she sometimes receives above £1 in an evening in that way. The garments are made at the sewing-meetings for poor widows; and the children get them ready-made, at rather under the cost of material. The bible-woman and lady-helpers point out the families in utter destitution; and they are assisted as privately as possible, not to excite jealousy; but the principles of self-denial and self-help are sought to be cultivated. Drink and finery are thus curbed; and taking care of the pennies of poor people appears one of the kindest ways of teaching them, even better than the bestowment of charity for their immediate wants. Two years ago, when first these schools began, it was impossible to get a shilling among them; but the instruction upon the waste connected with drinking, through the children to their parents, has influenced the parents to come and see us, and pay towards clothing for their little children, giving opportunity to speak to many a drunken mother. Some of the evening-classes are held in a little chapel in Bethnal-green; but it is not well adapted for service in the evening. One evening I had a little class of four small girls just learning their A, B, C. They told me they were all matchbox-makers, and worked from eight in the morning till seven or eight at night. They did not get their work direct, but worked under others, so only received three farthings for making twelve dozen boxes. When they can get the labels and strips of wood direct, they only providing paste, they receive twopence-halfpenny for twelve dozen; but even this is very poor payment for their long hours of toil; and the most rapid matchbox-maker I saw could earn only two shillings and fourpence-halfpenny a week.

SERVICES IN THEATRES AND HALLS.—These services had their origin in the plea of an overwhelming necessity. The broad lamentable fact, so widely published by Dr. Tait, archbishop of Canterbury, that there exists in the midst of us above "a million of persons for whom no provision for religious instruction is made, either by the church of England or other Christian communities," speaks for itself. But, beyond this destitution of the means of religious worship and instruction, the committee were impressed with the conviction that, to use the language of the registrar-general, in his remarks on the last census of religious worship, "so thoroughly estranged from our religious institutions in their present aspect" are the working-classes of the metropolis, that to bring them again under the influence of Christianity the gospel must first be carried to them in their own haunts; for, great as undoubtedly has been the moral change effected within the last few years in the minds of the humbler classes towards religion and its ministers, there yet remains amongst them a deep-seated prejudice or suspicion—call it what we may—against the ordinary places of public worship. "A sense of discomfort and a sense of unwelcomeness"*, and still more, as the committee believe, a fear of thereby assuming a profession of religion which would expose them to untold contumely and persecution from their "mates," keep them away from all edifices strictly ecclesiastical in their character. The reply of some workingmen to a city missionary in the New-cut, on a Sunday morning, expresses also too truly the sentiment, however wrongly founded it may happily often be found to be, of the great bulk of our poorer classes: "We be doing no harm, as you see. Come out for a blow: no harm in that. No toggery to go to your grand churches. If we went there, get stuffed into the corner, and snubbed into the bargain." In short, as a writer in the "Quarterly Review" (April, 1861) once observed, they are unwilling to be seen in places which they regard as intended, not for outcasts like themselves, but for "respectable" people. The experience of eight winters has

* Rev. Dr. Vaughan, vicar of Doncaster.

fully justified the correctness of the principle of action the committee have adopted. In nine of the London theatres, all of them, with one exception, situate in the midst of the poorer parts of the metropolis, and also in the "Alhambra," "Metropolitan," "Cambridge," "Regent," and "Marylebone" music halls, the great central truths of the gospel have been preached; and, on every occasion, these truths have been listened to by thousands of the working-classes with marked attention, and without any of that irreverence many feared at the outset would be found to be inseparable from the associations connected with the buildings engaged. In the reports published by the committee, which can be had at the office, numerous instances will be found given of numbers of persons attending these services who, for ten, twenty, or even thirty years, had never entered either church or chapel, and who, through God's blessing on the word preached, have been led to repentance unto life. The committee will only append to this appeal for contributions, to enable them to sustain and extend this work, a short extract from an account of "Theatre Preaching," which appeared in the "Christian Advocate" for January, 1866 (published by Hunt, Holles-street, Cavendish-square), and which, as an independent testimony, will answer, perhaps, better than any statements of their own, an important question in relation to these services. The article was written by a clergyman who has rendered to the committee repeated aid in this work, and who has also preached at one of the evening services for the people at St. Paul's: "Were your hearers of the right sort? Assuredly: *i. e.*, they were of the sort it would be almost hopeless to expect to get, at present, within the walls of a church, or a chapel, or even a decent schoolroom. When the movement was young, sermon-hunters, excitement-hunters, would come, men and women who ought to have known better, and kept to their own places of worship; but that state of things has passed away, and the right sort of people remain. A clergyman, who has preached at several of these services, told me that, on one occasion, he slipped out by a back way after the service was over, and, coming round to the front, stood unrecognized in the street, watching his congregation emerge from the door. He was perfectly satisfied with the scrutiny. They were the very people he wanted to reach. Men and women, as they came up, bore the brand upon them. Undoubtedly they were publicans and sinners; and undoubtedly he felt then that he had been doing his Master's work in preaching to them, and calling them to repentance."

H. S.

THE MINISTRY OF SONG*.

The use of song as a medium of rendering praise and thanks to God is as old as creation, when "the morning stars together, and all the angels of God shouted for joy." The bible abounds with passages showing that song was employed as a means for declaring the glory and goodness of God. When Saul was in search of his father's asses, Samuel anointed him and gave him certain directions as to his future journey; among these, "After that thou shalt come to the hill of God, where is the garrison of the Philistines; and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them." Doubtless these prophets sang to the accompaniment of their instruments; for David exhorts the righteous to "praise the Lord with harp; sing unto him with the psaltery and an instrument of ten strings." The birth of the Babe in Bethlehem was announced with song; and since that time Christianity, the religion of love to God and love to man, has been preached in many lands and many tongues; and song has borne its share in the spread of the gospel.

The earliest missionaries who visited England in the days of its pagan darkness were minstrels as well as preachers. Thirteen hundred years ago, Columba, harp in hand, went among the savage inhabitants of the western islands, and by his song, charmed the ears of the worshippers of Odin and Thor to listen to the story of the cross. Ten hundred years ago, Caedmon, the gifted shepherd-lad of Yorkshire, wandered among the wolds and sang to the rude people the praise of the "all-wonderful, the eternal Lord, the holy Creator, the Guardian of mankind, the almighty Master." Bede, the venerable, records that Caedmon was an exceedingly devout man, and that by his songs many were inflamed with a love of heavenly things.

When Caedmon was approaching his death, he asked those that stood by his bed if the time of even-song was nigh. They told him it was not far distant. "It is well," he answered: "let us therefore wait the hour." The time arrived: he joined in the hymn with those that stood by, and "closed his last words in the praise of the Creator, as he committed his spirit into his hand."

While Caedmon was chanting of the glories of heaven, the mercies of God, and the love of the Saviour, the "minstrel bishop," Aldhelm, was wandering through England, singing and preaching the gospel. His missionary efforts attracted the notice of the great good king Alfred. This wise as well as good king kept a note-book, from the entries in which it appears that Aldhelm had observed with pain that the peasantry were become negligent in their religious duties, and that no sooner was the church-service ended than they all hastened to their homes and labours, and could with difficulty be persuaded to attend to the exhortations of the preacher. He watched these occasions, and stationed himself, in the character of a min-

* From the "Christian Times."

bridge over which the people had soon collected a crowd of hearers ty of the song he sang. When he ıe had gained possession of their at- gradually introduced, among the try which he was reciting to them, nore serious nature, till at length he ı impressing upon their minds a ; of religious devotion, "whereas," ronicler writes, "if he had spoken would have made no impression ıon them."

ıeless care and the boundless love
at All-Father in heaven above,
l from all sin and sorrow free,
ist's people shall dwell everlastingly,

Aldhelm while his hearers stood,
by the song of the bishop good;
ıs would throb, and tears would start,
ıt broke in on each darkened heart.

ıany a year through the Saxon realm
ainstrel bishop, the pious Aldhelm,
rines of the idols were overthrown,
vorshipped the one true God alone.

ıne of the many good gifts of God. st, the lowliest, and the highest can ɔ interest in the cause of the salva- ıers. A few years ago, a street- scendant, twelve centuries removed, and tuneful Aldhelm, was wont to ı the streets of London, and, when ı had attracted a crowd, small or passers-by, he hung his bow at his scoursed to them of matters con- r eternal welfare. At the present accordion-player in London streets s audience, and then instructs them.

RUSSIA.

r evening, Dec. 14, 1868, Dr. Carr lecture on "Life in Russia," in the ɔn's Institute, at Lee in Kent, giving ɒ, during the short space of little an hour, a large amount of very and useful information gathered ı personal experience during his .t country in 1867. Dr. Carr pre- cture by remarking that about a ɜ gave one on Russia in general, its extent, its cities, and institu- ow intended to dwell more particu- ı people themselves. The Russian ıe lecturer, is Sclavonic, one of the visions of the Circassian; the other ing Teutonic or German, and Greco- ongst the former very many va- ıe Sclavonic language are spoken, ɔt of their being about 100 tribes ıroughout the country. Russian livided into three distinct classes— nobles, the uprising middle class, g-class. The nobles are the chief ıf the land; many ɔ fthem at the olding military rank. With very few in Russia the custom is for each son to inherit a portion of his father's possessions. Gambling has been the ruin of many families among the nobles. In 1759 the nobles acquired the right of holding serfs or slaves; but in 1861 Alexander II., the present emperor, rescinded the law of serfdom, and thus liberated 23 millions of people, rather more than a fourth part of the inhabitants of Russia; the entire population amounting to 80 millions, or about 80 persons to the square mile. Russia is strictly a military government, everything being regulated by military discipline; from the fact of their being 600,000 soldiers, one man in every seven of the population must necessarily be a soldier. It is pleasing to find that, whereas formerly the occupation of the nobles was exclusively military and diplomatic, law and commerce are now gradually obtaining more of their attention, and rising much in their esteem. The lecturer mentioned that he had been much pained in noticing a considerable amount of peculation among officials, no doubt on account of their extremely low pay; but he hoped this was being gradually remedied. The next topic dwelt upon was the religion of the country, which absorbs a large portion of public attention, there being in the Greek Russian church no less than 200 festivals in the year. Russia owes her faith to the Greek church at Constantinople, aided by missionaries, who came from thence in the tenth century. From this source came the Sclavonic liturgy, and the copy of the holy scriptures from St. Cyril. The chief feature in their religion is its image-worship, painted representations of the virgin and child called "eikons," which are to be found in every room of a Russian house, as well as in every church. Superstitious and bigoted as is the Roman religion, the Greek is still more so: great adoration is paid to relics of every description. In St. Petersburg there is a celebrated image of Alexander Nevski; and in Moscow is the well-known and much-loved Iberian mother into whose coffers is yearly paid the enormous amount of £10,000. Often a grand procession is to be met with in the streets of Moscow, the Iberian mother borne by a priest in a carriage and four horses to visit the house of a sick person, on whose behalf medical treatment has proved unavailing, that the patient may gaze upon the image and be healed. The orders of the clergy consist of reader, deacon, priest, bishop, and metropolitan, the latter three being permitted to marry one wife. In the churches no seats are to be seen. The prominent features of the religion are the practices of complete prostration, crossing, and kissing relics. Holy water and incense are used as in the Roman churches. One of the religious duties consists of a weekly bath—a great boon to the lower orders of the people, who are habitually not clean, and, as a rule, are clothed in long-haired sheep-skins. The higher orders of the people are neglectful of the laws which promote health, taking very little exercise, and live in bad atmospheres. The upper classes dress remarkably well, the ladies very richly. In appearance the women are decidedly plain. Taking the army as a specimen of the men, they are tall, far exceeding in height the

soldiers of any other European army. A remarkable feature of Russia is its splendid soil, which is from three to six feet deep in vegetable matter, and capable of producing large quantities of corn and vegetables. This is the result of the washings from the mountains of Siberia, and is, in fact, one of the greatest hopes of the country. The ordinary revenue of Russia is £53,000,000. Her expenses amounting to £55,000,000 are therefore to be regretted, seeing that she spends more than her revenue. Education is very defective, 90 per cent. being unable to read, and is in part due to the habitual indolence of the people: let us hope this may improve under the guidance of an enlightened sovereign.

Weekly Almanac.

"My spirit hath rejoiced in God my Saviour."—LUKE i. 47.
"When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—GAL. iv. 4, 5.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy majesty, to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

FEBRUARY.	MORN. LESSONS.	EVEN. LESSONS.
21. Second Sunday in Lent	Gen. xxvii. Luke iv.	Gen. xxxiv. Gal. iv.
22. Monday	Deut. i. Luke v.	Deut. ii. Gal. v.
23. Tuesday	Deut. iii. Luke vi.	Deut. iv. Gal. vi.
24. Wednesday (St. Matthias, Ap.)	Wisd. xix. Luke vii.	Ecclus. i. Eph. i.
25. Thursday	Deut. v. Luke viii.	Deut. vi. Eph. ii.
26. Friday	Deut. vii. Luke ix.	Deut. viii. Eph. iii.
27. Saturday	Deut. ix. Luke x.	Deut. x. Eph. iv.

LAST WORDS OF BELIEVERS.

"I commit my soul into the hands of my God and dear Saviour. I have had proof enough of his love in the past, and I am well assured that whatever sufferings or trials are permitted to befal me are visitations of love. 'Though he slay me, yet will I trust in him.' As to the faith in which I wish to die, I cannot better express it than in Richard Hooker's dying words, as indicated in the underlined passage I have written out. A poor and guilty sinner I know myself to be; but I believe that those who kneel at the foot of the cross with this sincere confession, will never be cast out, if they look to the atoning blood of Christ for their sole ground of pardon and acceptance" (Abp. Longley).

The passage from Richard Hooker above referred to runs thus: "Though I have by his grace loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence to him and to all men; yet if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, show mercy for me; for I plead, not my righteousness, *but the forgiveness* of mine own unrighteousness, for his merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, O Lord, let it not be terrible; and then, take thine own time. Let not mine, O Lord, but thy will be done."

The dying words, too, of the late bishop Jeune (Peterborough) deserve record as a noble protest against those who account the authority of "God's word written," and the thirty-nine articles of our dear protestant church as obsolete and worn out. When drawing near his end, and about to receive the holy communion, although suffering great pain, he interrupted the officiating minister, whilst he said, in a clear voice, "Before I receive this holy communion, I wish to make a brief statement. I die in full reliance of the perfect atonement made by our Lord Jesus on the cross. I die in the unreserved belief of all the canonical books of the Old and New Testament. I die in the faith of the church of England, as taught by the apostles, fathers, and protestant reformers, and as set forth in her liturgy and articles. I pray God to preserve her, on the one hand from neologianism, and, on the other, from ritualism and Romanism." H. S.

THE WORK OF THE MINISTRY:

A Sermon,

BY THE REV. GILBERT S. KARNEY, M.A.,

Trinity College, Cambridge, Vicar of St. James, Selby, Yorkshire.

1 COR. iii. 13.

"The fire shall try every man's work of what sort it is."

THE early chapters of this epistle have one subject. It is this: "the preaching of the cross;" its foolishness, its unintelligibleness, its unpalatableness to the natural unrenewed heart, its efficacy, its blessing, its power to those who receive it unto salvation.

The Corinthians seemed to think the power was in the preacher; and the apostle shows them their error. He warns them against thinking more highly of the messenger than of the message, more of the candlestick than of the light, more of the ambassador than of the sovereign. It is true, he argues, that the preaching of the cross is the "power of God unto salvation;" but it is not the eloquence of the preacher which makes it so, not his ability, not his earnestness; it is the simple lifting up of Jesus Christ and him crucified, which is the means of drawing men to God.

The preacher, first taught of God himself, exhibits by his message the Saviour to the sinner. He preaches Jesus in the fulness of his atoning work. He invites his fellowmen to Christ. He tries by every means to persuade them to win them to him. And his work is blest; blest with the demon-

ation of the Spirit. Where the preacher suades, the Spirit demonstrates, and the ner is saved. But it is Christ in the ssage which alone avails. This makes it ctual. He it is who is here called "the wer of God, and the wisdom of God." It nothing in the preacher: everything is in rist. Yet what an awful responsibility, at an overwhelming charge, what a pendous work is theirs who are commissioned thus to preach and teach Jesus rist!

It is by these thoughts that the apostle ls back the minds of the Corinthians. He ls them look to Christ in the message, d not to anything in the messenger; and is not only for their own sakes, but for , lest the message fail in its efficacy, and also, when his work is tested, fail of his ward.

We are thus led to consider

I. The minister's work;

II. The minister's trial;

III. The minister's reward.

May the Lord be with us!

I. The minister's work; what is it?

Many figures are used to describe it elsewhere, here but one: he is a Builder. The urch is God's temple. How was the mple built? It was designed, not by Solomon, not by David, but by God himself, mplete in all its parts (1 Chron. xxviii.). The workmen only wrought the stones d fitted them to their place in the building. So with the church of Christ: man l not design it; man did not lay the foundation. God planned the wondrous edifice the counsels of eternity. It was he who aid in Zion, for a foundation, a stone, a ed stone, a precious corner-stone, a sure undation." We see thus the work of rist's servants. They are builders: it is eirs to go into the quarry, to labour there, work the rough-hewn stones into the uare, and then to build them in upon this e foundation, laying them by line and el, fixing them by firmest mortar, that ey never be disjointed more. This is their uple work. Not even the first of apostles, t the most powerful of preachers may ike out another course for himself, or ild otherwise or by other design.

In plain language, brethren, see the nature the minister's office. He is to be the mble means of uniting men to the one undation—of joining souls to Christ. He es among his fellows and tells them of a viour. Like the prophet in the valley of y bones, he declares to them the message the Lord, he preaches Jesus Christ and n crucified. He tells the guilty burned sinner that he may find ease at the foot of the cross; for that Jesus hath atoned his guilt, and borne his burden on the tree. Christ, and none else; this is his theme. Christ, the sinner's peace, reconciling guilty man with a holy God; his righteousness, wherein he stands perfect and complete in God's sight; his Mediator, his Advocate, his Teacher, his Portion, his Friend. And why does he thus preach? Because God has bid him so to do; because God has promised in so doing to bless his ministry; and he relies on that promise. He expects that the doctrine of Christ crucified, which he thus sets before the sinner, will be demonstrated by the Holy Ghost himself to his heart and conscience, and made effectual by the power of the Spirit to the salvation of his soul. Nor is he disappointed. He sees one and another to whom his ministry is made a blessing; he leads them on, by God's grace, till at last they are indeed united to Christ by a living loving faith, rooted and built up in him; one with him; like the superstructure which is so raised on the foundation as if it were all but one stone.

This, then, in the figure of this chapter, as set forth especially in ver. 9-11, is the minister's work; and, before leaving this part of my subject, let me say to each who hears me two solemn words. First, Has this work been done in you? Are you on this foundation; this one foundation? I do not mean right in intellect, creed, profession: I will put the matter more plainly still. Are you united to Christ? one with him in life, heart, affection, as the member with its head, the wife with her husband, as our food with our bodies, as the branch with the vine, as the walls with the foundation? Is he dear to you above all else beside? Have you become a new creature in him? Has your heart been converted to know and love him? Have you found redemption through his blood, even the forgiveness of sins according to the riches of his grace? Have you taken him as your portion for ever? Brethren, if you have stopped short of this, to you we have preached in vain. For we are builders; and what builder would be content to quarry, to hew, to work his stone, and then leave it unbuilt into the structure? And what preacher of Christ can rest, though he see large congregations, attentive hearers, much outward interest, much outward improvement and reformation, if yet the work stops here, if souls are not as lively stones cemented on to the foundation, if sinners are not joined to Christ, apart from whom there can be no salvation. Secondly, I would say to every believer, Do you realize this oneness with Christ? Do you keep in mind that you are

thus, by wondrous grace, built up in Christ; that "ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ," "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." O how blessed, how happy, how secure is the Christian, how close his union with his Lord!

II. But notice, now, the minister's trials. "The fire shall try every man's work, of what sort it is." This is true of all, but spoken here of a Christian minister. "Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it: it shall be revealed by fire; and the fire shall try every man's work, of what sort it is." Is he an under-builder, engaged in rearing up this spiritual temple of the Lord? We know the day is coming of which it is written, "The Lord whom ye seek shall suddenly come to his temple." And how shall he come? He is "like a refiner's fire, and like fuller's soap." That day, we read, shall burn as an oven. Then shall the minister's work be tried. He has been engaged upon the temple, but how engaged? Has he been rearing on this one foundation gold, silver, precious stones? Then his work will stand the test: then his labour will endure: these the fire cannot destroy.

But, on the other hand, has he been only heaping together common material; wood, hay, stubble, in a careless manner, without pains or toil? How will these stand the trial? how will these bear the fire? They will be consumed, utterly consumed.

The meaning, my brethren, is this: the day is coming when the work of the Christian minister will be tested. He may have been himself doctrinally sound—building, in a sense, on the one Foundation—yet may his work at that day prove to be not gold, silver, precious stones; but wood, hay, stubble. It is much easier to heap up these, than to build in those. It is less labour far to work in wood than in stone. So in the preaching of the gospel it is easy to deliver a general message; it is easy to say to men, "Do the best you can, and you will get to heaven at last: come to church, and attend the sacraments, and be honest to your neighbours; and all will be well with you." It is easy to dwell on what men call *genial truths, to state the matter* in such a way that every respectable baptized among the hearers may fondly fancy self safe. And this is not only easy, flesh and blood it is pleasant. Th nothing here to offend, nothing to exc enmity of the natural heart; and so hay, stubble, all sorts of materials wh fire will at last destroy, are heaped u all may seem to go on well, till at l day comes, and the work is made ma

But now look at Rev. xxi. 18: building of the wall was of jasper: t was of pure gold, like unto clear No wood, hay, stubble; all gold, silve cious stones. And so it must be wi who would have his work stand the that day.

We, brethren, who as ministers of word and sacraments are thus worker ther with God, builders on this one F tion, must use labour, care, and pains must preach distinctly, clearly, wit crimination: we must preach and tea so as to lull men into carnal security, as to shake the sinner's hope from him; not so as to lead him to fancy already on the Foundation, but so startle, rouse, awaken him to see hi his guilt, his misery, his hopelessne helplessness, so as to work conviction to probe his conscience, so as to alar with a sense of his condition. And because we want to make him wret God forbid! but because we want t him to Jesus. Men may not lik preaching: they do not like it; bu the preaching that God appoints: i preaching which will save souls. W not, brethren, if our doctrine at first you, so only that at last it wins you care not what you think or say of servants, so long as you are brought to love the Lord our Master.

Let a man build in this way: let dealing with souls, be, on the one tender, yearning, loving; but, on the hand, plain, honest, scriptural, leadin on, through the terrors of a spiritual a ing, through the tears of a penitent tion, to know and feel the preciousn Jesus, and to rejoice in a living unio him. Such work will stand the trial souls will be, in God's sight, gold, precious stones. They, too, shall be manifest at that day: they shall be i day to the minister his joy and This leads us to our last point.

III. The minister's reward.

You observe, brethren, that the throughout assume the Christian m to be himself a man of God. The q is not between a converted and an

erted ministry, but between a holy, diligent, laborious, discriminating ministry and he vague aimless platitudes of the careless eneralizing teacher. If any man's work hall be burned, he shall suffer loss; yet he imself shall be saved, yet so as by fire. He hall lose all his cost and labour: he shall ose also his reward: he shall be like a shipwrecked merchant, who, all his trade and rofit lost, is yet preserved himself through he stormy waste: his is a starless crown!

But take the other case. "If any man's ork abide which he hath built thereupon, e shall receive a reward"—a reward not ccording to success, mark, for that is in od's hands, but, as in ver. 8, "according o his own labour," according to his diligence and faithfulness in lifting up the anner of the cross, of preaching and teaching of Christ crucified.

How encouraging this thought to every abourer for Christ, not only to the pastor, ut to the district visitor, the Sunday-school eacher, the Christian parent: all these have ne work before them, to build on the one oundation, to join souls to Christ; and all like should be cheered by the prospect of he reward.

You must have marked, beloved brethren, ow often the apostle speaks of this reward. He constantly kept it before his own nind, and constantly also before his people's. 'We are your rejoicing," he says to these ame Corinthians (2 Cor. i. 14), "even as e are ours in the day of the Lord Jesus." Thus, too, he exhorts the Philippians to be 'blameless and harmless, the sons of God without rebuke, ... that I may rejoice in he day of Christ that I have not run in ain, neither laboured in vain." And, once nore, he challenges the Thessalonians: 'What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." Can you ancy the joy of a father through whose wise are a fine family of sons has been brought afely through the snares and dangers of outh to an upright and honourable manhood? Can you enter into the feelings of a mother towards a child she has nursed safely through a long and dangerous sickness? Can you conceive the pride of the captain, who, at the head of a brave handful of men, as dashed his way through the forces of he enemy, and rescued the beleaguered ity? Faint figures these of the exquisite elight, the intense and fervent joy which ill thrill through the breast of the faithful aptain of the cross, as he sees around him t that day souls now for ever won to Jesus, n whose behalf, yearning for their safety, he wept and laboured and prayed. O how will these words, "Well done," awake his ear at the return of the Lord he loves—words these to him worth worlds! See him there in the presence of the Lord he has so loved to serve, himself conscious only of, O, how many sins and short-comings, yet welcomed now by Christ his Master at the head of that band of saved ones who have been led to Jesus through his means.

And brethren, ask I pray you how is it with you? Will he joy in you? It may be hitherto, your eyes have been open only to his imperfections. It may be that you, like the Corinthians, have been thinking only of the man, and so have found, as those who trust in man, minister though he be, will always find, vexation, humiliation, disappointments. The real question for you is, "Has the lifting up of the cross proved to be in my case the power of God unto salvation? When the day comes, shall I be among the number of those who will be to their pastor a joy and crown?"

Deeply conscious, beloved brethren, of unworthiness and unfitness, I do yet, let me earnestly assure you, yearn for your souls. My heart's desire and prayer to God for you is that you may be saved. It has been my one aim that there may not be one stated worshipper in this church who has not Jesus Christ and him crucified manifestly set forth before him. O that we could say of each such a one that the gospel of Christ has been to him the power of God unto salvation. We know, brethren, that God can make weak means effectual. Let us pray, therefore, at this season, not only for those who shall be newly ordained, but for ourselves as a congregation, that we, both minister and people, may be knit together in Christ, and let us ask especially for this, that the public ministry of the word among us may be the means of building up many precious souls, as lively stones, upon the one foundation laid in Zion, the precious corner-stone, the sure foundation.

NOTES ON THE MAN OF LAWLESSNESS.

By John J. Lake.

No. VII.

It is alleged by some of the opponents of Christianity that the following tenets have not been anywhere inculcated by Jesus Christ, viz.: 1st, The Trinity; 2nd, The fall of man and original sin; 3rd, The atonement; 4th, The mediation and 5th, The intercession of Christ.

This assertion is very ingenious if the purpose were merely to controvert an opponent

without reference to the discovery of truth. It is one-sided; for Jesus expressly told his apostles, immediately before his death, that he had not, up to that time, given them a complete revelation (John xvi. 12), but that the Holy Spirit, who was to come after him, would teach them the remainder (John xvi. 13; xiv. 26). The additional illustrative revelations, contained in the writings of the apostles, were necessary to complete the system that Jesus intended should be promulgated to the world. Without them it is fragmentary.

That many of the principles of Christianity should be found more difficult of acceptance than others, and be rejected altogether by those who set themselves in opposition to that religion, is only the natural result of their nature. Even the powers of the apostles, after their three years' teaching and attendance upon the personal ministry of our Saviour, were declared to be unequal to receive them: "I have many things to say unto you," said Jesus to them, shortly before his death, "but ye cannot bear them now." St. Paul says the same concerning the converts at Corinth: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye have not been able to bear it, neither yet now are ye able. For ye are yet carnal; for, whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. iii. 1-3). He passes a similar censure on the Hebrews (Heb. v. 11, vi. 3). If such be the case with Christian pupils, it can be no matter of wonder that those who school themselves as adversaries to our religion cannot understand the scriptures, and are continually making erroneous assertions concerning them. It was particularly foretold of the followers of the Man of Lawlessness that that they would allow themselves to be deceived by the powers of darkness, through wilfully rejecting the love of the truth, and that the result would be that they should believe a lie (2 Thess. ii. 9-11). They are thus, to the Christian, a standing testimony to the inspiration of his scriptures and the truth of his religion.

Let us, now, endeavour to ascertain what Christ has said upon each of the principles or doctrines above referred to; something of what others have said concerning them, and also whether they are not in accordance with reason.

1st, The Trinity. Those who are in earnest in the search after truth will not stop to question the word "Trinity," intended to represent the idea of the Deity as three persons and one God.

It has been already noticed that Jesus asserted his divinity; that the Jews were about to stone him for making himself out that he was God (John x. 33). He also distinctly declared the personality of the Father and of the Holy Spirit: "If a man love me, he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him" (John xiv. 23); "If I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you. And when he is come," &c. (John xvi. 7, 8); "I will pray my *Father; and he shall give you another Comforter, that he may abide with you for ever, even* the Spirit of truth" (John xiv. 16). In these places, Jesus makes an explicit declaration of the existence of three Persons, states that he is God, and that the Father is one with him, and that the Father, the Son, and Holy Spirit will be present with those who love him. This attribute of omnipresence belongs only to the Infinite. Hence, the three Persons are the one Infinite God.

Thus much for our Saviour's declaration of the doctrine of the Trinity, which give a direct contradiction to the assertions of our opponents. As regards what others teach. In thirty-six places in Genesis, the plural, Elohim, Gods, instead of the singular, Eloah, is used for the name of God. The same word is used more than five hundred times in the Old Testament in a similar manner, joined with adjectives or verbs in the singular. The divinity of Jesus is taught at the following places: John i. 1; Col. i. 13-17; Heb. i. 6, 8; Tit. ii. 13; John xiv. 9; Isai. ix. 6. His omnipresence is taught at Matt. xxviii. 20; John viii. 58, "I am," a name of God; John xx. 28, 29; St. Peter (Acts v. 3, 4) says the Holy Ghost is God: "Why hath Satan filled thine heart to lie to the Holy Ghost? ... thou hast not lied unto men, but unto God." The omnipresence of the Holy Spirit is taught 1 Cor. iii. 16, vi. 19; 2 Cor. vi. 16; Luke xii. 12; Rom. viii. 9-11.

God is revealed under three names in the Old Testament scriptures, Ab, El, and Ruach. From poverty of language, these have been translated by the words "God," or "Lord;" but they in reality refer to the three Persons of the Trinity; the Father, Word, and Holy Spirit. It is only under the Christian dispensation that the force of these names has been properly understood. It was not until then that God the Father, Ab, revealed himself more particularly, in fulfilment of the promise of Jesus, that they would come and make their abode with his faithful people (John xiv. 23). To this St. Paul refers (Rom. viii. 15): "Ye have received the Spirit of adoption, whereby we cry, Abba, Father;" and again, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. iv. 6). This is a special experience, which none but genuine believers can know—a revelation of God to each of the faithful individually, and not communicable by him to another (Rev. ii. 17). The name El, "mighty," "the mighty One," is used in the Old Testament specially for the Son; for example, in Isai. ix. 6, and x. 21: "The remnant shall return, even the remnant of Jacob, unto the mighty God;" that is, they will become Christians—followers of the Son. The third name, Ruach, "Spirit," "breath," is continually used in the Old Testament, to designate the Holy Spirit; and, being in the feminine gender, affords a sufficient explanation why in the heathen perversion of the Noevian tradition of the Trinity their third God should be a female.

Amongst the heathen nations were preserved the following traditions concerning the Trinity. First, the Chinese: "In the book of Tonchu we read these words, 'The source and root of

ll is one. This self-existent unity produces ecessarily a second; the first and second, by heir union, produce a third; in fine, these three roduce all.' Lopi, in commenting upon these assages says, 'That this unity is triple, and his triplicity one.' Laotsee, in his fourteenth hapter, called Tsanhuen, or the elogium of idden wisdom, says, 'He that produced all, nd is himself unproduced, is what we call Hi. He that gives light and knowledge to all things, nd is himself invisible, is what we call Yi. He hat is present everywhere, and animates all hings, though we do not feel him, is called Juei. ... Contemplate by the pure spirit alone, nd thou wilt comprehend that these three nited are but one.' Li-yong, in commenting pon this passage of Laotsee, says, 'Hi, Yi, Juei have no name, colour, nor figure*. ... By a orrowed name they are called unity: this unity, owever, is not a bare unity, but a unity that s triple, and a triplicity that is one.' The book Bleeki says, 'The ancient emperors sacrificed very three years solemnly to him that is one nd three.' Chouevin, in commenting upon he hieroglyphic that expresses unity, says that 'In the beginning the supreme wisdom subisted in a triple unity; that this unity created he heavens and the earth, separated them from ach other, and will at last convert and perfect ll things.'† "

"The Persian Mythras was commonly called hreefold or triple, Τρίπλασιος. Thus Dionysius, he pseudo-Areopagite, says, 'The Persian magi o this very day celebrate a festival solemnity n honour of the triplasian or threefold Mythras.' Plutarch adds, 'that Oromazdes thrice ugmented or triplicated himself.' From whence t appears that Mythras or Oromazis were one nd the same *numen*, or different names to xpress the two first hypostases of the divine ssence. The third was called Psyche by the reeks. But Herodotus calls this third hypoasis Mythra, and maintains it is the same with Irania. In a Chaldaic oracle, quoted by Proclus, we read these words, 'After the mind of he Father I, Psyche, dwell.' Now, the mind of he Father, as Psellus informs us, is 'the second God, and the immediate artificer of the world.' ..... Thus what the Chinese called Hi, Yi, and Juei, the Persians named Oromazdes, Mythras, nd Mythra‡." The Etruscans also had three upreme deities, namely, Tinia (Jupiter), Cupra (Juno), and Menroa (Minerva).

The shadow of similar traditions is preserved mongst the brahmins in India. They have hree principal gods, Brahma, Vishnu, and Shiva; and in their representations of the middle god, they represent Vishnu suffering nd triumphant. As suffering, a serpent is represented biting his heel; as triumphant, he is epresented standing on the serpent's head. By whatever channel this arrived in India, it is learly a materialization of the curse denounced pon the spiritual enemy of mankind at the fall: I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head; and thou shalt bruise his heel" (Gen. iii. 15). Again, the idol Juggernaut is represented with two companions, Boloram and Shubudra*.

In the progress of times, these Noevian traditions, thus far corrupted, became obscured more and more. The attributes of the Deity were materialized into objects of worship; and, as man descended lower and lower, we find the abstract virtues and passions converted into idols, and even men, whose residence upon earth was a curse to their species, turned into demigods.

There remains now to show that the doctrine of a triune Deity, Trinity in unity, is not contrary to reason. The treatment of such a subject, and speaking of the Almighty in human terms and discussing his being in mortal phrases, has a savour of irreverence, since it cannot be discussed without the admixture of finite infirmity. Yet, as God has condescended to speak of himself to us according to our weakness and capacity, it is not to be supposed that it will be viewed as presumption to speak of him in such terms as our limited nature will admit of.

The unity of God is not disputed by those who believe in the existence of a Deity. God is absolutely infinite. If there were more than one absolute Infinite, the two united would be greater than one. Therefore, there can be but one absolute Infinite. The infinite, eternal, essential activity of the absolute Infinite would be productive of an absolute infinite effect, otherwise there would have been an eternity without action. This has so pressed upon the minds of some, that they have declared that creation—nature—is eternal; and, like the Spinozists, arrive at the conclusion that nature is a co-eternal consubstantial emanation of the First Cause. Of such absolute infinite activity, without succession, exercised within the result, would be an infinite co-eternal consubstantial effect. The effect was the generation of the Word, the Son of God (John i. 1). An infinite effect from without would involve the existence of two infinites. It must, therefore, have taken place from within. Finite is successive; therefore finite existence cannot have been eternal.

This eterna generation of the Word would not be denied by the deists, unitarians, Socinians, and the like, if they would only analyze their own natures, in which they would see the necessity for an object of thought, a craving after a counterpart which, in the days of man's innocency, led the Almighty to say that it was not good for man to be alone. They would also see within themselves the necessity for an object of love; and, as loving without being loved is but an imperfect state, it follows that there must be two persons exercising mutual love towards each other, to produce, even in a comparative degree, a state of happiness. We may reason by analogy from finite to infinite. An infinite being must have an infinite object to love, and, being infinite perfection himself, he requires an object equally perfect to render hap-

* God's revelation of his names to his chosen people is ted in Gen. xvii. 1; Exod. iii. 14; vi. 3.
† Ramsay's "Philosophical Principles of Natural and Reaed Religion," part ii. p. 120.
‡ Ramsay. Part ii. p. 121.

* Buchanan's "Discourses and Christian Researches," p. 133.

piness complete. Less than complete perfection cannot be an object of complete bliss. We may thus see that it is not contrary to reason and analogy that there is a third Person in the Godhead, the infinite Spirit of love. And, as we have already seen, that there can be but one absolute Infinite, the Holy Spirit of love, with the eternal Word, are, with the Father, one God.

Reason could never have revealed these mysteries; but, by the proper exercise of his faculties, man can see that they are not contrary to reason. Spinoza did not deny the eternal generation of an eternal, immanent, consubstantial effect in the divine mind; but he called this "nature produced," thus placing creation in the temple of God, showing it as though it were God (2 Thess. ii. 4). His view is, indeed, quite contrary to reason; since the finite can never satisfy the infinite. As the scripture says, God even charges his angels with folly (Job iv. 18). How much less satisfactory, then, must be a lower state of being.

From what has been said above, it will be seen the doctrine of the Trinity was inculcated by our Saviour, and that traces of its existence in very early times are found in the traditions of the east.

WOMEN OF SCRIPTURE*.

By the Ven. H. Mackenzie, M.A.,

Archdeacon of Nottingham, and Sub-dean of Lincoln.

No. VIII.

RUTH AND NAOMI.

Holy scripture contains, as we have already seen, many interesting narratives of women; but few, if any, that more nearly touch our personal and domestic life than that which relates the histories of Ruth and her mother-in-law, Naomi.

Naomi was the wife of Elimelech, of Bethlehem, and had gone with her husband and two sons to find means of sustenance in the land of Moab during a famine that afflicted the country of Judah in the time of the judges, about a hundred years before the reign of David, the king. Affliction followed her into the land of her adoption; for she became a widow and childless while she was in exile. Her husband and both her sons died in Moab, and she was left with two daughters-in-law, named Ruth and Orpah. In this time of her great sorrow and desolation she heard the good news of her own district, that God had visited his people in giving them bread; and so she determined to satisfy that natural yearning of the heart that loves to recur to the scenes of youth, and to go back to her own city of Bethlehem, and end her days there.

The ties of affection for the dead seem to have bound the three women closely together. The widows of the young men, Mahlon and Chilion, both desired to return to Bethlehem with their widowed mother-in-law. Against th monstrated, and endeavoured to persu to remain among their own people new marriages, as it was natural the Orpah, the widow of Chilion, the you ther, took an affectionate farewell o cording to her suggestion; but Ruth, of Mahlon, the elder (iv. 10), was a that love which Solomon tells us is " death" (Song of S. viii. 6), and would n suaded to leave her. Her touching app affections is so very beautiful that you to hear the whole of her words:

> "Intreat me not to leave thee,
> Or to return from following after the
> For whither thou goest I will go,
> And where thou lodgest I will lodge:
> Thy people shall be my people,
> And thy God my God.
> Where thou diest I will die,
> And there will I be buried:
> The Lord do so to me, and more also,
> If ought but death part me and thee."

Before we go on with the story, you to know the meaning of some of th Names in scripture mostly mean s special in relation to the history of th they indicate; and this is very mar case in the characters named in the Ruth. Elimelech was a religious nam fying "God is King." Naomi mean sant," "gracious," or "beautiful," doubt, on account of the personal c Elimelech's wife. Mahlon means "s Chilion "pining;" and these names have been given to the two sons born of prevailing illness and famine, b family left Bethlehem for the land They are called (i. 2) Ephrathites, Ephrath was the ancient name of Be (Gen. xxxv. 19, xlviii. 7)—no longer " house of bread" to their stricken famil they were born, and which afterward the birth-place of Ruth's descendan the king, and JESUS, the King of kin name of Ruth signifies "beauty," an Boaz "strength."

Ruth and her mother-in-law travel ther to the town of Bethlehem, and a the time when all the people were en the barley harvest; and the familiar fi elder, and the strange and foreign ga the younger woman, in addition to her beauty, attracted general attention. city was moved about them; but the c the appearance of Naomi was so muc worse that some of her old acquainta tioned whether she could be the perso presented herself to be. Her answer the sadness of her spirit under the m circumstances in which she was place me no longer Naomi (pleasant)," she them, "but call me Mara (bitter); fo mighty hath dealt very bitterly with went out full; and the Lord hath bro home again empty. Why then cal Naomi, seeing the Lord hath testified me, and the Almighty hath afflicted m

While the harvest was going on, Ru herself to the gleaners on the land of

* Written to be read by a female teacher at mothers' *meetings.*

wealthy proprietor of the neighbourhood. She did this under Naomi's sanction (ii. 2), and apparently under the especial guidance of God (ii. 3); for Boaz was a near kinsman of her late husband, and one therefore on whom she had a claim for protection according to the law of Moses (Lev. xxv. 25-8; Deut. xxv. 5).

Modern travellers have described the harvest at Bethlehem in language which shows us exactly what Ruth's habit of daily life was at this time. "I was delighted" (writes Dr. Thompson in "The Land and the Book," p. 647) "with a sight in the fields of Bethlehem. The reapers were cutting barley; and after every company were women and children gleaning, just as Ruth did. And in the evening you might see some poor maiden sitting by the road-side, and beating out with a stick or stone the wheat she had gathered, as Ruth did." The same writer (p. 648) and Robinson (ii. 394) teach us also that the meals in the harvest-fields at Bethlehem, at the present time, are just what they were in Ruth's days. There is the dipping of the morsel in vinegar (ii. 14), and the parched corn, which is made by a quantity of the best ears, not too ripe, which are plucked with the stalk attached, and tied in small parcels: a blazing fire is kindled with dry grass, and the corn-heads are held in it until the chaff is mostly burnt off, and the grain thus sufficientiy roasted to be eaten.

The picture of the harvest-field as Ruth found it is thus realized to us by the testimony of eastern travellers now; and there is another feature about it that we could wish were equally realized amongst ourselves. Whenever Boaz, the landlord, went among the reapers, he always addressed them with the words, "The Lord be with you;" and they answered him, "The Lord bless thee" (ii. 4). Thus we see that religion was not with Boaz and his servants a thing put on, like a Sunday coat, on the sabbath, and forgotten during the rest of the week, but was a part of their daily life and conversation. O that God were thus in all our thoughts now!

Upon the near relationship of Boaz, Naomi built up some bright hopes for the future life of Ruth. The young woman had wrought, with labour, discretion, and fidelity, in the fields of Boaz throughout the barley and the wheat harvest; and now, when the time of the winnowing had come, Naomi sent her daughter-in-law to the threshing-floor to meet Boaz (in the piety and gravity of whose character she had as much confidence as in the virtue of Ruth), and to claim, as she believed she had a legal right to do, his protection and betrothal as the nearest kinsman of her late husband. She appears, however, to have been mistaken in this idea, and that there really was a nearer relation of her husband still living, though she was not aware of it. The conduct of Boaz on this occasion was that of a most upright and honourable man. He neither took advantage of his kinswoman or his kinsman, but he took pains that justice should be done to both. The end of the history was that the nearest kinsman of the dead Mahlon refused to redeem the inheritance according to the law of Moses (Lev. xxv. 25, Deut. xxv. 5, 6, 7, 9), but that Boaz, the next in succession to him, did so on his refusal, and became the husband of Ruth, the Moabitess. Her latter end was thus, like that of Job, more blessed than her beginning. The nuptial song on the occasion of their marriage is recorded (iv. 11, 12), and the song on the occasion of the birth of her first child (14, 15). That child was called Obed ("a servant," *i. e.*, of the Lord), and he was afterwards the father of Jesse, the Bethlehemite, who begat David, the king, the ancestor, according to the flesh, of Jesus, the Christ, our Saviour.

We must now briefly explain the great and marked peculiarity of this interesting domestic history. We have already had occasion to refer to Lev. xxv. and Deut. xxv. If we read those chapters we shall find what the law says regarding the inheritance of the dead who were childless. God had promised to Abraham that in his seed all the nations of the earth should be blessed; by which it was meant that the Christ should come of his direct descent. Of course, in order to be able to trace this descent, and thus to prove the fulfilment of the prophecy when it should come to pass, it was necessary to watch very carefully the succession of each generation. Mahlon, the son of Elimelech, was in the direct line of Abraham, through his great-grandson, Judah, to whom the inheritance was promised; and Mahlon having died without children, Ruth, his widow, was entitled to claim marriage with his brother or next kinsman. The child of such marriage would of right succeed to all the land of the deceased husband. If the next kinsman refused to fulfil the obligation, he had to go through that form of "having his shoe loosed," which, when done by the widow, conveyed a certain degree of ignominy to the man who endured it. In the case of Ruth, she was not present; and there seems to have been sufficient and recognized reason for her husband's kinsman refusing to do the office of a husband. He said: "I cannot redeem it, lest I mar my own inheritance" (iv. 6). The probability is that he was already married, and meant to say, "If I take a second wife, I break up the peace of my family." So he drew off his own shoe, and allowed Boaz, who stood next to him in his lineage, to become the husband of her who was called "the beauty."

If it had not been for the book of Ruth we should have had no illustration in scripture of that scriptural law which is recorded in Deut. xxv. 5-10; and this may therefore rightly be called the peculiarity of the history we have been considering.

The lessons are, surely, sufficiently clear, and will need no lengthened explanation. The pious submission and faithful sorrow of Naomi were rewarded by eventual restoration, not merely to peace and to competence, but to a high degree of temporal prosperity and of spiritual joy. The gentle devotion and self-denying affection and duty of Ruth were rewarded by an exaltation to a rank among the mothers in Israel of the very highest distinction. Alien by birth, she became a proselyte to the revealed faith of Jehovah, and in it she found a rich reward for all her previous sufferings and trials. Her name is recorded in the genealogy of our Lord as one of those

"blessed among women" who were the ancestresses of Jesus; and if any of us are tempted to envy the high distinction to which she was thus raised, we may calm our spirits with happy reflection upon the words of the Saviour: "Who is my brother? and who are my brethren?" "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. xii. 48, 50).

Poetry.

HYMN.

SUNG AT A JUVENILE MEETING ON BEHALF OF THE CHURCH MISSIONARY SOCIETY, 1868.

MATT. xiii. 31, 32.

LORD, can the mite I give to thee
Set Satan's slaves for ever free,
Or help to cast the idols down
Which blinded souls for Saviour's own?

O yes; the gift is small; but thou,
The stone that laid the image low*,
By smallest things art glorified,
And humblest all that swell with pride.

Thou mak'st the ocean's mighty main
Dependent on the drops of rain;
And many a rock that guards the land
Was built of little grains of sand.

So, bless'd by thy almighty power,
That made the sand, and gave the shower,
Our mite, though mustard-seed it be,
Shall turn the world from sin to thee.

Osmaston. G. E. S.

FOR THE YEAR 1869.

"What is your life?"—JAMES iv. 14.

"WHAT is your life? Each passing year may tell.
Life has its seasons. As by secret spell,
You're borne along, from spring to wintry age,
Unwary of advance from stage to stage,
Till conscience wake to the reality
Of life, of death, of immortality.

The bashful babe, with radiance in its eyes
And winning roseate countenance, yet dies;
Like the spring flow'r it dangles for a while,
Then drops from hand, with a half-conscious smile;
So life's fresh features fade, the cheeks pale o'er,
And charms of infancy attract no more.

Then, see the youth of promise, and of parts,
Flush'd with an ardour which endears all hearts,
Through learning's mazes thread his midnight way,
Or busied with the pastimes of the day:
E're long his summer's path is overspread,
And he, too early, drops his wearied head.

But, if luxuriant autumn yield its fruit,
If manly labour manly pow'rs recruit,
Yet, when we contemplate this world of strife,
How vain and worthless seem the gains of life,
Since rich and poor, the talented and brave,
The loving and beloved, all find a grave.

And, when stern winter comes, with ke
To strip life of the honours of the past,
O how 'tis each one's lot, with ripening
To tread still further in a "vale of tears
To realize man's promised heritage—
"Labour and sorrow" for a "grey old a

"Yet such is human life; so, gliding on
It glimmers like a meteor, and is gone"
But not for ever gone. Though lost to
It borrows from eternity a birth
That knows no change of happiness, or
As Christ, our spirit's life, was friend or

Pembroke Lodge, Brighton, 1868.

* *Dan. ii. 34; Gen. xlix. 24.*

* S. Rogers.

Miscellaneous.

PROTESTANTISM IN SPAIN.—The relig which is one of the effects of the revolutio bringing to light a fact little suspected in existence of a considerable number of nati in that country. That such a body exists ha here for many years, and has been in gre the labours of the late rev. Juan Calderon, birth, but a clergyman of the church of E many years of his life, and until the day fourteen years ago, this gentleman was t only writer of a protestant paper printed in London, in the Spanish language. Th name of which was twice changed for the of its readers, used to be sent by various ro generally reaching its destination, but some tunately, seized and burned at the custom-l meetings of converts took place, at which edifying religious books and papers were re lication necessarily ceased at the death of it but the gentlemen who helped to defray incidental to it, redoubled their efforts, an dicals continued the work; and thus there a in Spain at this day.

SUPERVISION AND REPRESSION OF C meeting of the standing committee of the Crime Section of the Social Science Asso held at their rooms in the Adelphi, sir W C.B., in the chair, the following resolution with regard to the supervision of criminals pression of crime: "1st, That it is a pres to give more completeness to our preser police supervision by the establishment of thority controlling, and a register recordin ments of convicts on licence. 2nd, With further repression of crime and the better life and property, it is expedient that legi be obtained to establish a police supervisio offenders; and that to this effect it is recon a law be enacted empowering magistrates t person who has twice been convicted of fel either can be proved to be associating with unable to show that he is earning an hon give bail as security against his committ offence; and that, failing to give such bail, should be committed to prison."

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THE

hurch of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

FEBRUARY 27, 1869.

CRIPTURAL MARKS OF CONVERSION*.

CHAIRMAN, ladies, and gentlemen, the ect on which I am about to address you is ost important one. It is especially so in like these, when, in the excitement of ne- ry religious controversy, we are all of us, sters and people, too apt to lose sight of irst principles of our "common salvation." ubject, as you are aware, is one that does ear so fully on the present critical state of gs in our church, as did the addresses to h we listened with so much pleasure yes- ay evening, and as will do the addresses h Mr. Bardsley and Mr. Baxter will deliver this morning. My subject is one rather personal and experimental character. It Scriptural Marks of Conversion." To all , whether we be ministers or people, it is ly a question of momentous importance, n I converted or am I not"? and that ques- can only be answered in one way—from ture, from "God's word written."

cannot but be feared that, through the un- d teaching which prevails in some of our ches as to sacramental grace, there are very ful mistakes being made on this subject of ersion, and that many of our people, de- d by false notions, are going into the eter- world, as the prophet says, with "a lie in r right hand." There is at the same time rous error to be guarded against in the hing of some of our nonconformist broth-

An instance of this came before me not since in my own pastoral work. A parishi- who had habitually neglected church and el and all means of grace was taken ill. I ed him frequently. He was at first much ned, but presently was full of peace, and not at all afraid of death. On calling after his decease on some of his relations, to comfort them in their loss, one of them at once said, "I am sure he is saved. I am sure he was converted. I am sure he is gone to heaven." I replied, "Most sincerely I hope he has. But it is a case we must leave. I always distrust death-bed repentances. I have seen many just as full of peace and confidence as he was, when apparently at the point of death; but they recovered; and they soon went back into their former state, and became just as careless as they were before." "O! I dare say," was the immediate answer; "O! I dare say he would have gone back again if he had lived." In cases of such sad ignorance how truly may we say again with the prophet, "A deceived heart hath turned him aside." "He feedeth on ashes."

Let us then turn from man's teaching to the words which the Holy Ghost teacheth. "What is the chaff to the wheat? saith the Lord."

Now what is the meaning of the word "conversion"? The word conversion, as you doubtless know, means "turning round." A traveller is taking a journey towards some particular town. All at once, from some cause or other, he changes his mind, and turns his back on the town which just before he had faced. As far as regards that journey he is a converted, an entirely changed man. Similar is the change wrought in the soul of any one by conversion. He is converted or turned round from Satan to Christ, from sin to holiness, from hell to heaven.

What real conversion is will appear from the various marks of it, furnished by the word of God. One mark is,

I. A SENSE OF OUR OWN SINFULNESS.—It was the promise of the Saviour that, when he was gone back from earth to heaven, he would send to us the Holy Ghost; and that when he, the Comforter, was come, he should convince us of sin. This sense of sin is, therefore, a sure mark of the converting power of the Holy Ghost. We see it in the first risings of grace in

*rom "An Address, delivered at the Second Annual ng of the Yorkshire Church Association, held at Leeds, ar 8th and 9th, 1868;" by the rev. Canon Clayton, rector of Stanhope, late senior fellow and tutor of college, Cambridge.

the sinner's heart; we see it in the experience of the ripest Christian believers. When the apostle Paul was trusting in his own righteousness for salvation, he was quite in the dark as to his real state before a heart-searching and infinitely holy God. He was alive without the law. He saw not the spiritual character of God's law, nor his own endless violations of its commandments. He was therefore, in his own estimation, blameless; but, when the commandment came, when the Holy Ghost showed Paul how extensive are God's requirements, and how he had fallen short in every part of his duty, he died: he gave up all hope of entering heaven by his own performances. He thenceforth took a very different view of his state from what he had taken before. He now saw that he was lost, ruined, and, even amid all his activity for Christ, he felt that he was not worthy to be called an apostle, that he was less than the least of all saints, yea that he was the very chief of sinners. These same feelings have marked all God's saints in every age. What was Abraham's feeling? Abraham spake of himself as "dust and ashes" before the Lord. What was Job's feeling? Job acknowledged that, under a sense of his own deep pollution, "he abhorred himself, and repented in dust and ashes." What was Isaiah's feeling? Isaiah confessed that he was "unclean," and that he dwelt among "a people of unclean lips." To come down to later times, what were the feelings of our first reformers? Taught by the Holy Spirit the plague of their own hearts, they called themselves "miserable caitiffs," "vile earth." What were the feelings of good bishop Beveridge? In that well-known passage he writes: "I cannot pray but I sin; nay, I cannot hear or preach a sermon but I sin. I cannot give an alms or receive the sacrament but I sin. Nay I cannot so much as confess my sins but my very confessions are aggravations of them. My repentance needs to be repented of. My tears want washing; and the very washings of my tears need still to be washed over again in the blood of my Redeemer." The memoirs of Henry Martyn, C. Simeon, Robert McCheyne, and of Ragland give us exactly the same testimony. Are these our feelings? Do we look back with shame and abhorrence upon our past iniquities? And is sin (unseen it may be by our fellow-men, but felt as a burden within us) our chiefest grief? And, as we day after day feel the inward conflict of the flesh warring against the spirit, do we put forth the cry of the apostle, and say, "O wretched man that I am"? If these things be in us, and abound, then we may rejoice that in us is one great mark that we have indeed received the converting power of the Holy Ghost, and that we are the converted people and converted ministers of the Lord our Saviour. Another mark is:

II. Love to Christ.—"No man," we are told, "can call Jesus Lord but by the Holy Ghost." The explanation is this: the Holy Ghost convinces us of sin, shows us our need of a Saviour, and then leads us to that Saviour for pardon and salvation. He thus takes of the things of Jesus, and manifests them unto us. The unconverted have no love to Christ. How should they? They that are whole value no and seek not the physician. They see no beauty in Jesus that they should desire him. They will sit on for years under the most faithful evangelical preaching, and yet, after all, they have no idea whatever of the work of the Lord Jesus in the scheme of their redemption. The reason is they see not their own sinfulness, and their consequent need of a Saviour. This was the case with all of you, who are God's converted people, in times past. Now, however, you have been taught the real nature of sin. You carry all your sins, day after day and moment after moment, to the foot of the cross. By the eye of faith you see there Jesus the Son of God bearing your iniquities, chastised for your transgressions, made a curse for you; and you inwardly say, "Greater love than this hath no man, than that a man should lay down his life for another." You, therefore, love Jesus because Jesus first loved you. All this is the work of the Holy Spirit. And the same Holy Spirit is revealing to you Christ's preciousness in other particulars. He not only shows you the atoning blood of Christ washing away your sins, but he also reveals to you Christ's spotless righteousness, as your only ground of acceptance with the holy Lord God. He likewise reveals to you the Lord Jesus as your Intercessor, presenting you and your poor defective services as a sweet smelling odour before God's throne. He likewise reveals to you Christ as your Immanuel—"God with us"—in all your afflictions afflicted making your bed in your sickness, sympathising with you in all your joys and in all your sorrows, and longing for the time when your trials on earth are over, that he may present you faultless before his throne "with exceeding joy." No wonder therefore, my lay brethren you love Jesus. No wonder you say, when you come up to divine ordinances, "Sir, I would see Jesus. My soul is athirst for Jesus." No wonder you are dissatisfied with sermons in which Jesus is absent; and you say, "Tell me where shall I find Jesus, my Friend, my Counsellor, my Redeemer, and my King." No wonder, too, that you who are the converted ministers of Christ preach Jesus. No wonder you cease not to teach and preach Jesus. No wonder that you exclaim, "What things were gain to me, those I now count loss for Christ and do esteem them but dung and dross, that I may preach Christ, and be found in Christ washed in Christ's blood, clad in Christ's righteousness. Now, Lord Jesus, what wait for? My hope is in thee. Everything else is fleeting, gone like a shadow; but thou, O Jesus endurest." And, therefore, like a departed Christian minister, you can say, as he said "When I come to die, I shall have my greatest grief and my greatest joy. My greatest grief will be that I have done so little for Jesus: my greatest joy will be that Jesus has done so much for me." Closely allied with this love to Christ is another mark of true conversion, both in ministers and in people, and that is—

III. Desire for God's Word.—"Search the scriptures," saith Jesus, "for in them ye think ye have eternal life; and they are they which testify of me." The testimony of Jesus is the

spirit and burden of both the Old and New Testament prophecy. All the leaves of that blessed volume smell of the myrrh, aloes, and the cassia of a Saviour's love and merits. The word is the field. Jesus is the treasure hid in that field. I do not marvel, therefore, that you are seen examining every part of that field, seeking the inestimable treasure that lies buried in it. "Where your treasure is," says Jesus, "there will your hearts be also." Now, your treasure is in your bibles; and, therefore, in those bibles are centred your hearts' affections. One particular proof, Christ says, of your love to him is seen in your holy conduct. "If ye love me, keep my commandments." You, therefore, go to that word, to see what are Christ's commandments. As you sit down to that sacred volume, you lift up your heart in silent prayer, and say, "Lord Jesus, what wilt thou have me to do? Speak Lord, for thy servant heareth. Let thy word, O Jesus, dwell richly in me, that I may be kept from the paths of the destroyer." Now all this enjoyment of God's word is to be ascribed to the same blessed Spirit who first convinced you of sin, and who then revealed to you a Saviour. What is the bible to the unconverted mind? It is a dark and unintelligible book. A domestic servant, who went some time ago to reside in London, in writing an account of the great change which had come over her mind, said, "I used to read the bible as a duty, but I neither understood nor enjoyed what it spake; but now I understand and enjoy it. I no longer go to it as a drudgery and as a task, but as my happiest my most delightful occupation." And what is her experience, brethren, but the experience of all those who have gone through the new creating of the Holy Spirit? As private believers we shall delight to take God's word as our lantern, as our light, as the man of our counsel; but as Christian ministers we shall be emphatically men of one book, utterly disregardless of the profane charge of bibliolatry, well assured of the truth of the motto, *Bonus textuarius bonus theologus*, hoping, in accordance with our ordination vows, that, by daily reading and weighing of the scriptures, and drawing all our studies this way, we shall wax riper and stronger in our ministry, and see more and more the length and breadth and height and depth of redeeming love which those sacred pages reveal. "Thy words were found," says Jeremiah; "and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." "More to be desired are they than gold," adds the psalmist; "sweeter also than honey and the honeycomb." They may well be so, since from Genesis to Revelation they reveal to us the whole scheme of redemption. How astounding is that revelation of the cross of Christ! "The cross of Christ," says Maclaurin, "is an object of such incomparable brightness that it spreads glory round it to all the earth, to all the corners of the universe, to all the generations of time, and to all the ages of eternity. The greatest actions or events that ever happened in this world, filled with their splendour and influence, but a moment of time, and but a point of space. The splendour of this great object fills immensity and eternity. If we take a right view of its glory, we shall see it contemplated with attention, spreading influence and attracting looks from times past, present, and to come; from heaven, earth, hell, angels, saints, devils. We shall see it regarded with the deepest admiration of the creatures, and with the perfect approbation of the infinite Creator. We shall see the best part of mankind, the church of God, for 4,000 years looking forward to it, before it happened; new generations, yet unborn, rising up to admire and honour it, in continual succession, till time shall be no more; innumerable multitudes of angels and saints looking back to it with holy transport to the remotest ages of eternity." No wonder, my brethren, lay and clerical, you love a record of mercy such as this. These, brethren, are three marks of the Holy Spirit's work upon the converted heart, whether in a minister or a private Christian. Another mark is—

IV.—Affection for Christ's People. The carnal mind is enmity against God. The carnal mind therefore is at enmity with God's people. "The wicked," says the Holy Ghost, "hateth the righteous and seeketh occasion to slay him." Cain not only sought occasion, but actually slew Abel. And wherefore slew he him? Cain slew his brother from hatred of his evangelical piety. Cain, as a self-righteous formalist, offered herbs. Abel, as a redeemed sinner, looking to the atonement of Christ for salvation, offered bloody sacrifices of animals. Their religious principles put forth corresponding fruit. Cain's ceremonialism led to unholy living. Abel's evangelical piety was accompanied by a consistent walk. We therefore read that Cain hated Abel, because his own deeds were evil, and his brother's righteous. It was foretold in the very garden of Eden that the "seed of the serpent" should oppose and persecute the "seed of the woman." The children of Belial are therefore always arrayed against the children of the kingdom. Now it is one plain mark, brethren, that we have been translated from the power of Satan into Christ's kingdom, if we have real affection towards Christ's people. The Holy Ghost puts this down as one of the most sure of signs. "We know," says St. John, "that we have passed from death into life, because we love the brethren." It is related of good Mr. Janeway that, just before he died, he was in the highest transport of joy, whenever there drew nigh to his dying bed any person in whom he saw the Saviour's likeness. Standing as he did, upon the very threshold of heaven, he rejoiced with joy unspeakable in the society of those with whom he expected to dwell in holiness and happiness throughout eternity. "Then they that feared the Lord," says Malachi, "spake often one to another." "As iron sharpeneth iron," so doth such conversation the countenance of a spiritual friend. Like rejoices in like. This explains why it is private believers and Christian ministers enjoy gatherings similar to our present delightful assembly. Men love to be all of one accord in one place, when they are of one mind. It is a pleasant and joyful thing for brethren to meet together in the close bonds of such spirit-

ual unity. The relationship of blood is of small importance compared with the relationship of grace. In the next world the pious father will be separated for ever from the graceless son. The godly child will no more associate with the unconverted parent. But all the saints, rich saints and poor saints, learned saints and unlettered saints, all those precious sons of Zion, comparable to fine gold, all these shall be gathered together in one vast assembly, and shall never throughout everlasting ages be again separated. And this brings me to mention one other mark of conversion by God's Spirit, and that is

V.—Longing for Heaven. Job once said, "I would not live alway." Each believer inwardly is often uttering the same thought. "O that I had wings like a dove," exclaimed David, "for then would I flee away and be at rest." The unconverted sinner will tell you he hopes to go to heaven when he dies. And why does he hope to go to heaven? Merely to escape hell. For no other reason. The Christian believer desires heaven for a very different cause. He desires it not as an escape merely from the sorrows and trials of life; but he chiefly desires it as the refuge from sin and rebellion against the God he loves. He desires it that he may be with Jesus, and be like Jesus. The devoted Paul, although most useful in his ministerial work, was therefore longing to break away from the infirmities of the flesh, and desired to be with Christ, which, he added, "is far better." "We groan," writes the apostle, "as we now are. We that are in this earthly tabernacle do groan, being burdened. We desire to be unclothed: we desire to escape from our present frail tabernacle: we long to enter that solid and substantial building, that city which hath foundations. We seek that our present mortality may soon give way, and be succeeded by a new and immortal existence. This is not our home: our home is with the Lord Jesus. We wish, therefore to be absent from the body, and to be present with the Lord." Now, whence arises this longing desire for the perfect purity of heaven? It is the sole work of God the Holy Ghost. What says the apostle? "He that hath wrought us for this self-same thing—he that has created within our souls these earnest expectations of heaven—is God; who hath also given unto us the earnest of the Spirit." If therefore, brethren, you are longing for the presence of Jesus; if, like the mother of Sisera, you are inwardly asking, "Why is his chariot so long in coming? Why tarry the wheels of his chariot?" you know the origin of those desires. They are inwrought in you by God the Holy Spirit; and you thus have one other evidence that in deed and in truth you are born again of the Holy Spirit. I have thus, brethren, given from scripture five principal marks of a heart converted to the Lord.

I. Sense of sin.
II. Love to Christ.
III. Desire for God's word.
IV. Affection for Christ's people.
V. Longing for heaven.

Other marks, I am fully aware, might be added *and profitably dwelt upon, such as*

VI. A spirit of prayer.
VII. Anxiety to save souls.
VIII. Love to God's house.
IX. Perfecting holiness in the f

But those five marks will suffice are the chief topics on which, I c ministers of Christ, rightly dividin of truth, we shall continually dwell. however, conclude without bringi one other mark, which is

X.—Personal Assurance of Sa wonderful doctrine, brethren, is this present assurance: it is, however, clearly revealed in Christ's word, a perienced in the hearts of Christ's p doctrine is this: That it is the con ner's privilege to have a present a witness of his being designed for f The internal witness is that furnish marks to which I have already called tion; and this internal evidence is the external evidence of God's w word says, "This is life eternal, t and Jesus Christ whom thou hast s word says, "This is the record, tha given to us eternal life; and this l Son." Now, faith lays hold of the faith argues, "God has said it; and Heaven is therefore mine. Though may not blossom, and though there in the vine—no matter—God has g Christ a better portion: he has give nal life; and I am sure that he has an earnest and a foretaste of that even now. I hate sin: I love Chri to meditate day and night on God's have the warmest affection for Go and I have earnest longings for t bliss of heaven. I know that these not purchase eternal life for me. T the only price that can pay for that utterably precious blood of Christ But he that died for me has given n Spirit; and I know that he has gi Spirit by these my present feelings a This is graphically explained by th author of the "Pilgrim's Progress." burden had fallen off from Christian as he stood before the cross, Bu Three shining ones approached and s The first said to Christian, "Thy si given thee." The second stripped rags, and clothed him with a change The third set a mark upon Christian and gave him a roll with a seal upo roll or seal he was to look at as he w and he was to give it in when he ar celestial gate. By that roll, with a s Bunyan meant this doctrine of per ance. Do you ask, what are the e assurance? These I have already It is Christ's Spirit himself witn our spirit. It is a white stone whic read but those that receive it.

We see, then, brethren, what true It is a reality. It is a foretaste of hea how is this foretaste to be obtained be obtained, not by our joining a par nor by attaching ourselves to a parti but by a holy and consistent walk.

on is, "Where is the roll?" A man may ake an outward profession; but, if he has not ie inward work of the Holy Ghost, if he has ot the roll, the certificate, he is lost. In the Pilgrim's Progress," a man called Ignorance ame up to the celestial gate. He was asked r his roll; but he "fumbled" in his bosom for , and found it not; and what was his end? he two shining ones that had led Christian and Hopeful to the city were commanded to bind gnorance hand and foot, and they led him way. "Then I saw," said Bunyan, "that there ras a way to hell, even from the gates of hea- en." I have seen, and you, brethren, have loubtless seen, many such cases. I have seen nen and women die, utterly ignorant of Christ, nd yet expecting salvation. They had confi- lence; but it was the vain confidence of spi- itual ignorance, and not the solid confidence of he Christian believer. They entered eternity xpecting heaven; but they found themselves n hell. "Then I saw," writes Bunyan, "that here was a way to hell even from the gates of eaven." An awful end indeed! I know that hose who are still unenlightened by God's Spirit cannot understand this present assurance f the believer. I know they will deem it to be resumption for any one to say that he will enter eaven when he dies. But this doctrine is not resumption. It is as old as Job, who said, "I now that my Redeemer liveth." It is as old as Jacob, who, when dying, said, "I have waited or thy salvation". It is as old as David, who aid, "As for me, I shall behold thy face in ighteonsness." It is as old as Simeon, who said, 'Lord, now lettest thou thy servant depart in eace." It is as old as Stephen, who said, "I see eaven opened, and I see Jesus. Lord Jesus, eceive my spirit." It is as old as St. John, who aid, "We know that he abideth in us by the Spirit which he hath given us"; "We know hat we are of the truth." It is as old as St. Paul, who said, "I know in whom I have be- ieved. I have fought the good fight. Hence- orth there is laid up for me a crown of righteous- ess."

Now I conceive that, both as private Chris- ians and as the accredited ministers of Christ, we ought to speak as to our own experience with no stammering lips upon this important subject. The man in the gospel, when cured of his blindness, exclaimed, "One thing I know, nce I was blind; but now I see." The woman that came behind our Lord in the throng, as soon as she touched his blessed person, felt in her own self that she was healed. And if so be, we, my clerical brethren, have, through sove- reign grace, experienced this great change our- selves, we ought to speak plainly, and to say with humility, yet with confidence, "We be- lieve, and therefore we speak." "We testify that which we have heard, and seen, and felt."

I cannot but fear that some of our clerical brethren, I mean our evangelical brethren, err in not making this all-important doctrine of conversion sufficiently prominent in their mi- nistrations. Good Mr. J. A. James, of Bir- mingham, just before he left earth for heaven, in one of his publications, said that, upon the review of a protracted ministry, he thanked God that in all his preaching, there had ever prevailed, what he termed, "the converting ele- ment," and that, while he had fed believers, and while he had comforted the feeble-minded, he chiefly of all had thought of that very large pro- portion of his congregation who were still dead in sin, and in danger of everlasting misery. "I see my child drowning," exclaims Mr. R. Cecil, in his usual striking manner: "that child's education lies near my heart; but my first and immediate aim is to save his life." So it must be with us and our people. The dead must be brought to life, before they can be taught how they are to walk and act so as to please Christ.

Ordinances are only a means to an end. Too many of our hearers make a great and fatal mistake here. They think that, if they attend ordinances, they do all that is required. They come up to the wells of salvation and return with their pitchers empty; and yet they are satisfied. We should solemnly warn our people that they have attended the sanctuary to no pur- pose, if they have not received the quickening power of the Holy Ghost. Christ is present in our solemn assemblies by his Spirit. What has he instituted them for? He is working in them and by them, while we and our people are be- fore him. Helpless sinners as we and they are, he sends his Spirit first into one hsart, and then into another, making his people willing in the day of his power.

The church is still the seat of miracles. It may be as truly said of it now, as it was said of old, "He maketh the deaf to hear, and the blind to see, and the lame to walk." That was a no- table miracle which was wrought in the name of Jesus by Peter and John at the Beautiful gate of the temple. Similar miracles, but of a far-more- important character, are being wrought, I doubt not, Sunday after Sunday, in the name of the same Jesus in our respective congregations.

All the bystanders *saw* that miracle in Solo- mon's porch, and ran together, as well they might, greatly wondering. Many a miracle is wrought in our churches, which men see not, but over which all the hosts of heaven rejoice with unutterable joy. There is joy in heaven among the angels of God over one sinner that repenteth.

O this, my reverend brethren, is the grand design of all divine ordinances. Nothing is done as long as these spiritual miracles are not wrought. We do right to preach repentance, and to expect conversions. "That ministry," says the rev. C. Bridges, "is to be contemplated with deep searchings of heart where conversions do not follow." It is related of the rev. W. H. Hewitson, that he had not been labouring at Dirleton for more than four or five weeks before eight souls were found under deep convictions of sin, and seeking the Saviour. When he was told of these speedy results of his ministry, he calmly replied, "This is no more than what I expected. God will honour the preaching of his own word." At one of the annual Clerical Meetings, in Islington, I well remember Mr. Ryle saying that there were known to be two thousand cases of conversion through Robert McCheyne's ministry; and how many more, the day of Christ would alone reveal.

There may be seasons when God sees it to be wise and right to keep from us the tokens of our success, and to hinder us from perceiving the seals he is giving to our labours. In such seasons we do well to stay ourselves upon the sure promises of our unchangeable Jehovah. A London rector once, in a season of depression, was complaining to his devoted and spiritually-minded curate, that there had been of late but small visible effects produced in the parish. "Except ye *see* signs and wonders," calmly replied the curate, "ye will not believe." The rector felt the force of the reproof, and was content to go on in his work, believing that conversions were being made, although he did not see them. Still, brethren, we should give ourselves and our God also no rest till Christ is formed in the hearts of our people, Christ in them the hope of glory.

We shall never indeed convert all our parishioners. At the end of the longest and most useful ministry, the history of our labours will be, as it was of old, "some believed; and some believed not." "As many as were ordained to eternal life believed." We shall have done, however, our part in this great and responsible work; and the kind and loving Master whom we serve will assuredly not permit our labour to be in vain, but will grant us to stand in our lot at the end of the days, and to take our place among those who, having turned "many to righteousness, shall shine as the stars for ever and ever."

Let us never forget that the simple proclamation of the gospel is the rod of God's strength, and that, accompanied by the Holy Spirit's power, the preaching of Christ crucified is "God's grand ordinance" for the conversion and salvation of precious souls. "Preach *the word*," says St. Paul; "be instant in season and out of seson." "Of his own will," says St. James, "begat he us *with the word of truth*," "Born again," says St. Peter, "not of corruptible seed, but of incorruptible, by *the word of God*, which liveth and abideth for ever."

MAN'S EXTREMITY GOD'S OPPORTUNITY*.

AN INCIDENT OF MISSIONARY LIFE.

"In due season we shall reap, if we faint not."—GAL. vi. 9.

ABOUT six years ago, in the month of September, when hop-picking abounds in the county of Kent, it was my privilege, as a town-missionary —indeed it has been for the last eleven years— to travel amongst the poor labourers engaged in the hop-yards, and make known a Saviour's dying love. In order to secure increased attention, I have for several years carried with me a series of dissolving views, illustrating the various narratives contained in the gospel; and, by God's blessing, through these means, hundreds of these poor creatures have been collected together in barns, out-houses, &c., listening to the description of each view, and its practical application to them. Such blessed results have followed, as to prove that God has indeed crowned with some success these effor good.

At the time referred to, some six ye I was travelling a twelve miles' journe from one of these lectures, when I was stc the road by two rough men. It was an i dark night, so much so that it was with d I could see the horse I drove, and that the reflection of an old lamp I had tie conveyance. One of the men suddenly hold of the horse's head and stopped poor animal got the worst of it; for used the whip, hoping to get him alo every time I touched the horse I c "Let go there." The horse reared, anc to be off; but he had got his master in fian holding his head. Another man tl to my side, and in a rough voice said,

"Have you got any money?"

"That's my business," I replied.

"Well," said he, "we want some mo

"So do I, old friend," I remarked.

"Hold him (the horse) tight, Jack," out to his comrade. Then turning t said,

"Well, do you mean to give up?"

"Give up what?"

"Money, Money."

"How do you know I have any?"

"We'll have what you've got."

"You will have all your work to get always carry a sword with me; and, if I fight, you must expect to be conquer before we begin, let us have a little frier Here, come closer." He drew back. don't be a coward."

"I am not."

"Are you an Englishman?"

"Yes," he replied, in a surly tone.

"If you are, you won't be ashamed countenance." I then caught hold c his collar. "Come a little nearer." I within the light of the lamp. A more looking man I never beheld. "Now, f fore I draw my sword let me tell you w and what I am. Shall I do so?"

"You may if you like," he replied.

I then gave him my name and addres

"If at any time you and your frien call and see me, you shall be welcome house can afford. Now I will tell yo am." Then, in a solemn manner I sai what I say, I am a servant of God; a my words, if you or any one else eve servants of God any harm, God will in their own coin some day or other."

I then let go the collar of his coat, tl self back, saying,

"Now then, I am ready to draw my He stood in silence, like a statue al

"Now don't be a coward: I am nc die for the Master I work for."

He was still motionless. At last he silence by saying, in a subdued tone,

"Jack, come here. Jack, let go tl head."

"Come on, Jack," I remarked: " three have a chat together."

Jack drew near. I then drew my s bible), first remarking,

* *From "Country Towns' Mission's Correspondence."*

"Friends, there was a time with myself when
used to work hard for the devil, and would not
ave so much as a bible in my house; and, had
not been for God's power and grace, I might
fore now have hung upon a gallows, or, at
ast, been as you are now."

Jack replied, "That's very good, sir; but we
e hard up: have walked all the way from
ortsmouth, and feel as if we don't care what
ame of us."

In as mild a way as I could, I said, "I don't
ubt your tale; but I can assure you I am only
poor missionary; but, thank God, I am not
poor as you. I might have been if I had
ntinued to live a life of sin. However, I am
d to have this opportunity of speaking to
u; and depend upon it that, if the devil had
en aware of what was going to happen, he
ould not have inclined you to have stopped
a. The God in whom you and I live, and who
n strike us dead on this spot, often makes use
the devil and wicked men to accomplish his
eat purposes."

They both stood for about twenty minutes,
e children, listening to God's word, as I read
to them. I wound up the conversation by
tting my hand into my pocket, saying,

"I have no doubt you are hard up: I will
ve you a trifle and a few tracts."

The one who first came to me placed his hand
my arm, saying,

"No, sir, we won't take a farthing, but will
e the tracts, and we humbly beg your pardon
r stopping you."

I had a great difficulty in getting them to
e sixpence with the tracts. They both left
e with hearty shake of the hand, saying,

"God bless you, sir; pray forgive us for
opping you."

So I drove off amidst the darkness of the
ght, thanking God for his wonderful deliver-
ce, and praying that his word might not re-
rn void.

About five years after this occurrence, a friend
mine from London called at my house: we
d not seen each other for twenty years.
hen conversing about the different revivalist
eachers, he said,

"I heard a very remarkable man preach in a
eatre in London, a short time ago. He was
lating his experience. He said the Lord first
pened his eyes when he was in the act of com-
itting a highway robbery in the county of
ent, upon a man who was a servant of God;
d it was that name which took fast hold of
m, so that he could not commit the robbery."

I then related this occurrence to my friend,
hich, to his great surprise, so fully tallied
ith the statement given at the theatre, that
here seemed no room to doubt about this being
ne of the two men referred to in the foregoing
arrative.

"How excellent is thy loving-kindness, O
od, therefore the children of men put their
rust under the shadow of thy wings."

Weekly Almanac.

"Be ye, therefore, followers of God as dear children."—EPH. v. 1.

"Blessed are they that hear the word of God and keep it."—LUKE xi. 28. "That God in all things may be glorified through Jesus Christ."—1 PET. iv. 11. "Sanctify the Lord God in your hearts."—1 PET. iii. 15.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy majesty, to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

FEBRUARY.	MORN. LESSONS.	EVEN. LESSONS.
28. Third Sund. in Lent	Gen. xxxix.	Gen. xlii.
	Luke xi.	Eph. v.
MARCH.		
1. Monday	Deut. xv.	Deut. xvi.
	Luke xii.	Eph. vi.
2. Tuesday	Deut. xvii.	Deut. xviii.
	Luke xiii.	Phil. i.
3. Wednesday	Deut. xix.	Deut. xx.
	Luke xiv.	Phil. ii.
4. Thursday	Deut. xxi.	Deut. xxii.
	Luke xv.	Phil. iii.
5. Friday	Deut. xxiv.	Deut. xxv.
	Luke xvi.	Phil. iv.
6. Saturday	Deut. xxvi.	Deut. xxvii.
	Luke xvii.	Col. i.

"He who wishes to sanctify the name of God must consider that all he has to do, temporal as well as spiritual, is to be done to the glory of God. This should be the commencement and termination of everything. Some persons seem to have an idea of separating business and religion; but no: they ought to be involved in each other. It is a mercy and a blessing to be engaged in business; and business was intended by God to be subservient to the purposes of true religion. I would appeal to some individuals, whom God has blessed with much of the wealth of this world, and who are not obliged to labour, as others are, to earn their daily bread. 'Tell me, to how many temptations are you not exposed, from frequent hours of leisure?' Doubtless Satan takes advantage of these, and of all peculiar seasons, to ply the mind with his wily snares. Man was intended to be active in mind and body: even in Eden Adam was commanded to cultivate the ground. God has evidently intended to fill business with 'himself,' to make it a blessing, not an interruption; and man is never truly happy till he has learned this lesson. 'Whether, therefore, ye eat or drink, or "whatever" ye do, do all to the glory of God' (1 Cor. x. 31). Why am I commanded to support this frail bodily frame? For the glory of God, that I may serve God with my body and spirit which are his. 'Not slothful in business; fervent in spirit, serving the Lord' (Rom. xii. 11). Many of you, brethren, are engaged in business. What do your consciences say to these things? I do conjure you, when you retire to your homes, to fall on your knees, entreating the Lord to fill you with his fulness, that, by his blessing, religion may form in you 'one glorious whole," embracing you altogether—yourselves, your wives, your families, and all your concerns. Alas! God is little thought of by people in business; and their conduct proves it. I ask you, Is God 'in your conscience,' behind your counters, under your roofs, in your every-day concerns, and in

your desks, or at your tables? O beware in time. Do not sacrifice the wealth of heaven, the favour of God, and your peace of conscience, for worldly gain. Forbid it, Lord. Forget not, that to hallow the name of God is to carry God himself with us, and in us, yea, in everything we do" (rev. W. Howels).

H. S.

A MERRY HEART:

A Sermon*,

By the Rev. Thomas William Thompson, M.A.,

Vicar of Tibenham, Norfolk.

Prov. xvii. 22.

'A merry heart doeth good like a medicine; but a broken spirit drieth the bones."

The particulars wherein heaven and earth are different are numerous and remarkable. If we could be caught up into the third heaven, if we could see its wonders and beauties, if we could hear the unspeakable things which it is not possible for man to utter, we should be struck by these differences more forcibly than we are at present. We can have no doubt that we should admire the superiority of heaven to earth; we can hardly suppose that we should not see that, in preference to remaining in this world, to depart and be with Christ would be far better. Among the differences between heaven and earth, we may safely name these particulars. There is in heaven no strife and discord. All in heaven is harmonious. Love keeps everything in tune. There may be differences of rank in heaven. We read of the archangel as well as the angel, the cherubim and seraphim. But relative differences destroy not harmony. Love is heaven, and heaven is love. In this world, how different! Nations fight and war. Christians quarrel over Christianity. Members of the same household have such unhappy disagreements, that a dinner of herbs would be far preferable to the abundant supply many a house affords, unaccompanied by that richest sauce and most delicious relish, viz., unity and concord. There is in heaven no want. There the eyes of all wait on God. His hand ministers to the family. Their bread is, in a peculiar sense, the bread of heaven. We have a picture drawn for our instruction in the Revelation: the condition of the victorious righteous, there depicted, is that they "hunger no more, nor thirst any more." On earth it is different: we have many "sons of want," many w ask the anxious question, "What shall eat, and what shall we drink, and whe withal shall we be clothed?"

In heaven it is all joy: all lips bre forth into singing: all mouths are fill with song and with high praises: all hea are "merry and joyful." On earth, h different! We have Rachel weeping f her children: we have Job smitten wi disease, and lamenting the day that he w born: we have David, with his heart sm ten like grass, and forgetting to eat l bread: we have the whole creation gro ing and travailing together until now. heaven it is all sunshine: in this world l low we have our clouds and storms. heaven it is always summer: in this wo we have our withering autumn and the fr of winter. In heaven, God, from every e wipeth every tear: in this world, man born to trouble, as the sparks fly upward.

All are merry hearts in heaven; and th live for ever: in heaven are no brok spirits, nothing of that character to w out life—if it were possible that there l could cease to be. In anticipation of th happy state, let us consider the text bef us: it may assist us to cheer our spirits, a to heal hearts that may be broken. By t means, in one respect, we shall resem those that live above us, who are always the bright light which proceeds from t throne of God and of the Lamb. We sh consider the clauses in our text as th stand in order, and then draw from th some lessons which may be useful a practical.

May God the Spirit help us! May speak and hear to our profit, for the sake Christ our Saviour!

We begin with the matter of the "me heart." We would wish to learn w this merry heart may mean. Sure though Solomon commends mirth, commends not mirth without distin tion. It is not all joyousness that valuable; all laughter that becomes a liever; all mirth that "doeth good like medicine." There is mirth in the dru ard. Over his cups he laughs loudly, s is merry. All dull care he drives aw But of such mirth and laughter, the se Solomon, who wrote our text, seems have written also: "I said of laughter, is mad; and of mirth, what doeth it (Eccles. ii. 2).

When the cheering effect of drink over, what is the good left to the drunka What a history of a drunkard have we 1 Sam. xxv. 36. We read that "Nab heart was merry within him, for he w

* Preached, Nov. 3, 1867, in the parish church of Aslacton, on behalf of the Norfolk and Norwich Hospital.

very drunken." We read in the next verse, "It came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him all these things, that his heart died within him, and he became as a stone." Who would share the feelings of the drunkard after his night's debauch?—who would share the many wretched consequences in which his vice involves him? Solomon means not, either, to commend the heart of the man who, in any sense, is a man of dissipation or wrongdoing. How short the joy of the dishonest who have obtained unrighteous treasure! How short the joy of the licentious, who throw the rein upon the necks of their lusts and passions! How such mourn at the last! Their merry heart doeth not good like a medicine, when they mourn that "their flesh and their body are consumed." We will spend no more time in guarding against mistakes, in showing what merry heart Solomon does not mean: we conclude that he commends no mirth which proceeds from sin, and no merriness of heart which is incompatible with true wisdom.

We think, beloved, by a merry heart he means a cheerful disposition, a proneness to look on things in a bright light, a buoyant spirit, which riseth above the waters; which affliction may submerge for a moment, but which soon shows itself again upon the surface. We know that there are such happy persons: they are joyous when many are complaining: they carry a bright face when others' countenances are bedimmed, or fallen. Before we proceed to speak of the good effects of a merry heart, we would recal a few reasons for our merriness. There is of these no deficiency. It may be true that life is like an April-day; but in April it is not all showers. It is true that there are reasons for sighing: the best of men have sighed: there are still reasons, in abundance, why we should rejoice and be glad. We may name, among these, the gifts of nature; the beauteous summer, the lovely trees, and refreshing herbage; the flowers of various design and colour; the food which God has given us richly to enjoy; wine which maketh glad the heart of man; and oil to make him a cheerful countenance. We may name the sweet endearments of domestic life; the other self of wife or husband; the olive branches, lovely evergreens, round about the table; and the charms of hearty friendship, such as that of David and Jonathan, by which sorrows are divided and enjoyments are doubled. We know not how far Solomon, in speaking of merry heartedness, intends to conduct us; whether he speaks of mirth arising from things natural; whether he intends to embrace the joys of the believer—the spiritual mirth which is the peculiar property of the saints. Certainly, if all may have reason for mirth in the causes named already, God's true saints and servants have special reasons in addition. If natural things give joy, if blessings like those already named make men happy, well may they rejoice who "rejoice in the Lord": "to be spiritually-minded is life and peace." "If any be merry," says one, "let him sing psalms; and, in singing psalms, making melody in his heart unto the Lord," we can be at no loss to recount the themes of the Christian. There is the great act of love, which brought angels from heaven: which produced that anthem sung as no lips of man could sing it: "Glory to God in the highest; on earth peace, goodwill towards men"; that act of "inestimable love," for which, above all things, we give thanks. Then there are the cheering words of holy scripture: Hear what comfortable words our Saviour Christ saith unto all that truly turn to him, "Come unto me all ye that travail and are heavy laden; and I will refresh you:" Hear also what St. John saith, and St. Paul saith. We need not repeat the well-known sentences; at least to such of you who are wont to go up to the table of the Lord, and take the holy sacrament to your comfort. These words—these words of God, heard and believed—how great a source of happiness; to know that God is reconciled; to know that, being justified by faith, we have peace with God; to have hearts beating in unison with the heart of God; to have the Spirit of adoption, whereby we cry, Abba, Father: this is mirth; this is the secret of the Lord, which is with the righteous; this puts joy into their hearts more than in the time when, to the ungodly, their corn and their wine, and their oil increased. And, then, there is a reason for spiritual merry-heartedness following upon the reasons named already. We address Christ in our Te Deum. We say of him, "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers." The pearly gates are drawn aside. We see, by faith, the golden streets: we catch the sound of seraphic music, and the song of the redeemed from among men; we anticipate the time when we shall be disrobed of the body of this death, when we shall join the host which have crossed the flood; we rejoice in the hope of the glory of God. If things, natural and common to all, may make the heart merry, may not the things of which we have spoken last impart, by

the help of God the Holy Spirit, joy unspeakable, and full of glory?

We have spoken of certain mirth, the mirth of sinfulness and excess. We have spoken of lawful mirth, arising from the gifts of God, with which all men's paths are strewn. We have spoken of the higher order of mirth, which proceeds from causes which the natural man receiveth not, but which he that is spiritual discerns, judges, and delights in.

Now, our text affirms a truth which admits of no controversy. It speaks of a merry heart, and says that it is a cause of much blessing: "it doeth good like a medicine." We say among ourselves, "A merry heart is a continual feast." A continual feast, however may be detrimental: it may lead to surfeit and sickness. A medicine has a power which is restorative. Under God's blessing it carries away disorder, raises weak people into strength, gives tone to the system which is shattered, stays the footstep of death, and enables the man who was about saying to corruption "thou art my father, and to the worm, thou art my mother and my sister," to "walk before the Lord in the land of the living." A merry heart doeth good like a medicine: it doeth good to the body; it doeth good to the mind; it doeth good to the immortal soul.

The merry heart we first described: the merry heart of the drunkard, the dissipated, the wrong-doer, doeth not so. That which makes such merry is their poison: they laugh as they point the dagger to themselves. In every way they are suicides: they destroy their own flesh and body; they wrong their own souls. They love death, and hasten it, in its sense both of temporal and spiritual; and they laugh and sing. They shout aloud for joy, as they leap into the pit which burneth with fire and brimstone: they laugh as they forge the chains of darkness, which shall bind them for ever. But, of merry-heartedness, in the latter sense, our text is doubtless true. It doeth good like a medicine. It has a natural tendency to throw off disorder, to make life vigorous, long, and happy. We may see fine noble frames, limbs of the giant-power and muscle, almost irresistible, sink for want of cheerfulness. The desponding spirit takes the strength out of the frame. The contrary is true. An animated cheerful heart gives power to a frame in itself less than ordinarily possessed of strength and vigour. And, if mere natural merry-heartedness have this medicinal effect, it is true also as touching that happiness of soul which results from enlightened and true religion. *There can be no* doubt that the peaceful and pacifying effects of real piet is conducive to health of body; and that is one of the ways in which godliness is pr fitable in this life. But examples upon thi point may be produced—striking example in connexion with the bed of sickness an of death.

The joyous happy spirit of Henry Ven was said by his medical attendants to hav deferred the hour of death. A similar effe there was in the case of an excellent Christia woman whose husband was once rector of parish in this county. We cannot do bett than to quote a few lines from a letter whic he wrote, in answer to a letter of condo lence which was sent to him. He sai speaking of his departed wife: "The never was, I think, a more perfect, and re and true genuine Christian. For twenty one years she had stedfastly set her fa Zionward, and had glorified her God by a amount of judicious well-doing that has se dom been accomplished; and, when the ho of illness came, there was the same cheerf acquiescence to 'his' will, leading every on who came within contact of her to say 'Well, there must be something in religi to produce such a state of mind.' The ve doctors said her cheerful happy prepar state had prolonged her life." We mu not follow out this division of our discour much further. We have shown that go animal cheerfulness, and that cheerfulne which is produced by true and enlighten religion, have an invigorating and healt giving effect upon the body; and no dou a cheerful spirit and merry heart, especial a heart possessed of mirth that is religion has a strengthening effect upon the so It is a mistake to think that God is b served by the mourning and depress Satan gets an advantage if the head always hanging as a bulrush. Let march on, in faith and expectation, und the banner of the Captain of our salvatio We shall find that "a merry heart doe good like a medicine." It is as God h taught us: "The joy of the Lord is yo strength."

We proceed to speak more briefly up the remaining division of our sermon. W have dwelt upon the excellence of a mer heart: we have now to touch upon the e of a broken spirit. "A broken spirit drie the bones." We have expressions in t bible (the opposite to this) which may he by contrast, to explain our text. In Pr xv. 30: "A good report maketh the bon fat." In Isai. lviii. 11: "The Lord sh satisfy thy soul in drought, and make t thy bones." In Prov. iii. 7, 8: "Be n wise in thine own eyes: fear the Lord, a

depart from evil: it shall be health to thy navel, and marrow to thy bones." The effect produced by a broken spirit would be the contrary. It would help to make a fat man thin, to waste the fat from the frame, and dry up its moisture. "A broken spirit drieth the bones." But now, as there was one kind of merry-heartedness which God commends not in the former clause, so there is one kind of broken-heartedness which God condemns not in the second. Of all things, if by "a broken heart" you understand true repentance, real unfeigned sorrow for sin, there is nothing of which God speaks more approvingly, nothing which is more to be desired in all such as we would most delight to see in the way to peace and life eternal. We are taught constantly, "A broken and a contrite heart, O God, thou wilt not despise."

Most pleasing music was that to the ears of God which led him to say: "I have surely heard Ephraim bemoaning himself" (Jer. xxxi. 18): "I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isai. lvii. 15). We get some light or illustration of this clause from St. Paul's second epistle to the Corinthians. He says: "Godly sorrow worketh repentance unto salvation; but the sorrow of the world worketh death" (vii. 10).

We considered things calculated to produce merry-heartedness. It is not difficult to name things likely to produce the opposite. Walk out, beloved, in the world around. You stop the men who are looking sad and dejected; inquire of the women who are of sorrowful spirit; ask why the light of their eyes has gone from them, why smiles have ceased to wreath their faces, what leaden weight presses down the soul, that they move with an air so cheerless; seek what it is that is wearing out the body more rapidly than the strain of years, what is bringing on grey hairs fast and early, what is, though stealthily, yet so surely, "drying up the bones." Some heads of families will tell of speculations unsuccessful —of fortunes provided for their children, by some occurrence unforeseen and unexpected, dispersed like dust before the wind. Some would tell of bereavement of "the dearly beloved of the soul"—of "the desire of the eyes," and objects, in the advancement of whose happiness all their happiness was centred, by the ruthless hand of death snatched away without remedy. Some tell of self-reproaches, of self-accusations rankling in the breast, of blasted reputation, of ruined health, of racked and shattered fortunes, of golden opportunities disregarded, for which self, and none other, deserves the blame. With thoughts like these —thoughts, it may be, simply worldly—we become men of "broken spirit." And, beside, there is a "broken spirit" connected with religion, and yet distinct from that contrite spirit of which we have taken notice—a broken spirit, which we may call "a brooding spirit of despondency" (Bridges on the text). Sometimes what is taken for religious despondency is, strictly speaking, a dejected state of mind arising from a disordered physical condition. In such a case (as Dr. Smith says in his sermon on "Satan transformed"), "Luke as a physician would give them a much speedier relief than Luke as an evangelist." But, where the broken spirit is religious despondency, the effect upon the animal system is also as our text describes. A man's bodily health is injured by the depression and unhopeful condition into which he has descended.

But there is another sense also in which it "drieth the bones." The spiritual system, the inner man, loses its tone and vigour. If the spirit be so broken that it desponds, and perhaps despairs, the effect must be most serious. It alters our view of God: we lose the comfort which his character should yield: we become doubting as to his faithfulness and mercy: hard thoughts of him get hold of us, of him who has towards us thoughts of peace and not of evil. In consequence prayer loses its delight: we are not at home with God: we plead not with him with our former fervour: we carry not to him all our cares with our former simplicity: prayer becomes the laboured breathing of the poor fever-stricken and wasted consumptive, and not the natural and easy inhaling the air of heaven, and breathing out again the vital breath. Upon this things go from bad to worse: Satan comes in and deepens the despondency, and seeks to break the spirit utterly. He would have driven the sinful Corinthian to desperation, so that he would have been swallowed up with over much sorrow; and he would drive men to say as those described by the prophet: "There is no hope. No; I have loved strangers, and after them will I go." Well, then, may the broken spirit cry out: "My leanness, my leanness: woe is me." Instead of being the cheerful healthy child of God, serving the Lord with gladness, he is a poor desponding sickly thing, finding in God's ways no delight, and in his service little except fatigue and weariness.

We have spoken now, beloved, upon both divisions of our text. In dwelling upon the latter, we have shown that God speaks not against a broken spirit as indicating real

tence, but that he describes the evil consequences of that broken spirit which ariseth from affliction or from religious despondency. We have pointed out how that this broken spirit has a bad effect upon the animal constitution, upon the human body; and that spiritual despondency makes lean the inner man, makes us weak for the service of God, to entertain wrong thoughts and feelings, and indisposes us for those exercises of the soul which are to our comfort and advantage and the glory and praise of God.

Let us, boloved, exhort you all to cultivate the former state, and to strive against the latter. God forbid that we should exhort you to be merry over sin, to be like fools who make a mock at sin, to seek such happiness as comes from disobedience, and which, if it produces mirth, is like the crackling of thorns, and is soon all over. May God the Spirit help you to rejoice in the works of God in nature and providence, and especially in grace! And let us exhort you to avoid the broken spirit. God forbid that we should undervalue that mourning which is blessed, in that that mourning is a forerunner of comfort, the abasement which precedes exaltation; but let us exhort you to avoid excessive sorrow over any temporal affliction, and sinking into heartlessness and despondency in relation to your spiritual and eternal interests.

May God grant that, with respect to things seen and temporal, you may rejoice as those that rejoice not, and weep as those that weep not. With regard to the more important matters of the soul, may you have good ground for a happy persuasion that you and your God are reconciled: may you with joy draw water out of the wells of salvation: in tribulation also may you rejoice; and in the sweet fields beyond the whelming flood may the Lamb lead you beside living fountains of water, and may God wipe away all tears from your eyes!

In the mean time we must remember that there is work for us to do, that there are fatherless and widows in their affliction to be visited, that there are sufferers in body who need the healing medicine, and broken spirits, broken under the burden of heavy trial, whom we are bound to relieve. Your minister has requested me to commend to you the Norfolk and Norwich hospital, to lay before your liberal consideration that institution, so noble and benevolent. What can I say on such a subject? Who, in this congregation, knows not as much about it as I could tell? We remember hearing once of an Irish dean who was called to preach for a school of orphans. The children were present in the church. He gave out his text, pointed to the objects of charity, said "There they are," closed his book, and dismissed the congregation. The collection was large and liberal.

We point you to the Norwich hospital: there it is: what it does you know all. It is needful, however, to say that it is cramped for want of funds. Will you not assist gladly, according to your ability, in the extension of its blessings? How many have been revived by its healing medicines, how many bodies restored to health and broken spirits and bones made to rejoice, it is not for me to calculate.

Help, all of you, as God has prospered you. Let us remember that "hilarity"* is never more pleasing in God's sight than in the distribution of bounty. "God loveth the cheerful giver." All of you do something, according to your several ability; and the God of love and mercy, of pity and compassion, be with you all. May the Saviour, who will say to some hereafter, "I was sick and ye visited me," welcome you to his presence, and into the kingdom prepared for them that love him!

SCRIPTURE SCENERY.

No. VI.

THE DESERTS OF SCRIPTURE.

By the Rev. J. S. Broad, M.A.,

Vicar of St. George's Newcastle-under-Lyne.

"He found him in a desert land, and in the waste howling wilderness."—Deut. xxxii. 10.

It is a remarkable fact, as I observed when speaking of the seas of scripture, that so large a portion of the globe should be occupied with the watery element. And it is no less remarkable that so much of it also should be desert land and a waste howling wilderness. In both cases we may be sure that the arrangement is well and wisely made; and, whatever may be the specific reasons for it in the latter case, the extent of desert upon the earth may at least teach us what a curse sin has brought upon the world, how God hath cursed the earth for man's sake, and that what he made "very good" at first is turned into that which, as far as we can see, is barren and unfruitful. Nor is this all; for we have also an illustration of what this habitation of ours now is, even in a moral and spiritual point of view. The believer may say of the grace of God in reference to himself, as Moses said in reference to Israel: "He found me in a desert land, and in the waste howling wilderness."

In scriptural language a desert or wilderness does not always mean an absolutely-barren and

* Ὁ ἱλεῶν, ἐν ἱλαρότητι (Rom. xii. 8).

rery place, but rather one that is wild and ninhabited—a wide solitude, uncultivated, and ı a state of nature. Sometimes, indeed, it is to e taken in its strict sense, as barren and un-uitful; and at other times we may understand as expressing a locality far from human habi-ation, and occupied only by the lower animals f various kinds. In all cases there is the main ea of dreariness, somewhat of that gloom and arfulness which we are wont to connect with e loneliness of solitude; somewhat of priva-on and danger, such as are usually expe-enced in passing over a trackless plain. As loses said: "We went through all that great d terrible wilderness which ye saw by the ay of the mountain of the Amorite" (Deut. 19).

With these remarks in our minds, we will irect our attention to the deserts of scripture, oticing the principal desert scenes and mani-stations of God, and the practical illustrations) be derived from this feature of natural enery.

Pleasant as it may be to linger in the garden f Eden, and even to accompany in spirit our ord and Master to his agony in Gethsemane nd his garden-tomb, we must not forget that here are some interesting scenes connected rith the desert, and some remarkable manifes-tations of God which have taken place therein. t was in the wilderness of Shur that the angel f the Lord found Hagar, when she fled from he face of her mistress, Sarah; and in that pot of divine interposition she testified her ense of the divine presence, teaching us, wher-ver we are, to look for the presence of our God. And she called the name of the Lord that pake unto her, Thou God seest me" (Gen. xvi. 3). Again, in the wilderness near Beersheba, he same Hagar was favoured with another oken of the divine protection, when, she and er son faint from want of water and the sor-owful mother dreading the death of her boy, God opened her eyes, and she saw a well f water, and she went and filled the bottle ith water, and gave the lad drink" (xxi.). nd it was in the wilderness of Paran that e same lad dwelt, having grown to man's tate, and given proof of the characteristics t forth of him and his descendants, yet mani-st in "the wild Arabs of the desert." "And e will be a wild man: his hand will be against rery man, and every man's hand against him" Gen. xvi. 12). In after years, Moses, the fa-oured servant of God, was keeping the flock of is father-in-law; and he "led the flock to the ack side of the desert, and came to the moun-in of God, even to Horeb," and there was voured with that striking vision of the burning ush, so full of prophetic teaching to the church nd people of God (Exod. iii. 1). The desert of rabia was "that great and terrible wilderness" which I have already spoken, where so many arvels of heavenly power and love were dis-ayed—God feeding his people with bread from aven; shadowing forth "the bread of life" nder the gospel; calling forth the living ream from the flinty rock that followed his ople in their wanderings, and testified of the ream of life and salvation flowing from the smitten Saviour; appearing in the cloud and pillar of fire as their Guide, Protector, and Support; interposing ever and anon in some peculiar manner for the well-being, and some-times for the chastisement of his people, as when the fiery serpents bit the murmurers, and the uplifted serpent of brass became, by divine appointment, the remedy for the poisonous bites, of which our Lord himself gives us the spiritual application: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever be-lieveth in him should not perish, but have eter-nal life" (John iii. 14, 15). And who can forget the solemn and overpowering scene that took place at the wilderness of Sinai, when the Al-mighty and Eternal One, amid clouds and dark-ness, fire and smoke, delivered to Moses the law of the ten commandments—that law which has been called "a transcript of the divine mind," and which is "holy, just, and good"—a law which is still set before the believing people of God (not as a ground of acceptance and justification, but) as the standard of loving duty to him and to man, and which, being writ-ten on their hearts by the Holy Spirit, will en-able them to render an evangelical obedience to all the divine will? Many, indeed, were the events of stirring interest that occurred to the people of God of old during their forty years' sojourn in the desert of Sinai, teaching them, and teaching us also; for the apostle says: "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11). It was in the solitude of Cherith the devoted Elijah experienced a daily miracle in the food that was brought to him by the ravens at the command of their Maker. And after-wards, when "he went for his life" "a day's journey into the wilderness," he was no less wondrously supported during the forty days and forty nights of his sojourn at Horeb, the mount of God, proving how God can provide support and protection for his faithful ones in the time of difficulty and danger (1 Kings xvi., xix).

Let us pass onwards, and come down to "the fulness of time." Who was that antitype of Elijah that, as a youth, "was in the deserts till the day of his showing unto Israel (Luke i. 80), feeding upon locusts and wild honey, and ar-rayed in the rough garb of camel's hair, preach-ing in the wilderness of Judæa? Even the same who was foretold by the evangelic prophet, as "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight" (Matt. iii. 1-4; Isai. xi. 3). And what of the mysterious God-man himself, of whom the Baptist was the harbinger? Was he not "led up into the wilderness to be tempted of the devil?" showing us how, amid the priva-tion and solitude of the desert, he could foil the tempter who seduced and ruined man amid the fulness and delight of paradise.

I might speak of the unfoldings of prophecy in the closing book of the sacred canon with re-ference to the fortunes of the church of Christ, and tell of the "woman clothed with the sun, and the moon under her feet, and upon her

head a crown of twelve stars," who "fled into the wilderness," where "a place was prepared of God for her" from the persecution of the great dragon; but this is symbol, rather than natural scenery. Nevertheless it has its teaching, and it may lead us to notice some of the practical illustrations which this feature of natural scenery—the desert—affords. It is not unfrequently employed in scripture to convey important practical truth in connexion with our spiritual well-being.

It is used, as we might expect, as an emblem of desolation. In the prophecies concerning Nineveh, Babylon, and other places, we find their desolation spoken of as that of the desert. "He will make Nineveh a desolation, and dry like a wilderness." "She is empty, and void, and waste" (Zeph. ii. 13; Nah. iii. 10). So of Babylon (Isai. xiii. 19, 22). "He turneth," says the psalmist, "rivers into a wilderness, and the water-springs into dry ground, a fruitful land into barrenness, for the wickedness of them that dwell therein" (Psal. cvi. 33, 34. Compare also Rev. xvii. 3). We see, then, that when the Holy Spirit would set forth the entire overthrow of a place it is described as brought to the condition of a desert. And how literally and minutely these representations have been fulfilled is evident from the reports of travellers who have visited the supposed site of Babylon, and the discoveries of Mr. Botta and Mr. Layard in reference to Nineveh—"the buried city," as it has been called, now laid open after its long concealment in the dust of the earth.

A wilderness is emblematical of the world—of the world in a moral and religious point of view, not as a place of actual solitude, but of spiritual desolation. A large portion of the natural world is composed of desert land; still there is so much of fertility and beauty in it that we cannot call it a desert. But in a moral point of view, how much of what is desert belongs to it! The journey of the Israelites through the wilderness, and their sojourn in it, may be regarded as typical of the course of the spiritual Israel in the world: this is "the waste howling wilderness" in which God finds his people; and he leads them onwards, and about in it, as he sees will be best for them. It is "a waste," because it bears no fruit that is really healthy and satisfying (Isai. lv. 2); and "howling," because it is peopled by many who are as the wild beasts of the forest in unruly passions and mutual injury. Its "dark places" are said to be "full of the habitations of cruelty." It has its pleasures indeed; but they are too much like the bitter waters found in the desert. It has its trials and difficulties, and these are many, which only the grace of God can enable us to surmount. It has its dangers, which can only be overcome by our faithfully following the great Captain of our salvation. It is a beautiful representation of the dependence of the humble soul upon Christ in the book of the Song: "Who is this that cometh up from the wilderness, leaning upon her beloved?" (Song of Sol. viii. 5). This is our only stay—to lean upon him who has assured us that he is our *friend, a helper to all who look* to him and trust in him. He will guide us by his word and providence: he will supply our wants, and uphold us in our passage through the roughness and danger of our course. The world is a desert too inasmuch as the people of God are far from their home in it. It is a place of mere sojourn, and not the "Father's house," in which they wish to be. Oftentimes the believer, harassed and tried, longs to be at home, and he is tempted to exclaim: "O that I had wings like a dove! for then would I fly away, and be at rest" (Psal. lv. 6). And, so long as he remains here, he feels that he is exposed to dangers and privations, especially at a distance from God, and this, notwithstanding the comforts of the way, the pleasant oases, which cheer him as he goes. But he would be "absent from the body, and present with the Lord."

As the people of God of old were now left to themselves in their desert life, so the Israel of God now have the same encouragements and blessings, but in fuller and richer measure. Let us, then, look well to our way: a Guide is before us. Let us follow the pillar of light; and all will be well. Let us not be "like the heath in the desert," through trusting in man, in an arm of flesh, rather than in the Lord (Jer. xvi. 5, 6). Let us not despair, as if we were alone; for the Lord of hosts is with his own in the desert, as well as in the city. The way will be made plain, the difficulties removed, the enemy put to flight, the goodly land of rest and promise will be open to receive us.

Let us never forget the power which shall transform the desert into a fruitful field—this sinful world into the abode of righteousness and peace. We find beauteous and glowing predictions of the transformation of our world, morally and even physically, into "the garden of the Lord." "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever." "I will open rivers," says the Lord, "in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." We cannot doubt that these words of cheering promise will be fulfilled at the "set time," that God will accomplish all his purpose; and then "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose" (Isai. xxxii. 16, 17, xli. 18, xxxv. 1). It is ours to wait in patience and preparation, in expectation and hope. This world of ours is now too plainly blasted by sin: it is scant in the plants of grace and righteousness: its flowers and fruits of love and truth and peace are comparatively "few and far between." Let us be thankful for what we have: let us aim, by the help from on high, to increase and diffuse them, being "diligent that we may be found in peace, without spot and blameless," of him who says, "Behold, I make all things new," and according to whose sure promise "we look for new heavens and a new earth, wherein dwelleth righteousness" (Rev. xxi. 5; 2 Pet. iii. 13).

"Pilgrims through this barren waste,
Let us on our journey haste;
Guided by the cloud of fire,
Let us not despair nor tire:
Watchful though our foes, and strong,
We will watch, and press along.

Weak, and but of little faith,
Hear we what our Helper saith:
'Lean upon my mighty arm:
I will bear you free from harm;
I will aid you in the strife,
I will give eternal life.

'Look not on this barren land,
Lean on me, hold fast my hand:
Soon the danger will be o'er,
Soon the desert try no more;
Then a spotless Sun shall shine
On a country all divine'."

OF EXHORTATION TO THE MEMBERS OF THE CHURCH OF CHRIST*.

ge you to resist manfully the efforts now nade to unprotestantize England, and to ıer once more into subjection to popery. not go back to ignorance, superstition, raft, and immorality. Our forefathers ppery long ago, and threw it off with dis- ıd indignation. Let us not put the clock ınd return to Egypt. Let us have no with Rome till Rome abjures her errors, at peace with Christ. Read your bible, armed with scriptural arguments. A ading laity is a nation's surest defence ; error. I have no fear for English pro- ism if the laity will only do their duty. ıistory, and see what Rome did in days ıy. Read how she trampled on your 's liberties, plundered your forefathers' s, and kept the whole nation ignorant moral. Read Fox and Strype and Bur- l Soames and Blunt; and do not forget ome never changes. It is her boast and hat she is always the same. Only give wer in England, and she will soon put e eyes of our country, and make her amson, a degraded slave. Read facts ıg out on the face of the globe. What ade Italy what she is? Popery. What ade Mexico and the South American what they are? Popery. What has Spain and Portugal what they are? r. What has made Ireland what she 'opery. What makes Scotland, the l States, and our own beloved England werful prosperous countries that they are ent, and I pray God they may long con-

I answer in one word: Protestantism ee bible and a protestant ministry, and nciples of the Reformation. Think twice you give ear to the specious arguments alism falsely so called. Think twice be- ıu help to bring back the reign of popery. another thing I charge you to beware of ism, and to do all you can to resist it. ism is the high road to Rome; and the ıh of ritualism will be the restoration of . Resist it in little things. Resist strange dresses, processions, banners, incense, candles on the communion-table, turnings to the east, crosses at the east, and extravagant church decorations: resist them manfully. They seem trifles; but they frequently lead to a great deal of mischief, and they often end in downright popery. Resist it in great things. Oppose, with might and main, the attempt to reintroduce the popish mass and auricular confession in our parishes. Send your boy to no school where auricular confession is ever tolerated. Allow no clergyman to draw your wife and daughter to private confession. Oppose, sternly but firmly, the attempt to change the Lord's-supper at your parish churches into the Romish sacrifice of the altar. Draw back from the communion in such churches, and go elsewhere. The laity have a great deal of power in this matter, even without going to law. The clergy cannot do without the laity, any more than officers in a regiment can do without privates. If the English laity, all over England, would rise in their might, and say, "We will not have the mass and auricular confession," ritualism would wither away in a very short time. Resist it for Christ's sake. His priestly and mediatorial offices are injured and dishonoured by ritualism: they are offices he has never deputed to any order of ordained men. Resist it for the church of England's sake. If ritualism triumphs, the days of the church are numbered. The laity will leave her; and she will die for want of churchmen. Resist it for the clergy's sake. The worst and cruelest thing that can be done to us is to lift us out of our proper places, and make us lords over your consciences, and mediators between yourselves and God. Resist it for the laity's sake. The most degrading position in which laymen can be put is that of being cringing slaves at the foot of a brother-sinner. Resist it, not least, for your children's sake. Do what in you lies to provide that, when you are dead and gone, they shall not be left to the tender mercies of popery. As ever you would meet your boys and girls in heaven, take care that the church of England in your day is maintained a protestant church, and preserve her articles and the principles of the Reformation wholly uninjured and undefiled.

* "Bishops and Clergy of other Days;" by the rev. le, 1868.

Juvenile Reading.

MINISTERING CHILDREN.

"A GIRL in our Sunday-school," says a correspondent, "was going into Deptford with her mother, about three months since, and, pulling out her handkerchief, pulled out also a tract, which fell to the ground. 'Never mind,' said her mother: 'don't stop: come along.' 'O, I don't know what Mr. P—— would say if he thought we threw away the tracts he gives us,' said the girl; and, hastily picking it up, she gave it to a man standing by: the man took it with a surly manner, saying, 'I want something better than that!' 'You couldn't have anything better than that,' said the child, and passed

on. Shortly afterwards, on taking her father's dinner to the factory where he was employed, a man said to her, 'You don't know me, miss?' 'No,' said the girl. He then reminded her of the circumstance of the tract. 'You didn't thank me for it,' said the child. 'No,' said he; 'but I do now.'

"Last Sunday evening the man was dying. A messenger came to beg that the little girl would go and see him. This was the Lord's call to service. Not long since she had been called by divine grace to believe on the Lord Jesus Christ. Her father, who came for her, went with her, but the dying man wished to see his little visitor alone. The father therefore remained outside; and the dying man, seeing the child's hesitancy, said, 'Don't be afraid of a man who is just going to heaven.' He then drew from under his pillow the tract she had given him, also another tract which he said was given him at a chapel into which he once entered, and, pointing to passages of scripture and hymns in the tracts, expressed, in the broken language of a man in such circumstances, his faith in Christ, and his thankfulness for these tracts, which had pointed his troubled soul to the way of peace. He insisted that she should sing, 'Rock of ages, cleft for me;' and the little girl says she did try to sing one verse, but she could scarcely get through it. He clearly stated to her, though in broken sentences, that he was trusting in the merits of Christ alone for the forgiveness of his sins and his acceptance with God. He died the next day.

"This incident shows how much good a tract may do, and how soon a man who is careless about religion may find his need of it."

Poetry.

THE TOUCH OF FAITH.

BY THE REV. J. S. BROAD, M.A.

(*For the Church of England Magazine*).

"She said within herself, If I may but touch his garment I shall be whole."—MATT. ix. 21.

SHE came all trembling and afraid,
With lowly self-renouncing heart,
Yet full of faith, to seek *his* aid
Who will his very self impart.

She came; yet scarcely could she dare
To meet the glance that ran through all;
Yet felt that even she might share
The drops that from his mercy fall.

"O, may I but his garment touch,
The very hem, I shall be whole:
His healing, heavenly, power is such;"
And thus among the crowd she stole.

She touched; and from the Healer went
The gracious virtue strong to save:
That touch of faith throughout her sent
A thrill of health, and soundness gave.

The tender loving Saviour knew
What deed of healing had been done,
And look'd around with searching view
To seal the mercy thus begun.

"Who touched me?"—but he knew;
Conscious of his discerning eye,
Grateful in all her soul, and free
To own his goodness, now drew ni

"Fear not: thy faith is great," he spal
And cheered her spirit with his wc
No more she feared; for his dear sak
Deep grateful love, within her stir

O may we but with simple touch
Draw near, and find his heavenly g
Then shall we own and love him muc
And in his heart of hearts have pl

Miscellaneous.

RUSSIAN AMERICA.—Mr. Whimper, an connected with the late Russo-American Tele dition, has recently returned to London, an lieve, shortly to lay before the Geographical S notes of travel in Russian-America. That recently acquired by the United States gove re-christened by them "Alaska" (sometimes and occasionally "Walrus-sia"!) is virtually country, and any contribution to our better k it should be welcome. In 1866-7, Mr. Wh a sledge journey, mainly by a land route, fr Sound, Bering Sea, to the Youkon river, win banks at Nulato, the most interior Russian p spring he proceeded in a "baidarre," or sl the Youkon, 600 miles, to a Hudson's Bay fort, at the confluence of the Porcupine or R then descended its course to the sea, a distar miles. The Youkon (known by the Russ "Kwichpak") was found to be an immense s opening out into shallow lagoons, and almo on its lower portion a mile to a mile and From explorations made by other members expedition, we learn that it is navigable for and passes mainly through a wooded cou frozen up for seven and a half to eight mo year, and has in summer a very rapid curren northern point is in about latitude 66 d it need hardly be said that an arctic climat temperature of 58 deg. Fah., or ninety de freezing, was the lowest cold experienced. T as in Greenland, was intensely warm. Dw banks, were found some eight or nine native ing from a people near the coast, resembling to representatives of the buckskin-clothed, muc and highly ornamented Indians of the interi Youkon, few of the natives have ever tasted " and they only see traders once a year, They sequence a decidedly original and unsophistic

THE NOISY PALM.—In some species of flower-sheath, or spathe, surrounding the spa flowers, opens suddenly with an audible soun Scomberg has, like myself, observed this phe the flowering of the *Oriodoxa oleracea*. Thi ing of the flowers of the palms accompanie recals the vernal dithyrambus of Pindar, and when, in Argive Nemea, "the first opening date-palm proclaims the arrival of balmy sprii siology of Plants," Humboldt).

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND,

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

FEBRUARY 27, 1869.

ITALY AND ROME.

No. XXXVIII.

"If ever there was a land in which work is to done, and perhaps much to suffer, it is here. I shall not say too much if I say that we have to subjugate and subdue, to conquer and rule, an imperial race; we have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. ..... Were heresy (*i. e.* protestantism) conquered in England, it would be conquered throughout the world. All its lines meet here; and therefore in England the church of God must be gathered in its strength" (rev. Dr. Manning).—TABLET (Romish paper).

ITALY.—*A Successful Campaign for the Truth.*—On reaching Milan, and getting well stored with portions of scripture and tracts, I made my way to the castle. In a quiet nook I came across a Carmelite friar, who received a little book with expressions of fervent thanks, then a *gend'arme*, until, on arriving at the castle gate, I was soon surrounded by soldiers, to whom I gave portions of scripture and tracts, and addressed them on the way of salvation. Then I went across the Piazza d'Armi, and met the regimental band; and, on holding up some little books, they broke ranks, and eagerly struggled each man to get one: their boyish glee at securing a prize was most amusing. I went then to the cavalry, and found as warm a welcome with them. The next morning I went, well laden with gospel portions, and with prayer for a blessing, and did indeed get one whilst giving short addresses to the men in the stables. An officer accosted me, and was desirous of knowing who sent me, who paid for the books, and what was my motive in coming. And, on telling him that the love of Christ, and gratitude for his grace to me, led me into this rather unusual work, his whole manner changed, and he appeared most serious, whilst I set forth for three quarters of an hour God's grace in the gift of his Son. He even called up the stragglers who had not received a book; and on leaving him he wished me much success wherever I went amongst the Italian soldiers. I returned to my work amongst the infantry, gave some portions in the guard-house and in the entrance to the castle, the men at once putting them into their pockets. Their commanding officer, however, haughtily refused me permission to go inside, and waved me off; but the men intimated in their own way their appreciation of my gifts. The poor road-scrapers observed this, and were anxious to have them. Here and there a soldier refused; but often I found that they could not read. With some it was their Roman-catholicism which led to the refusal. In some cases the poor soldier has taken out his scanty purse to pay for them, and gratefully smiled at the kindness of a gift. It is rather arduous to follow up the work, especially in stables, with the heat of Italy; but the Lord very graciously enables me to bear it. I give to the *gend'armes* when I meet with them, also to railway-men, and to *douaniers* and *corps de garde*. The respectable women do not look pleased at my employment, as they follow the priests. The men are careless about it. It is extraordinary to observe, in the little companies of worshippers we have hitherto seen, that the great proportion consists of men. The peasant women are nice pleasant people generally; and, as we travel in the third class when possible, we get excellent opportunities of intercourse with humble people. Sometimes the Lord opens the way to speak with those in a higher station; and we mostly have a favourable reception of our message. Far more gladdening than the beautiful sights on the Italian lakes it is to see how welcome to the poor boatmen and country people is the little book about reconciliation with God. Haughton's "A Saviour for You" is well got up, and, with its various colours, and a little illustration at the beginning, is a welcome prize. Still, it has been returned to me by respectable persons when they have known its contents. On passing Solferino we met with a train filled with soldiers; and, as our train

stopped at the same time, and eager hands were held out to receive a book, a packet was soon disposed of. Poor fellows! how pleasant it was to give to them, whilst we were being reminded of the dangers of a soldier's life by the monument in the distance, which marks the spot where so many thousands were buried after that sanguinary battle. I did not forget either that some of the hands of the poor French soldiers who lie there had received from me little portions of scripture in France. Brethren and sisters in a prized and precious Saviour, remember the poor soldiers of Italy, and pray for me, and for a blessing on the seed sown, that it may spring up a hundred-fold, to the glory and praise of God (J. B. P., Florence, Sept. 26).

SPAIN.—*Freedom, Civil and Religious.*—"It is astonishing to note how throughout the length and breadth of the land the first cry of the people was 'Freedom of worship,' and this from a people looked on as the most fanatical and bigoted in Europe. How truly the instincts of a people, if only left to themselves, point to liberty! Noble Spanish race, so misunderstood, so wrongly cried down, your revolution, so orderly, so almost bloodless, does you honour. Matamoros' companions in prison and exile are now free to return to Spain; and some have done so, bringing with them a supply of *the* book—on account of which they had been seized, imprisoned, condemned to the galleys, and then banished—to distribute amongst their countrymen. The trial of our friend Vargas is not likely to come on now. He writes: 'I am free: I teach publicly now, not as before, within closed doors, for fear of the police. I have just distributed 200 bibles and tracts. I hope soon to be able to re-open my school.' And, while this is happening at Malaga, what is passing at Seville—at Seville, a seat of the inquisition, the birth-place of the new dogma of the immaculate conception, the place where more martyrs shed their blood for the word of God and for the testimony of Jesus Christ than in all other towns of Spain put together? The queen fled from Spain on the 29th September, and on the 2nd October, at the petition of a British merchant, the revolutionary junta granted permission to establish a protestant chapel, where religious worship can be conducted without let or hindrance. Let us hope that Spaniards, as well as English, will hear the word of life under the same roof. A converted Spaniard writes from the same place, 'Let us give thanks to the Almighty for his infinite goodness. The Lord has heard the incessant prayers of his children; blessed be his holy name. And now we have a wide field in which to work, and in the light of day. The Lord is with us, and cries "Forward!" for not yet can we cry "Victory!" We want thousands of books; and this is the day of opportunity, perhaps by-and-by it may not be so favourable. Last Sunday our service, at which some thirty assisted, was conducted by a Spanish pastor.' The door is now opened to give the gospel to twenty millions of people; and what will Christians do? Where are the labourers? not men *who will preach their special* hobby to the Spaniards, *not men who will disgust* them with unseemly controversy, not those who will insult them by coarsely trampling on what the Spaniards have been taught to venerate; but Christian men, full of the Holy Ghost and of wisdom, full of faith and power, full of meekness and patience, men who will preach not themselves, not their sect, but Jesus Christ and his blessed gospel. Where are such? God send them to the rescue. For now the real battle is about to commence, the battle with Rome's successor in Spain (infidelity): the harvest sown by Rome during so many centuries, will now be reaped." With reference to the religious condition of Spain, the special correspondent of the "Times" observes: "It is a perfect mystery to me how conscientious English Roman-catholics can visit these southern countries, and still own any connexion with the grovelling superstition which here goes by the name of religion. Those who look in at the sanctuary of Atocha, or who visit the chapel of the virgin at Toledo, must be at a loss to find even the faintest trace of Christianity among the paraphernalia of the worse than pagan idolatry which everywhere meets their eyes. Such as it is, however, that is the Spaniard's religion, the beginning and end of all his creed and worship." "In 1854 the Spanish Evangelization Society was formed, viz., in the face of a closed door in Spain, and the greatest discouragement at home. But who hath despised the day of small things? The cause was God's and not man's; and so the work began and went on. Means were adopted by the society to introduce the bible and evangelical publications into Spain; if not by an open door, yet by many other available openings, which cannot be specifically stated here. And now, after thirteen years' operations on the part of the society, what is the result? Missionaries and agents have been employed, and have been at work in the very heart of Spain. Tens of thousands of bibles, testaments, and portions, hundreds of thousands of evangelical publications have been introduced into the country by the society. Also thousands of the latter, including even a portion of holy scripture, have been printed in her principal cities, and by her own sons, for the society. Hundreds of Spaniards have been voluntary distributors of these publications, and gospel truth has spread rapidly wherever the circulation was effected. Matamoros and his brethren were some of the fruits of this mission in Andalusia. The persecution followed, of which the Christian public have heard so much of late years. But, notwithstanding the persecution, the operations of the society have since been carried on by many agencies, and in a variety of ways, through a large number of both direct and indirect openings. The income of the society is about £900 a-year. At present the committee have three missionaries for Spaniards; one of these is an Englishman, Mr. Clough (Sigma), the others are Spaniards, the rev. Don Antonio Soler, and the rev. Don Juan B. Cabrera, pastor of a Spanish congregation in Gibraltar; one or two partially-paid agents; and a large number of gratuitous labourers. A considerable portion of the funds is expended in the purchase of the scriptures (protestant ver-

sions) and in printing evangelical books and racts, all of which are introduced into the Spanish peninsula, and into Spanish and Portuguese-peaking countries. The work among Spaniards is of vast importance at the present moment; and very urgent work that might be done by the committee cannot be overtaken, or even attempted, for want of financial means. It is with difficulty that current operations can be sustained, and these involve much anxiety from month to month as payments become due. New friends and supporters, new auxiliaries and collectors are greatly needed, not only to supply the places of a large number of the society's early supporters, who have passed to glory, but also largely to augment the income for prosecuting the work of evangelization by means of the important and invaluable agencies providentially brought to hand" ("Christian Work"). The following notice has been issued by the committee of the Bible Society: "Various contributions have already been received in aid of bible circulation in Spain. These sums will be acknowledged in the regular course; and the committee are truly thankful for such gratifying encouragements to proceed promptly and vigorously in the work. Happily the time seems near at hand when the free action of the society will be protected by the sanction of law. From the moment the revolution broke out, the committee have been in constant correspondence with friends in Spain and the adjacent countries, arranging plans of operation. What these plans are it would be premature, perhaps imprudent, fully to describe. It may, however, be stated that large supplies of Spanish scriptures are near the frontiers at several points; and some have already entered. Religious liberty having been accepted as a principle of the new constitution, steps are being taken to establish depôts on behalf of the society at the chief centres of population, and hawkerage will be immediately commenced. Several well-qualified men are ready to enter upon the work. The friends of the society may thoroughly rely on the determination of the committee to spare either labour nor money in taking the fullest advantage of every opportunity for circulating the holy scriptures in a land so long closed against their admission. Special contributions for this object will be thankfully received."

MEMORIAL OF THE CROSS.—"Most wisely as well as kindly has 'he,' who knows us well, ordained amongst us a standing memorial of his cross, of that which it is life to us to remember, death to us to forget. If the Lord's supper is an emblem, then as an emblem we must regard it. No,' says the Romish church, 'it is not an emblem, it is a reality.' And, if ever Satan obtained a triumph over the common sense of poor weak man, it is when he first brought him to believe such an absurdity as this. Amongst all the follies and delusions of heathen lands, there is not one stranger nor more pitiable than this. 'This is my body,' says our Lord. A child could tell what he means. 'It is a symbol of my body, a representation of it, something which is to remind you of it;' just as we often write the name of a man on the picture of him, and, in pointing to it, call it by his name. 'Not so,' says that church, 'it is our Lord's body itself;' and, when we see not how that can be, how any one can hold his own body in his hand and break it in pieces, and give it others that they may eat it, we are gravely told that we must not ask questions; that, at the command of this church, we must lay our understandings asleep, and believe any absurdities or any impossibilities it may tell us. We are often tempted to ask, Which is greater, the craft or the folly of man? Let us learn not to despise or hate him for either, but to pity and feel for him more under both" (Bradley).

FRANCE.—*The Gospel in the Pyrenees.*—"Cantirets, Hautes Pyrenees, France.—My dear sister: I have been in France only five weeks, but during that time I have seen very much to engage the deepest interest in the Christian mind for these people. They seem to me for the most part quite different in their feelings from Roman-catholics at home. Here they see that their religion is doing nothing for their benefit, but much to oppress them; and so far from being prejudiced against protestants, they are disposed more kindly towards them very often than towards their own people. My guides, for instance, on the beautiful mountains of the Pyrenees, have talked with me openly of their dislike to their own religious system (which they say only seeks their money), and their preference for ours. For peace' sake they remain in bondage; but this state of things will show you that the land is prepared for a great change, and, needs all our sympathy and effort. Do pray that many missionaries may be raised up. And will you think of me in prayer? I want divine help much. It is but little I can do in speaking, but I am finding it easier to understand others, which is a step gained. Now I will tell you something of the protestants of France. Perhaps it will cheer you in your work against the beginnings of popish error to hear of the Lord's grace given to those who dwell in the deep shadows of its gloom. It has been very sweet to us to see how these little churches are truly as lights in the darkness, and are holding forth the word of life, so that in the places where they hold meetings they appear to have disarmed prejudice. The people are delighted to receive our tracts in such places, thanking us as for some great treasure. It is quite touching. The faithful ministers whom we know preach quite fearlessly of the errors of popery, but in a spirit of love. To-night I have heard one telling the people (all listening eagerly, and with kind feeling, Romanists) about the danger of believing men's teaching, instead of God's. Now a corrupted religion need not remain corrupted. If men think they may not change, they err, not knowing the power of God. One of these ministers has four villages, far separated from each other on the mountains, to look after. At this one they have service three months in the year, though Romanists would come every Sunday if they could. Will you help to make known how great the need of labourers is? I must tell you of a pleasant scene in the protestant school of my friend, Madame C——. The children had an examination; and it is the custom in France for

each child that gets a reward to have a crown (of bay-leaves generally) given with the reward into her hand: the child carries it to some person of the spectators, who puts it on the head of the little one with a kiss. Thus I crowned two, thinking of another grand day of crowns being given. You may like to talk to your little children of this scene.

"'There's a crown for little children
Above the bright blue sky;
And all who look at Jesus
Shall wear it by and by'."

—(Addressed to Mrs. Croker, Bovy Tracy).

PORTUGAL.—*A first Movement.*—In August, 1866, Mr. James Cassels, a young English gentleman at Oporto, began to hold meetings for reading the scriptures, and prayer, on Sunday afternoons, with a few Portuguese. The number attending gradually increased, until at the close of the year 1867 it amounted to 120, notwithstanding threatenings from the priests and taunts from the disaffected. To prevent these gatherings twenty or thirty constables were placed at the door of the house; and for three months the meetings were held with closed doors, only twenty persons being admitted at one time. Those who had braved persecution to attend the meeting were disheartened at finding an entrance refused; and it is to be feared that some drew back. Two or three persons in the congregation, it was hoped, at this time would hold small meetings in different places, and so prevent the crowding which had aroused the authorities. But this hope was not realized. The constables however were, after three months, withdrawn; and the people in large numbers attended the services. The bishop caused those to be excommunicated who continued stedfast, and warned all good catholics to have nothing to do with them. Some, when threatened with excommunication, replied, "If you do not excommunicate us, we shall excommunicate ourselves." When upbraided for forsaking the religion of his fathers, one replied, "I am sorry to say that my father was a thief, and all my ancestors idolaters, so I thought I ought to follow the religion of Jesus Christ rather than theirs." Another, when told that if he died he could not be buried in consecrated ground, answered, "Those who die in the grace of God go to heaven, it matters not where they are buried; and those who die in sin cannot be saved by churchyards or anything else." Six or seven months ago a prosecution was commenced against Mr. Cassels, under an article in the penal code of Portugal which awards the punishment of banishment to any foreigner found guilty of proselytizing from the Romish faith; and in June he was arrested and carried before a criminal judge, but released on bail, and is now awaiting trial at the sessions in October. Being advised by legal authorities that, although meetings for religious worship in private houses are illegal, they are not so if held in places erected for public worship under certain conditions recognized in a treaty between the English and Portuguese governments in 1842, Mr. Cassels set about the building of a chapel, *which is now ready for opening*, and which, *when free from debt, he intends* offering to the Methodist connexion. £200 have been already contributed; but at least an equal amount is still required, and still more if, as is very desirable, a school-building should be added to the chapel. The chapel is a neat and commodious building, at Villa Nova de Guia, and will seat 270 persons. The services on week-day and Sunday, still held at Mr. Cassels's private house, are as follow: On Friday evening a class for religious communion, succeeded by a prayer-meeting, is held, and is attended by from ten to fifteen persons. On Sunday morning a male Sunday-school assembles, and the children are taught to read holy scripture, and sing hymns to tunes dear in many a household in happy England. Some of these tunes have become so popular that men and boys whistle them on their way to and from their labours at early dawn or falling night. "We sing of the realms of the bless'd" is an air frequently heard among the vineyards and cornfields surrounding Oporto. At three o'clock on Sunday afternoon a congregation, now numbering from fifty to sixty, assembles for divine worship. Portions of the liturgy in Portuguese, and lessons from holy scripture are read. Addresses and expositions are given, and chants and hymns, with extemporaneous prayer, ascend to heaven. With deep and solemn feeling has the writer taken part in these services, and blesses God for the privilege of worshipping in popish Portugal with many who give evidence of having passed from death unto life. No pen can convey an adequate impression of the sincerity and fervour of these interesting people in their assemblies for prayer and praise to the true God and only Saviour Jesus Christ. Is it too much to expect that those who are earnestly endeavouring to provide them with a permanent provision of the ordinances of God's house shall be adequately succoured and sustained? The case is urgent, and is commended to the heart and conscience of all who love the Lord Jesus.

H. S.

ABYSSINIA.

THE Royal Geographical Society, under the presidency of sir Roderick Murchison, had the pleasure, at a recent meeting, of hearing the story of Abyssinia told over again by Dr. Blanc, one of the captives. In commencing, the lecturer declared that he desired to correct a false impression already too prevalent in England. Often on his way down from Magdala, and often since his return to England, he had heard in the mouth of friends and strangers the short but graphic sentence, "Abyssinia is a wretched country." He would venture to assert, did he not fear to be accused of jesting with mere words, or of debating a foolish paradox, that the Abyssinian expedition never entered Abyssinia at all. The line of march which necessity enforced upon our troops was the lofty irregular mountain-chain separating the sandy shores of the Red Sea from the plateaux, plains, and valleys of Abyssinia proper. A barren desolate tract, as different from the lands around

ow-capped peaks of the Swiss Alps are y contrast to the rich and fertile re-tered by the Isel or the Rhone. It was the expedition to see only Abyssinia in desolate form, to admire the noble vista rious Alpine scenery, the unrivalled of a wild savage nature. The Shohos, several Galla tribes, though somewhat rere on their best behaviour from Se-Beehelo. Sir Willian Merewether, d political officer, readily won the e of the natives, and smoothed all difficulties. The high-minded com-n-chief, the people's friend, waged war e but the arch-traitor Theodore, and ly beloved and respected by all; and iot least, Maria Theresa Follads worked

Migrinians as well as Gallas grasped t the prize. An invading army pay-ay, instead of plundering alike friends was an enigma that none could solve, gladly accepted; and, although their ruth, their sensuality, their thieving ies will ever remain as a by-word in ish army, still, on the whole, the true of the Abyssinian in the eyes of those a part in the expedition remains for nidden as the lands bathed by the Tana unfolded as the noble panorama of the ile country even Theodore could not estroy. Dr. Blanc then proceeded to graphic description of the country of a. The climate of Western Abyssinia e, upon the whole, good. In the valley e itself some parts are feverish and un-the heat also in the middle of the day fficiently tempered by the cool moun-ses; but some miles from the lake, or ndred feet above its level, even the pla-chalga, the high plains of Achefar and th all their many advantages, cannot espect claim any superiority: all are l, pleasant, and healthy. Western a is within the range of the tropical re much earlier, longer, and more im-han in Eastern and Northern Abys-he whole, be it valleys, plains, or pla-watered by countless streams: the letritus of volcanic rocks, is so rich, of ility, and, enjoying as it does so many dvantages, we could not be surprised arvests were usually reaped in a year. Abyssinia, well might we exclaim, is land of milk and honey; a land blessed ut cursed by man.

NOTICE OF BOOKS.

tely received the following books:

ys of Knox: a Tale of the Sixteenth Century;" or of "The Dark Year of Dundee." London: Sons. 1869. We intimated last month that e had then reached us, though too late to per-erly to examine and notice it. We will say he story is admirably told, a story of eventful no probability is violated in the incidents The characters are depicted by a skilful hand: out life-like and consistent, in all the variety discern in actual personages. And, without sermonizing, so much gospel truth is taught ted in the pages of this history that, while we think that few can read it unmoved, many will, we trust, by the perusal have faith strengthened and love developed —faith in the one sufficient Saviour, love to him who has deserved so much from us, and in him and for his sake active self-denying love to our brethren. The blessed effect of sanctified trial is, moreover, exhibited in the growth of Christian graces. Altogether we feel sure that the volume will be a favourite in the houses it enters; and we wish for the sake of the indwellers there that it may enter many. A few more explanations of Scottish words and phrases would be desirable.

"A Commentary on St. Paul's Epistle to the Galatians, with Sermons npon the principal Topics contained in it;" by the rev. E. Bayley, B.D., vicar of St. John's, Paddington. London: Nisbet and Co. 1869. We consider this a very valuable book. Its plan is somewhat peculiar. It consists of four parts—first, an analysis of the epistle, which is, the author says, to be like a map or chart to indicate the contents and the due relation which these bear among themselves. Secondly, there is a commentary. Learned modern works have been consulted; and the results are here placed within the reach of the merely English reader. In the third place a paraphrase follows, summing up all that has been set forth in the exposition, and embodying the meaning of the text in a somewhat-loose translation. The whole idea of the author is completed by a number of sermons, not on separated texts casually selected, but illustrating in a consecutive train those points of doctrine which present themselves most prominently and require to be most carefully examined and enforced. We believe that any one who studies this volume will, by God's help, obtain a deep and full acquaintance with the epistle, and will find the great truths taught therein lucidly expounded. Mr. Bayley is well known as a faithful scriptural divine; and any proof of this by extracts for which we could find room is hardly needed. But we will just borrow a single short paragraph from the first sermon on "The Power of the Cross," which deals with an important topic: "The thought lingers in some minds that the doctrine of substitution assumes and is based upon the divine implacability, that it represents God as though, like some heathen deity, he required to be turned from vindictiveness to compassion, and that it thus suggests to us a most degrading view of the divine nature. It will be sufficient here to protest against the above misrepresentation of the doctrine of substitution. The atonement has its origin in the will of God: how then can it be intended to produce a change in the divine mind? It is the product of infinite love: how then can it be said to beget that from which it springs? So far, therefore, from assuming the divine implacability, it knows no source but the gracious will of God, and is itself the highest exponent of all that is righteous and loving in that will." We recommend the volume to the family circle, and to theological students. Adapted as we have said to the English reader, it yet furnishes much that young ministers may well desire to become acquainted with.

"Lame Allan; or, Cast thy Burden on the Lord;" by Mrs. Scott. Edinburgh: Oliphant and Co. 1868. This is an excellent little book, illustrating in the history of a humble household the blessed truth that the Lord will overrule the most disastrous events for the good of his trusting people. This volume would be well suited for a school-library, or school-prize.

"Effie's Year: a Tale for the Little Children of the Church." London: Nisbet and Co. 1869. This is the story of a little girl's life during her fifth year. It is prettily told, and is suitable for very young children.

"Margaret the Pearl of Navarre: a Narrative compiled from Authentic Sources." Edinburgh: Oliphant and Co. No date. This is the interesting history of a high-born and very excellent Christian lady, sister to Francis I. of France, and ultimately queen of Navarre, the mother of Jeanne d'Albret, and consequently grand-

mother to king Henry IV. She embraced the reformed doctrines, and became a means of fostering the true faith and of protecting many of the preachers of the gospel in unquiet times. She ought, therefore, to be had in lasting honour. The volume is on the whole well written; but there are some curious oversights betraying, as we often find now-a-days, marks of haste. Thus Jeanne d'Albret is described as miserable while residing at Plessis les Tours: her chamber echoed with her wailings, and her complexion was tarnished by her continual tears. And yet, two pages later, when she leaves Plessis, we are told it had been a happy home to her. Similarly Margaret is said to have been "in the prime of womanhood" when she first received the gospel. And yet we are told that at her death, probably 20 or 25 years later, she was still "in the rich prime of her womanhood." We are afraid that woman's "prime" does not last so long. She was 57 when she died. Again, after the return of Francis I. from captivity in Spain in Feb., 1527, cardinal Wolsey "a few months after" came to solicit the hand of Margaret for Henry VIII. The suit was rejected on the plea that the lady was promised to the duke of Bourbon. But there is evidently some inaccuracy, since the duke of Bourbon was killed May 6 in that year. Once more, Francis had an interview with the pope at Bologna, and, when it was ended, is said to have "left the Vatican," as if that was the appellation of any place in which the pope happened to reside. We do not note these things in a spirit of fault-finding, but in the hope that in another edition the book may be thoroughly revised, and then, freed from these petty blots, it will be very good indeed. We cannot help saying that, whereas Margaret appears to have been very beautiful, the artist in the illustrations—in one particularly—has made her frightful.

"A Third Year in Jerusalem: a Tale illustrating Customs and Incidents of Modern Jerusalem;" by Mrs. Finn. London: Nisbet and Co. 1869. This is a sequel to a work by the same writer, entitled "Home in the Holy Land." The former work we never saw; so that there are allusions in the one before us which we fail perfectly to understand. Still, even taken by itself, this book has a high value. It sets before the reader Jerusalem and the habits of the people as they really are, very different indeed from the impressions carried away by so many tourists who go hastily to the Holy Land, "do" Jerusalem with the Jordan, the Dead Sea, Hebron, and Bethlehem in a week, ignorant altogether of the vernacular Arabic, and consequently unable to have any converse with those they meet. The foolish notions imbibed by such rapid travellers are well exposed by Mrs. Finn. The scenery except some few spots, the climate save what it may be for a few days in the year, the varied populations, Jews, Moslems, Christians, Greeks, and Latins, and Armenians, trades-people, fellahheen, are utterly unreal to them; and instead of information they acquire and retain only obstinate misapprehension. Mrs. Finn's style is generally clear and graphic: her descriptions of the scenes she has known so well are thoroughly life-like: her story is amusing; and the light shed upon various scripture customs and events is valuable. As an example we will extract a paragraph: "'I want to ask you something else, Abraham (a converted Jew). What does it mean in the law of Moses when it says that the children of Israel might eat meat "like as the roe-buck and like as the hart"?' 'I think in this way. They were not allowed to eat of their flocks or herds in the wilderness; for you read that they had no meat when the quails were sent; and, again, in Numb. xi., where Moses asks God whether the flocks and the herds should be slain for them. But they might eat the roe-buck and hart of the desert: the flocks were kept for the sacrifices; and only the clean could taste them. But Moses told them that, when they got to the promised land, they might use sheep and oxen *for food; and both clean and* unclean might eat of them, *"like as the roe-buck and like as* the hart," that is the wild gazelles in the wilderness'." We think this explanation very probable. Now and then Mrs. Finn trips slightly; as when she speaks of the Moabites bringing fleeces and lambs into Israel "as tribute" in the time of Ruth. Moab was not under tribute to the Hebrews till subjected by David. On the whole we warmly recommend this volume as really an important contribution to the knowledge of modern Palestine.

"The Old British Church: a historical Sketch;" by the rev. C. Bowen, M.A., rector of St. Thomas, Winchester. London: Hunt and Co. No date. This little book comprises, we are told in the preface, the substance of a lecture delivered to the members of the Winchester Church of England Young Men's Society. It contains a good deal in a small compass, recording the original introduction of Christianity into Great Britain and Ireland. We think it will be acceptable and useful to those who have not access to larger works on ecclesiastical history, or as an introduction to them. Of course Mr. Bowen could not go into the discussion of doubtful points; but perhaps it might have been as well had he expressed himself with more hesitation in regard to some matters. We do not think there is much credit to be attached to the reported communication between a British prince Lucius and Eleutherius, bishop of Rome; and it is most probable that Augustine of Canterbury was dead before the slaughter of the monks of Bangor. But, generally speaking, we approve this book.

"The Net Cast into Many Waters: Sketches from the Life of Missionaries, for 1868;" edited by Anne Mackenzie. London: Bemrose and Sons. We have repeatedly noticed the separate numbers of "The Net:" the volume before us is the collection of those issued monthly through the year just ended. It is an interesting volume, containing a vast deal of information respecting the progress of the gospel, and the labours and trials of missionaries in various parts of the world. It is edited by the sister of the late zealous bishop Mackenzie, and we are sure will be cordially welcomed in many circles by those who desire the extension of Christ's kingdom.

"The Two Bears, and other Sermons, for Children;" by the rev. J. C. Ryle, B.A., vicar of Stradbroke. London: Hunt and Co. 1869. This book contains much valuable instruction suited for children. We hope it may be placed in the hands of many young people: and we feel sure that, under God's blessing, it will furnish profitable reading. But we must observe, as we have heretofore observed on other books by Mr. Ryle, that he writes in a hurry. He does not give himself time to consider what he has said. We discover therefore some inaccuracies which might easily have been avoided. We will mention, in no unfriendly spirit, one of these. He calls Elisha a "good old man" at the time of the catastrophe at Bethel, and says that he was "bold with age." Now, as the event happened soon after Elijah's ascension, and as Elisha lived after that, as anybody reading the history with care will readily calculate, a good 50 or 60 years, and as we have no reason to believe the life of man then ordinarily longer than at the present day, Elisha could not have been an old man at the time. This may seem a small matter; but children are shrewd observers, and many a sharp boy or girl will detect Mr. Ryle's mistake.

"Light, Life, and Love: a Series of Readings on Texts of Holy Scripture in Words of One Syllable;" by E. N. Marks. London: Nisbet and Co. 1868. We remember once reading of an ingenious author who constructed a piece from which the letter "e" was excluded. If we admired the pains he took, we could not think highly of his good sense. A few years ago a sermon, we believe it was, was sent to us, composed, like the book before us, in monosyllables. We expressed our strong disapproval of it. We are of the same mind now. How can we approve a book into which, by its plan, the beloved name of "Jesus" cannot enter, which excludes "Holy Spirit,"

ather," a thousand words which most tenderly touch r hearts? And for what purpose? Of course we do t desire to see long crabbed words introduced into ildren's books. But the first sounds a babe begins to eathe are usually dissyllabic; and we venture to say at a volume in which there was a judicious mixture of hat terms would be more intelligible—to say nothing instructive—to a young child than the one before us.

"An Almanack for the Year of our Lord 1869;" by seph Whitaker. London: Whitaker. 1868. We ve often been disappointed, when procuring an almanac the end of the year, on finding that the intelligence s not brought down to the date. We remember once monstrating with the vendors of a certain popular nanac, and being told that it was—the whole edition—inted off in October, or by the beginning of November. is one before us is a much more sensible production. It res us the new parliament, the new ministers, almost l the fresh appointments in every department of poli-s, military matters, &c., &c. And there is an abun-ance of useful information, clerical, legal, commercial, ographical, miscellaneous, filling a considerable volume, d yet sold at a trifling price. We think our friends nnot obtain a more useful book.

"A Practical Commentary on the Gospel of St. Luke, Simple and Familiar Language;" by G. B. London: isbet and Co. 1869. We have heretofore expressed rselves pleased with comments by the same author on Matthew and Mark. We are equally disposed to recom-end the one now before us. It does not pretend to arned research, but it is a sensible exposition full of in-tructive, devotional, and practical remarks.

"Hebrew Heroes: a Tale founded on Jewish History;" y Aloe. London: Nelson and Son. 1869. A prin-pal fault of this prolific writer is, as we have frequently bserved, a fondness for the unnatural and marvellous. We have often, therefore, had to say that our interest as well-nigh destroyed in a narrative embodying events hich we could not imagine ever occurred. The choice f a subject for the present volume has been very happy. he scene is laid in Judea, during the tyranny of Epi-hanes, and the early triumphs of Judas Maccabæus. here is enough, therefore, of the strange and romantic n the general history of the period—martyrdoms, battles, air-breadth escapes, wonderful successes—and we can llow the thread of the story based on admitted facts, ithout having to pause and ask, Can these things be? n consequence, the book is an admirable one. The pro-hetic hopes which sustained the Jews in their depression re very well brought out; and the longing trust in Messiah to come chastened with some dim apprehension f his rejection by his people when he should appear, is uch as we may well imagine the more spiritually-minded —like the aged Simeon in a later day—deeply cherished. We are glad to recommend this work to our readers. The characters, the high-minded Judas, the honestly-inquiring Greek, the tender girl who would not for the ear of torture deny her God, the venerable mother in Israel—are all well and consistently depicted. And the eal history is pretty faithfully followed. The writer is ot indeed familiar with the topography of the Holy Land; else Mizpeh, near Jerusalem, would not have been onfounded with the Mizpah far away beyond Jordan, here Laban and Jacob made their covenant. The occa-ional use of "quelled" for "quailed," *e. g.*, p. 172, we uppose to be an error of the press.

"From Athens to Rome: six Lectures upon St. Paul's isits to the chief cities of the Roman empire;" by the v. W. R. Freemantle, M.A., rector of Claydon. Lon-on: Nisbet and Co. 1869. Mr. Freemantle is a ell-known clergyman, whom it is not necessary for us praise. Failing health rendered it desirable for him to end a winter in travel. He availed himself therefore the opportunity of making a cruise in a queen's ship the Mediterranean, *Athens*, *Corinth*, *Ephesus*, and other places were visited; and Mr. F., on his return, delivered six lectures to his parishioners on the history of St. Paul as connected with those cities. The little volume before us is the fruit. It contains some valuable memorials of the great apostle; and we are interested in tracing, under Mr. F.'s guidance, his missionary visits from place to place. We heartily recommend the work, and we are glad to find that Mr. Fremantle's health was benefited by his travel. May he be long spared for yet more extended usefulness.

Geoffrey the Knight, a Tale of Chivalry of the Days of King Arthur. London: Nelson and Sons. 1869. This was originally a poem, composed in the Provençal tongue, put of late into a modern French dress, and thence translated into English. So much we learn from the introduction, which however is somewhat obscure, and which should therefore have been written in more lucid style. The book is very amusing, telling, after Spenser's manner, of a young knight of king Arthur's court, who achieves a variety of adventures. The king himself does not appear to advantage. He is worsted in the two combats he dares. We think the style of the English translator might have been improved: we meet with certain vulgarisms, as "in whose midst," a kind of phrase which we are sorry to find creeping into use. The illustrations by Doré are characteristic, not always agreeing with the scenes they profess to illustrate. But the volume, beautifully got up, will no doubt be a favourite, and will furnish an appropriate ornament for a drawing-room table, and be acceptable as a gift-book.

"Sick-bed Vows, and how to keep them: a Book for Convalescents." London: Nisbet and Co. 1869. This is a sensible book, very well fitted for its purpose. The better to recommend it, we shall transcribe a few sentences: "Suppose, when you lay so very ill, one who loved you very much had heard of a medicine which would certainly cure you. The medicine could be procured only by a long and laborious journey, and was so costly that he would have to beggar himself to procure it. Yet he undertook the journey, and sacrificed himself to procure you health and life, and brought his precious gift back to your bedside, as the free offering of his love. What if, after all the labour and expense he had undergone, you were to say coolly, 'Well, I don't like to accept the gift for nothing: here is six-pence towards the expense of your journey, and the medicine.' Would he not feel you had offered his great love a most cruel insult? And what if it were a bad six-pence, and you had a shrewd suspicion that it was, but hoped he would not find it out? Could you make a more base return? Ah! dear friend, do not offer your base six-pence—any poor doings or feelings of yours—to purchase that great love which, at the price of *his* own blood, procured eternal life for you, but accept the gift freely in its greatness, which cannot be earned, and which can only be repaid with our hearts and lives surrendered to the Giver."

"Pictures from Palestine, or Fireside Travels in the Holy Land;" by H. L. L. London: Nelson and Sons. This is a very interesting series of tracts, each containing a view of some holy spot—Bethlehem, Moriah, the Jordan, &c., with an account of it and its history. Another series is promised; and we think they will be very useful in Sunday-schools and village-libraries.

"Faith and Science;" by Gilbert Sutton. London: Bell and Daldy. 1868. This is a book of vigorous thought, in which many of the questions most interesting at present are argued with ability. We will give the titles of some of the chapters, in order to exhibit the line which Mr. Sutton follows. The first is "Christianity and Science;" then succeed "English Positivism," "Has Moral Philosophy been Labour in vain?" "Had the Jews a Philosophy?" "Was Jesus the Christ?" "St. Paul and the Apostolic Faith," with several others on topics hardly less important than those we have named.

Many of our readers are probably acquainted with the system of M. Comte and the doctrines of the "Positive" school. Two or three sentences will give some notion how Mr. Sutton deals with it: "A very common-place objection causes Positivism to stumble at the outset. We ask it, Did chance, then, make the worlds and their inhabitants? But, as the notion of chance being the author of eternal order involves an absurdity, M. Comte puts forward the theory of law, regarding which there is universal assent. But here comes the stumbling-block. Law, in the general apprehension of all men, supposes a law-giver. Law is a purely-intellectual result. It is the out-come of will inspired by morality: that is to say, pure law is for the maintenance of order, and, with order, goodness, with which it is inseparably allied. Here we find Positivism, at the very outset, in opposition to the common sense of mankind." In a similar spirit, Mr. Sutton elsewhere asks: "When man reads this one page (the starry heavens) of the Creator's work ... is he to be told that gravitation has done it all? Gravitation is an agent, not an intelligence." The chapter entitled "Was Jesus the Christ?" is very well argued. Mr. Sutton shows, from facts which no reasonable person can question, that Jesus of Nazareth was divine, that his words and actions convincingly betoken a power which could not be of the earth, earthy. Our readers will see, from what we have already said, that of much in this book we think very highly. But we must plainly say that in much it falls short of our belief. We do not think that Mr. Sutton takes an adequate view of Christ's atonement. Thus, he says, "The ordinary reading of this his sacrifice is too partially represented as for the appeasement of God's anger, by an atonement equal to the sin of the fall, as the satisfaction of offended justice, the pleading whereof is essential to pardon. But Christ spoke the word of pardon and forgiveness upon the simple ground of acceptance of his word. To be like unto himself, as he was in this world, is the repeated condition of living with him in the next after a like resurrection: such is the doctrine perfected with the seal of the final supreme miracle upon it." The scripture, to our mind, teaches more than this. And, if we understand Mr. Sutton rightly, he believes that the wicked fall into annihilation. "The best arguments," he says, "usually uttered against eternal torment, that such could answer no possible end, either in the way of example or of amendment, strong as they are, fail to reach the core of the subject. The impossibility of it must be derived from the law of life, which is God's love; death ensuing upon the withdrawal of that life-principle" The last chapter is entitled, "Robertson of Brighton." We admit to the full Mr. Robertson's ability, but we do not approve the theological system which after certain variations he adopted.

"Watchwords for the Warfare of Life: from Dr. Martin Luther," translated and arranged by the author of the "Chronicles of the Schönberg-Cotta Family. London: Nelson and Sons. 1869. We confess that we are not very favourable to books of extracts. We never could take up "The Beauties" of an author: separate bits are to our mind, to adapt the ancient apologue, but like bricks handed round to give a notion of the grandeur and proportions of a palace. But all do not agree with us. For those who like independent portions, here are admirable materials. Luther was one of the greatest divines the church has had; and all his thoughts and admonitions are most weighty. The compiler states generally, in a brief preface, that the extracts here given are gathered from Luther's letters, from his (if it were his) Table-talk, and from other sources. But the pieces themselves are not expressly, as they ought to have been, referred to the places where they may be found. This is a great imperfection. Books of extracts should show distinctly where each comes from. They are arranged, indeed, under different heads; but that is not enough. After saying what we have, we willingly add that the book is full of valuable matter, and many we doubt not will think highly of its unstrung pearls.

"The Golden Fleece;" by Aloe. London: Nelson and Sons. 1869. We certainly did not expect to have so soon another book by this writer. Here, however, is another, and really a very good one. It is the history of an odd trial to which a young girl is exposed—a harder trial than many which would involve more momentous worldly consequences. She bears it, and succeeds by taking God's glory for her object, and disregarding selfish considerations. The story is well told, and conveys an admirable lesson.

Of periodicals we have received: "The Christian Observer, January" (London, Hatchards, 1869)—there are some useful papers in this number, as the "Ritual Commission," "On the true Interpretation of Isai. vii. 14-17), &c., &c.; "The Christian Advocate and Review, January" (London, Hunt and Co., 1869)—this journal also is sensible and useful; but we think that the writer of "Was our Saviour's knowledge limited when he was upon earth?" has hardly grasped his subject in its fulness, in the article on Lord Brougham there are some mistakes, and in that on "Eternal Punishment" some queer unnecessary words are coined; "Golden Hours, January" (London, Macintosh, 1869) —there are the opening chapters of two tales in this number and several other good articles; "The Gospel Magazine, January" (London, Collingridge, 1869); "The Home Visitor, January" (London, Hunt and Co., 1869); "Mission Life, January" (London, Macintosh, 1869); "Old Jonathan, January" (London, Collingridge, 1869)—we approve, as we have often said, generally of all these; the "Gospel Magazine" is more doctrinal and devotional; the "Home Visitor," a cheap publication; "Mission Life," full of missionary intelligence; "Old Jonathan" appears in a better form than heretofore for preservation and binding; "The Gospel Watchman, January" (London, Morgan and Chase, 1869) —we do not exactly see in what this periodical (it is the first number) differs from others already existing.

We have also received: "The Mystery Solved, or the Answer to the Question, What will Mr. Gladstone do with the Church Property of Ireland?" (London, Hunt and Co., 1868); "The Bible Plan Unfolded," by J. Biden (London, Stock, 1869); "The Rich Man and Lazarus: a Practical Exposition," by B. North, B.A. (London), Hunt and Co., 1869.

Several other books have reached us; but we must defer our notice of them till next month.

Poetry.

SPEAK THE TRUTH IN LOVE.

SPEAK kindly to the broken heart!
Wrath ne'er the will can bend;
And gentle words have ever proved
To virtue's cause a friend.

The heavy rain that loudly falls
Makes Nature droop her head;
And gentle dew bids her look up,
And smile as from the dead.

O, who that knows a Saviour's love,
And joy of sin forgiven,
Who would not seek by words of love
To guide a soul to heaven?

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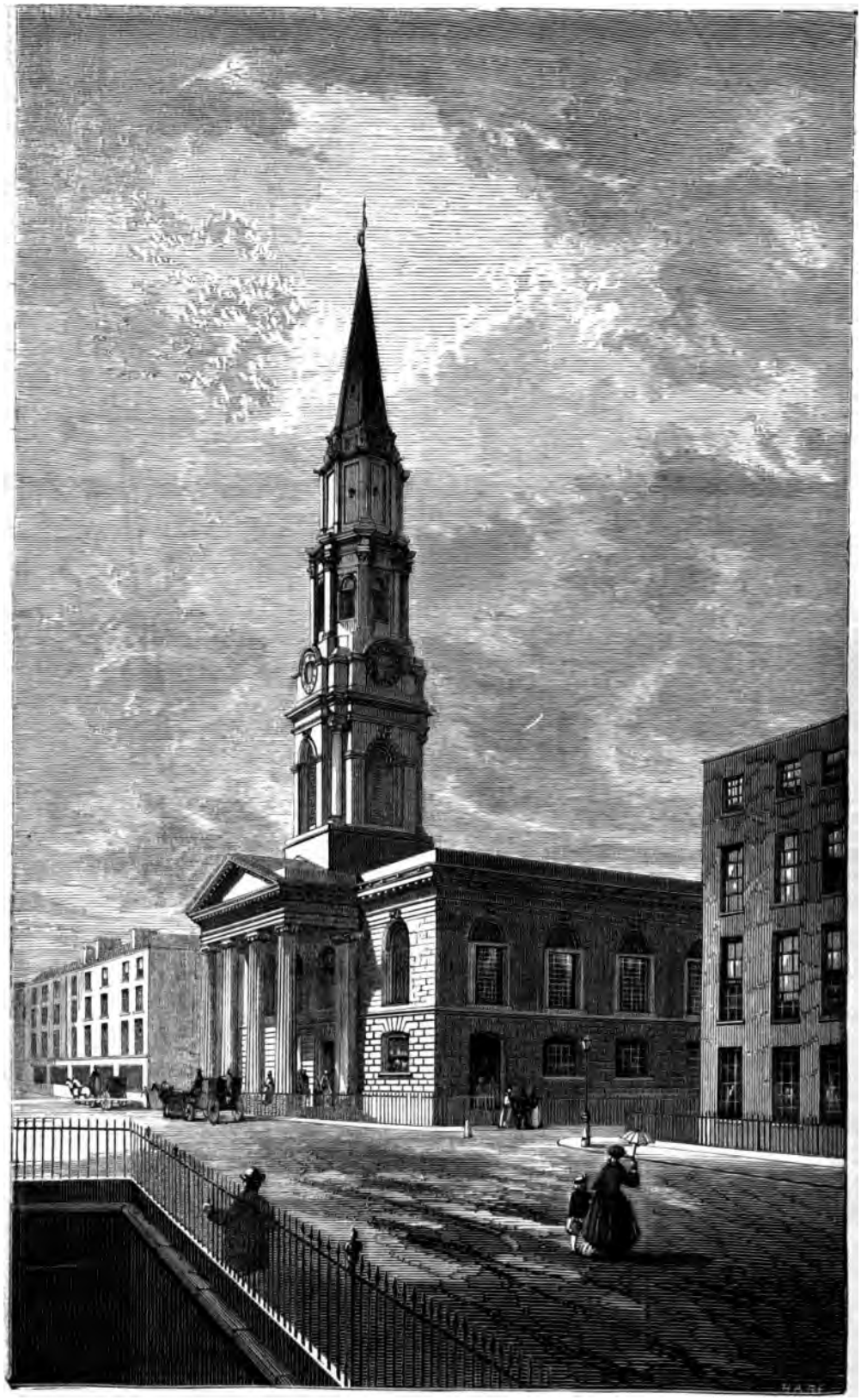

ST. GEORGE'S, DUBLIN.

THE

urch of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

" HER FOUNDATIONS ARE UPON THE HOLY HILLS."

MARCH 6, 1869.

T. GEORGE'S CHURCH, DUBLIN.

north side of the river Liffey, in a cres- own as Hardwicke-place (so named ilip, earl of Hardwicke, lord-lieutenant nd), stands the parish church of St. which was commenced in the year 1802 pleted in 1814, at an outlay of £35,674 British; very much less than what has es appeared in print as the amount ex- on the building. Of this sum, £461 10s. granted as a gift, and £9,230 15s. 4½d. as y the late Board of First Fruits: £18,923 was raised by the sale of debentures un- acts of 46 and 54 Geo. III.; and the re- £7,058 17s. 7¼d. by the sale of pews, &c. t view of this fine structure is very im-

The front may be seen directly from ke-street; and oblique views equally l are afforded from Eccles-street and Temple-street; so that the complaint rged against the situation of many of our uildings is in this instance groundless. , too, it may be observed, is nearly the vated in the Irish metropolis.

rincipal front, facing Hardwicke-street, ty-two feet wide, and consists of a ma- rtico of four fluted Ionic columns, sup- an entablature and pediment; on the f which there is a Greek inscription, ng "Glory to God in the highest." urch has, besides, three fronts of the der; and, there not being a graveyard g, the rectangle in which the sacred stands is surrounded by a square of and affords not only an uninterrupted each front, but a less dreary prospect hat crowded and neglected cemeteries quently present. There are five en- ; one in front, beneath the portico, ads into the vestibule below the steeple, in each side. Over the grand entrance, mediately behind the portico, the steeple xceeding any ever erected in Dublin, the justness of its proportions and the eness of its execution. This striking monument of the ability and taste of the architect, the late Francis Johnston, of Dublin, is two hundred feet in height, and consists of several storeys above the roof and a spire. The first storey is a square tower, ornamented at the angles with Ionic columns, supporting an entablature continued all round; and in the centre of each side is a large circular-headed window, richly ornamented. Above this is the clock-storey, the angles of which are adorned with large urns, of admirable workmanship; and, over the dials of the clock, are festoons of carved stone, gracefully terminating at each side. The third storey is an octagonal tower, the angles of which are occupied by small pillars, and the intervals between the pillars are panels, with a circular aperture in the centre of each. At the next storey, the convergence of the spire, which is likewise octagonal, begins; and it continues, with the most gradual inclination, to the summit in a ball and stone cross on the pinnacle. In the interior of the building, which, as well as the exterior, is worthy of the high character of the architect, there is accommodation for 1,250 worshippers.

The area of St. George's parish, which was formed out of that of St. Mary (which, with the adjoining parishes on the north side of the Liffey, was originally included in the old parish of St. Michan), is 653 acres; with a population, according to the census taken in 1861, of 18,774 individuals; of whom 5,034 were returned as members of the United Church of England and Ireland. The benefice is a rectory, of the gross annual value of £740, and in the alternate patronage of Marcus Moses, esq., and the dean and chapter of Christ Church, Dublin. There are three other churches within the parish, viz., St. George's Chapel (more commonly called "Little George's") in Lower Temple-street, built in the year 1698; the Free Church, in Great Charles-street; and the Chapel of the Female Penetentiary, on the North Circular-road. The grave-yard is situated in the rural portion of the parish, and is the burial-place of many distinguished families. B. H. B.

UNDER THE WILLOWS.

CHAP. VIII.

"While they who bid stern duty lead,
Content to follow, they
Of duty only taking heed
Find pleasure by the way."

TRENCH.

"Do you imagine it just possible that you may not be mistaken after all, dear Mrs. Campbell?" Will asked at length, catching at the only gleam of hope which presented itself. "I can remember nothing on Miss Campbell's part; and surely there has been nothing on mine to call forth such a state of feeling."

Mrs. Campbell could not truthfully say there had; but she shook her head mournfully; which gesture implied that she was only too correct in her surmises. "Is there anything in the idea so *very* distressing to you?" she asked presently.

"O Mrs. Campbell, you are very kind. I hardly know how to speak consistently with your own and Miss Clara's generous kindness. It makes me look ungrateful, more ill-deserving than I really am; but the thing you speak of to-night can never be. It would not be for Miss Campbell's happiness; indeed it would not!"

"That I must be allowed to question," Mrs. Campbell replied in the same calm kindly tone that she had all along employed; though her undertaking appeared to be growing every moment more and more difficult. "Of that, my dear Will, you are scarcely competent to judge perhaps at present. But it is of yourself that I would now speak. Are you already engaged?"

O to have been able to recall the opportunity of the past afternoon! Had he known what was coming upon him, Will would have waived all difficulties; and, setting aside the fact of Harold's presence, or considering him, as he had always done, almost a part of Madge herself, he would have spoken of his love, and asked her—what he had intended to ask that July night, now invested with so terrible a remembrance—whether she would not be his always. But now Will's head drooped. He felt how weak his position was; for, though he doubted not for a moment what Madge's answer would have been, yet it was not for him to answer to another, when she had not even spoken for herself. Under any other circumstances Will would have resented so personal a question as impertinent, not to say offensive, and refused a reply; but the lady, who with so much apparent unwillingness and hesitancy of tone proposed it, was it not she who, with a mother's tenderness and devotion, had nursed him through a long and dangerous illness, whose unceasing care and untiring attention were doubtless, under God, the means of his recovery? And her motive—far from idle curiosity—was it not love and anxious solicitude for the welfare of a dear and beautiful child, whose health she believed to be failing before her very eyes? Could any circumstances justify so personal an inquiry, *Will felt that the present* ones indeed might do so; *and, with all the deep gratitude* of which his nature was capable welling up within his heart, far from resenting, he could only excuse and respect Mrs. Campbell's interrogation, painfully distressing to himself though it was. But he kept his gaze averted from her face, as he replied that at present he could speak of no formal engagement.

"And I am sure, dear Will, you will forgive me," Mrs. Campbell continued, "when I ask further if I am not right in concluding that Margaret Raymond is the young lady whose affections you hope to gain?"

Whose affection he hoped to gain! O what an immense gulf between himself and Madge did Mrs. Campbell's cold words disclose! Difficulties of which he had never before dreamed rose up before Will's mind; doubts, misgivings, forebodings—a sad and terrible array. Nevertheless he attempted to disguise his feelings, and replied: "Yes, Mrs. Campbell, you are right. I have spoken to no human being on this subject before, nor should I ever have done so until I had consulted Madge herself; but your kindly interest and the debt of gratitude I shall always owe you compel me now to speak freely and open my heart to you. It is true that I love Margaret Raymond."

Of the depth of that love Will felt this was neither the time nor the place to speak.

There was a minute's pause after this frank confession; and then Mrs. Campbell said: "I am sure I ought to thank you for your candour and the confidence which you have placed in me. As a mother, I now ask your pardon for speaking as I have done."

Though baffled, Mrs. Campbell was by no means beaten; only she thought the next remark on the subject had better come from Will.

"You have been very good and very kind," he said; "but I assure you, dear Mrs. Campbell, your words have affected me more than I can well explain. Never having for one moment imagined—and feeling as I do a regard and gratitude towards Miss Campbell which it will never be in my power to repay—can you conceive how your solicitude on her account pains and distresses me?"

"You can scarcely guess a mother's feelings," the lady said; "neither is it to be expected that you should know what Clara is, with that mantle of reserve and distance which, I am grieved to say, she too often wears even to me. But to feel that a child may pine away, and perhaps die, from the result of an unavowed and unreciprocated affection, made me strong to place the subject before you simply to know whether such a result were inevitable."

"Die!" said Will, interrupting her, and suddenly becoming very pale. He was very weak and feeble still; and this conversation, so painful and so personal, seemed well-nigh to unman him—inwardly at least. His voice and manner remained quite firm.

"I think," said Mrs. Campbell, after she had insisted on Will's swallowing a glass of wine—"how far my judgment is correct it is not for me to affirm—but I think that, if Clara were to hear of your engagement to Miss Raymond now, in her present state of health, the

ffects might be such as we should both shrink rom contemplating."

"But I am *not* engaged!" Will exclaimed, eeling under Mrs. Campbell's words almost as hough he were a homicide.

"You are not, I know," the lady quickly re-lied; "and it is on that, dear Will, that I ould say one word. I am perfectly aware you annot control your affections; nor would it be t that you should do so. At the same time, if ou do feel any interest in us as a family—any ersonal consideration for *me* especially—would cost you too much to delay the declaration of ose affections for a while? I am aware of the crifice it may involve; but I am speaking elfishly, and as only a selfish mother might are to speak."

"Not '*selfish*,'" Will said, in his heart's grati-ude, vainly striving to forget self, while the appy vision of his own love became yet more isty and indistinct in the distant future. "Do ot speak so, Mrs. Campbell. I can enter into our feelings, indeed I can, and am prepared, s far as it is consistent with duty and honour, meet them."

He felt that the sacrifice (it need not be a long ne) must for the time be made—that duty and ratitude demanded it. How could he expect appiness with Madge if bought at such a price? le knew perfectly well in his heart's depths hat Madge would feel even as he did, could she ot know all. Madge so noble, so unselfish! Will's heart sank within him; but the sense of uty triumphed; and again he told Mrs. Camp-ell that it should be as she desired.

The latter acknowledged the unexpected con-ession with a friendly grasp of the hand and rateful smile, and then said: "There is still ne more question I would ask you, dear Will. Does the young lady, does Margaret Raymond erself, know of your feelings towards her?"

"I don't know, I am sure," Will answered ith some confusion; for he had never seriously urveyed the question in that light before; it ad been so thoroughly taken for granted. "I lo not know, Mrs. Campbell; but I should hink she did. Why do you ask?"

"O it is not of much consequence; only the hought of a rumour—an idle rumour it may be —came at the moment into my mind."

"What is it?" Will asked, as quietly as he as able.

"I have heard that young Brograve has been much at the Hall of late, that he greatly admires Madge, and that she appears not wholly averse to him. Pray do not let it disturb you—it may be, indeed I daresay it is, a report quite without foundation. Try and think no more of it, my dear Will, I beg of you," Mrs. Campbell con-inued, marking Will's too-evident agitation nd discomposure, and beginning really to fear whether she might not have gone too far.

Will said nothing for a while—how could he? e had been absent from Rockwood a whole ar previous to his accident, and had had but e short interview with the Raymonds—too ort and too fearfully interrupted to hear such ws, if true. There was only his own heart to ssure him and persuade him to lay aside s. Campbell's unkind *insinuation* as false and frivolous gossip. He had not even a word from Madge whereby to contradict the state-ment; only the trustful speaking confidence of her brown eyes as they rowed that evening down the river, and the tears that he had seen gather in them that very day as she looked upon his wan and wasted countenance for the first time. But his own heart did reassure him, and after a minute, with a great effort reassuming his former self-possession, he said with a smile: "Yes, Mrs. Campbell, you must be right. I am convinced that can be only a foolish and passing report. Brograve is so old and close a friend of mine that I feel pretty sure I should have been told something had this been the case. Of course he admires Madge—he always did; and it is not likely, after the years we spent so much together, that the friendship of any of us should diminish as we grow older; still, I cannot think there is truth in the report you named."

Will spoke firmly and courageously; and yet it was very foolish and troublous, but so it was, that Madge's last words before she left the room that afternoon flashed for a moment across his mind: "We shall be seeing Charlie this evening." And then on the river that other evening now so long distant had she not said, "We only now want Charlie to make it com-plete"? Could it be? Was her love to him, after all, only that of a sweet and trusting sis-ter? No, no. Will banished the thought al-most before it was conceived; and yet it did help him just a little to contemplate more bravely the sacrifice he had engaged to make—the postponement of that which a few hours be-fore had seemed so near and bright before him. Perhaps it was only right, he thought, that Madge should be left free a while longer. She was young, so young; and what right had he to claim affection which might be given indeed *now*, but which, if unclaimed by him for a sea-son, might still become another's. This was foolish and unnecessary reasoning, I am quite prepared to acknowledge; but, as has been said before, Will was as yet far from strong physically, and we all know how powerful is the influence of body over mind at such sea-sons; and so it came to pass that Mrs. Camp-bell's final *coup d'état* was the most advan-tageous to her cause, as she very well expected.

Rising, and with a self-reproachful air, she took Will's hand. "How shall I ever forgive myself, or expect you to forgive me?" she said.

Will smiled faintly. "We have not yet quite finished our talk," he said, "and, as it has been begun and carried on with all frankness and sincerity, so let it end. How long, Mrs. Camp-bell, how long do you think I should refrain from taking any decisive step? Do not hesi-tate to name a time: if it be a duty, I shall not shrink from its performance, I trust."

"I think a *year* will plainly show," Mrs. Campbell answered; while again Will's heart sank within him: "by that time Miss Madge will surely know her own mind; and your path may appear more open. It is possible, just possible, that change of circumstance which now we cannot and would not like to anticipate may lead you before then to see things a little differently. If not, I trust dear Clara's strength

of character will rise superior to her sorrow, and that she will, some day, be happy."

A strange feeling of shrinking which Will had experienced on one former occasion, five years back, came over him at these words of Mrs. Campbell, more especially her disparaging allusion to Madge. Only now, instead of giving way to the feeling, Will tried with all his power to overcome it; for had she not been as a mother to him? Had she not, humanly speaking, for Dr. Macneil had told him as much, saved his life—that life which he hoped one day to share with Madge, and before which there still lay so much of duty to be fulfilled and earnest purpose and labour to be accomplished, for Will was not the one to live alone for Madge; and now could he not sacrifice one year's outward brightness for her and her daughter's sake? And yet, why call it sacrifice? He had that left him which was dearer than ought beside, and in the performance of a duty which it plainly appeared he owed towards man, and to God through man, he might expect help and strength and blessing.

Will did not tell her mother then that, even should Madge be separated from his love for ever, Clara might never become his wife—that nothing stronger than deep gratitude and sincere brotherly affection could ever exist between them; he only answered: "It shall be as you say, dear Mrs. Campbell, unless indeed," he added, "you think it well to consult the colonel beforehand on the subject."

"Nay indeed," Mrs. Campbell replied, "not a word to him. I must beg you as a personal favour to breathe not a word of our conversation to the colonel. You will grant this?"

"Certainly," Will replied.

"And I also confide in your honour," Mrs. Campbell continued, still smiling, "to take no steps, either by word of mouth or by letter, to influence Miss Raymond, until the year of waiting be terminated?"

"That is what I have already engaged," Will answered with the same indefinable shrinking and mistrust, which still he strove to overcome.

There was no necessity to remind him of that; for, the step once determined upon and seen in the light of duty, Will was not likely to evade that duty or spare himself the suffering which it must bring. He did not tell Mrs. Campbell; but he had already inwardly resolved not to see Madge Raymond again until all could be explained, fully and satisfactorily. With the depth of love he bore her it would be cruelty to himself to act otherwise; besides, he was not strong: might not his resolution fail him and duty be forfeited, should he dare to make the experiment?

Further conversation was here prevented by the appearance of Clara herself, holding carefully in her hands a glass of quaking snow-white blanc-mange, which she deposited on the table before Will. "If Harold Raymond calls you a prudent gaoler," she said, addressing her mother, who found some difficulty in meeting her glance of dignified yet keen inquiry, "I beg to differ from him. If *you* are not wearied out by the interminable talk you have been carrying on this evening, I am perfectly sure Mr. Karney is. He looks a whole week worse; and to-morrow Dr. Macneil will be angry; and there will be no going to Ryde on Thursday, unless," she continued in a softer tone, turning to Will, and placing the tempting plate before him, "you eat the whole of this 'white stuff' as you please to call it, and drink at least three glasses of papa's old port."

Clara was very beautiful as she stood there before him, the proud flash gone from her face as her mother left the room, and only a look of great compassion and regard in its place, as she saw how pale and worn Will looked. "I am so dreadfully afraid mamma has been worrying you again about this stupid journey," she said.

Had not Will's thoughts been too intently directed in another channel, he might have remarked that Clara's words and manner were by no means those of a love-lorn maiden, pining away from the pressure of unrequited affection, which in truth was not the case. Any girlish fancies which in past years might have crossed her brain had long given place to more sober and reasonable ideas. She felt to Will exactly as he did to her, regarding him as a sincere true friend, and nothing beyond. Moreover she knew to a positive certainty that Will loved Madge Raymond, and that Madge was by no means wanting in like sentiment for him. She thought it just possible that this had been the subject of conversation to night, but could not reconcile it with Will's care-worn suffering face, so different from Madge's that afternoon which it even made Clara glad to think about.

As to Clara's present state of health, or rather lack of health, it was nothing beyond the effect of the shock which so fearful an accident, together with an unusual amount of anxiety and worry, must bring with them and exercise on a young and not over-robust frame. Clara's sorest trouble, that which weighed most on her mind, causing her life to be cold and cheerless and her manner perpetually reserved and self-contained, was the total lack of sympathy and understanding between herself and her mother. For Clara's was a nature which would have opened out and warmed itself gladly in the smiles of confidence and affection, but which had been warped and chilled by bad education and constant disparagement and fault-finding. Besides, Clara could not but see through the veil of artifice and worldliness which continually enshrouded her mother's actions, and which her own nobler and more generous nature led her to despise and scorn. Could she, indeed, have guessed the theme of Mrs. Campbell's conversation with Will that night, there would have been a summary and by-no-means-peaceful termination to the schemes of the one and the suffering of the other; but, as may well be conceived, such a thought never for a moment crossed her mind, and, poor girl, she had no friend to tell her.

Mrs. Campbell, meantime, nursed herself with the delusion that she was acting for the best and for Clara's ultimate happiness and benefit. So totally ignorant was she of the heart of her own child, so completely under the dominion of one idea, one determination which had taken possession of her breast years before, and which

resolved, by any means within her
ıd at any risk, to carry out—the se-
' Will Karney as a husband for Clara.
me laid for her younger daughter had
ıccessful; Sophy having been married
ring of that year, and at the early age of
, to Mr. Cunningham, a wealthy man
eighbourhood, and some twenty years
ranced in life than his young bride.
ırtunity for securing the remainder of
ı seemed now to have been placed
ır very hands; and Mrs. Campbell was
one to neglect it. No circumstances
ve turned out more fortunately than
the past weeks; and it must be con-
ıt the graces of Will's character with
ıe had been brought so constantly in
ıad attached him to Mrs. Campbell by
ır tie than she had felt before; though
ion was of that strangely-selfish cha-
ıich was willing to sacrifice his dearest
) her own ambition and self-love.
), not about the journey. We have
king of other things," Will replied,
ıp abstractedly; then noticing for the
) the calm pitying interest of Clara's
l crediting for the while her mother's
;gestions, he felt ashamed and sorry.
o my very best, indeed, Miss Clara," he
d, with a smile; "for I am not fond of
; and, as this journey seems a thing
e, why the sooner we get it over the

so glad you think as I do about it,"
d, laughing. "I have been worried so
perpetual talk that I hate the very
Ryde. Will you come into the drawing-
ttle after you have had your supper,

ıot this evening, thank you," Will an-
"I am tired, and shall find bed the
ɜ for me to-night, I think."
ara said "Good night," and retired,
Will, as she often did, from the very
f her heart, when she knew to a cer-
ıat her mother had been, what *she*
plaguing him.'

* * * *

so they have made it up at last?"
ampbell inquired of his wife as they
her.
) what up? Of whom are you speak-
ıe asked in a somewhat-puzzled tone.
Will and Madge to be sure. My
need not carry your prudence too far.
the one to repeat the secret if it is not
ated at present, and I am sure it looks
l in Will to have made you his con-

are speaking under the strangest de-
ıy dear George," Mrs. Campbell inter-
rith no small annoyance in her tone.
t, do you mean to tell me that has not
) topic of your long discussion to-
the colonel asked good-humouredly.
tever the topic may have been, you are
ɡ under a very false impression, from
would at once relieve you," his wife re-
r usual composure of manner quite re-
"Will Karney is under no engage-
ment whatever to Margaret Raymond, nor is there the slightest prospect of his being so. He has never even spoken of love to her, nor does he know whether her affections wander in his direction. He certainly has spoken frankly and openly to me this evening; and I would not have his confidence abused; so that I hope you will circulate no foolish reports, which of course under the circumstances would be most repugnant to the feelings of both."

"I am not usually the one to circulate reports of that description. I leave that to the ladies. At the same time, I can use my own eyes and my own common sense; and, if those two do not love one another, and that pretty strongly too, my judgment is sorely at fault for once."

"Your judgment may prove faulty or correct. I can only tell you what the young man himself has told me," Mrs. Campbell answered, "and that in strict confidence, which for the world I would not have abused. Did you hear what Miss Berkeley was saying this morning respecting Miss Raymond and young Brograve?"

"Miss Berkeley is an incorrigible gossip and mischief-monger," colonel Campbell observed with more asperity than his kindly nature seemed capable of. "Do let me *beg* of *you*, my dear, to pay no heed to her scandal."

"Well, I think in all probability it was an idle rumour," the lady remarked in a conciliatory tone, "and one which I shall be very careful in repeating."

"In *not* repeating, if you please. Well, I am disappointed by what you have told me to-night; though perhaps, after all, things will come right in the end. I shall never forget that girl's face by the river that evening—never! I hope it will come right some day—I do indeed!"

"I hope so too," rejoined his wife; and with that the conversation terminated.

A. S. W.

"HOW TO READ THE BIBLE."

By the Rev. Edward Lester,

Incumbent of St. Paul's, North Shore, Liverpool.

I. Read the whole of it—every chapter and every verse; "for all scripture was given by inspiration of God," and every chapter and every verse is "profitable for doctrine, for reproof, for correction, for instruction;" and, if we would be made "wise unto salvatiou through faith which is in Jesus Christ," and be "throughly furnished unto all good works," we must "read, mark, learn, and inwardly digest" the whole. Both the Old and the New Testament must be read with diligence, if we are ever to become acquainted with the whole counsel of God. To understand the New Testament, we must be learned in the Old Testament; and, to comprehend the Old Testament, we must be well acquainted with the New. They explain each other: they come from the same Being, and are equally indispensable. We want both; and we must study both. My dear reader, let me

advise you to reverence and to read the Old Testament. Do not refuse to study its sacred pages, else you will both displease the Holy Spirit, by whose inspiration it was written (for "the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost"), and you will also deprive yourself of much necessary knowledge and have but imperfect ideas of God's truth: you will lose the beauty and fulness of Christ, your faith in him being feeble and uncertain. It is not only very sinful to slight the Old Testament, but it is also the height of folly. How did Timothy become wise unto salvation? Was it not from the Old Testament (2 Tim. iii. 15). Did not Christ himself refer the unbelieving Jews to the Old Testament? "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me (John v. 39). Do not all the writers of the New Testament refer to the Old, and from it prove that Jesus is the Christ? And why? Because the Old Testament is full of him, full of information as to his character, office, and death and resurrection. Shall we then dare to treat the Old Testament with indifference? Not if we are true Christians, of the same faith as the apostles, and governed by the same spirit as they were. Reader, love and reverence, read and study, the old scriptures: you will thus obtain a glorious insight into God's providential dealing with men, have an enlarged idea of his forbearance and love, and understand more fully the person, character, and mission of Christ. Thus, "being rooted and grounded in love," you shall be able "to comprehend with all saints what is the breadth and length and depth, and to know the love of Christ, and so be filled with all the fulness of God." Yes, reader, let the entire scripture be your daily study and delight: be occupied with the whole of it; thus you shall become "strong in the grace which is in Christ Jesus," and your profiting shall appear unto all men.

II. Read it in the spirit of deep humility, with an overwhelming sense of your ignorance and utter inability to comprehend its sacred contents if unaided by the Spirit of God. You may read and read again the bible, you may astonish and even edify others with your acquaintance with the letter of God's word; but, unless you read that word in the spirit of humble dependence upon the Spirit, all your reading and knowledge will profit you nothing: your knowledge will be mere head knowledge: it will have no enlightening power in the understanding, no spiritualizing power in the soul, no cleansing power in the heart; therefore it will be useless. You must have heart-knowledge of the sacred writings, and must be able to say with David, "I have hid thy word in mine heart." You must have a spiritual discernment, so that you may not only become acquainted with the letter (which killeth) of God's word, but also with the spirit of it. Now this is the gift of the Holy Ghost, bestowed upon those only who with humble ideas of themselves search and study the scriptures. Let us not deceive ourselves: mere power of intellect will not enable any one to *profit after a godly sort* in this study. The spirit of God's book is revealed not to the wise and prudent but to the simple-minded who seek for the light of the Spirit to teach and unfold the truth to them. How many gifted men there are who know nought of the gospel as the power of God and the wisdom of God. They can read the holy writings in their original languages, and reason profoundly, and think deeply, but they cannot understand spiritually what they read in God's word. It is as Matthew Henry says, "Men unsanctified receive not the things of God. The understanding through the corruption of nature by the fall and through the confirmation of this disorder by customary sin, is utterly unapt to receive the rays of divine light. The truths of God are foolishness to such a mind. The light shineth in darkness; and the darkness comprehendeth it not. It is the quickening beams of the Spirit of truth and holiness that must help the mind to discern the excellence of the spiritual matters of God's kingdom, and to so thorough a conviction of their truth as heartily to receive and embrace them. Thus the natural man—the man destitute of the Spirit of God—cannot know them, because they are spiritually discerned." Indeed, we want something more than a powerful intellect rightly and profitably to read the scriptures. We want divine light and without that, in spite of all our learning and all our intellectual powers, the content of God's word will be dark and incomprehensible. Without him we can know nothing. Without his teaching we must remain ignorant without his light we must remain in darkness without him, as our Teacher, Guide, and Illuminator, we shall never know spiritually, and never savingly understand, God's word.

If, then, reader, you would have a profitable understanding of the holy book, you must read it in a humble mind and with a praying soul, ever seeking the assistance of the Holy Ghost. You must ask for "an unction from the Holy One that you may know all things": you must crave of your heavenly Father "that the light of the glorious gospel of Christ may shine" into your sin-darkened heart, and so give you "the light of the knowledge of the glory of God in the face of Jesus Christ"; yea, with the psalmist in Psal. cxix., you must pray, "Open thou mine eyes, that I may behold wondrous things out of thy law. Teach me thy statutes, and make me to understand the way of thy precepts: so shall I talk of thy wondrous works."

III. It is essential that the bible be read in an obedient spirit, in a spirit which is ready to believe all and carry out all it finds revealed therein. It was the absence of this spirit that was the cause of the fall of the priests and scribes. They read in Isaiah that Christ was to be a suffering Saviour, a man of sorrows, and acquainted with grief; but this did not suit them, and when Christ came in his foretold character they rejected him: "They stumbled at the word being disobedient." And, reader, it is the absence of this spirit that is the cause of so many divisions and heresies in the church at the present day. Men are puffed up with carnal conceit; and, instead of receiving what they find God's word with simple childlike faith, the

ıte and object, and receive only those doc-
s which please themselves: it is this which
ent the church, and which makes us so
nitful in the grace of our Lord Jesus Christ.
ay God give us a childlike faith and obe-
ce to his word! May he enable us to re-
with meekness the engrafted word, which,
e power of the Spirit, is able to save our
s! May he impart to us such a spirit of
and obedience as to make us heartily to
ve, sincerely to receive, and willingly obey
y doctrine put forth in the sacred volume,
hat "It is written" may be deemed by us
owerful and all-sufficient! God, in mercy
ɔu and to me, grant it!

nd now, reader, in conclusion, let me urge
ı you the importance of reading God's word
ointed out. **Read the whole bible.** Let me
urge you, reader, to read God's word in the
t of deep childlike humility and obedience.
ou read, seek the guidance and light of the
r Ghost, and ask him to shed his light upon
sacred page, and so to open your eyes that
may see the wondrous truths of God, and
prehend them in all their saving power.
the bible in your soul, feed upon it in your
l, and obey it in your life. So you will find
reading of God's word profitable: it will
me more and more your delight; and you
feel, with John Locke, that "the bible has
for its author, salvation for its end, and
h, without any mixture of error, for its
er—that it is all pure, all sincere, nothing
much, nothing wanting:" yea, "the bible
be the light of your understanding, the joy
ur heart, the fulness of your hope, and the
fier of your affections"—"a lamp unto your
and a light unto your path."

"How precious is the book divine
By inspiration given!
Bright as a lamp its doctrines shine
To guide my soul to heaven.

It sweetly cheers my drooping heart
In this dark vale of tears:
Life, light, and joy it still imparts,
And quells my rising fears.

This lamp, through all the tedious night
Of life, shall guide my way,
Till I behold the clearer light
Of an eternal day."

THE LESSONS OF LIFE.

By the Rev. C. Rawlings, B.A.

word "lesson" implies a thing or things
ht. The things taught may be of very
t importance or of comparatively-small im-
ance: a lesson may be well learned, or im-
ctly learned, or not learned at all.
fe is a great teacher: many and valuable
he lessons which it teaches. Our life's
experience is teaching every one of us:
is line upon line, and precept upon pre-

Every man, every woman, does in fact
r instruction from the lessons of life: not
persons, however, would seem to learn
tle from their past experience. The facts which come under their notice, whether in connexion with themselves or their fellow-men, are not attended by any profitable result. They go on as they did before: if they said or did a foolish thing yesterday, they will say or do a foolish thing to-day. The persons referred to may acknowledge in words the desirableness, the importance, of deriving instruction from the lessons of life, but, under the influence of a habitual carelessness and thoughtlessness, they exhibit no practical improvement.

I will proceed to notice a few of the many lessons which the experience of our daily life is teaching us. There is the lesson of humility, the lesson of self-distrust. A hard lesson to learn is that **lesson of humility**: we are all of us too ready to rely on ourselves, to confide in our own wisdom, our penetration into character. How often are we deceived in our estimate of persons and things! How often is the judgment, on which we are disposed to pride ourselves, at fault! How often do our most careful calculations turn out to be erroneous! Surely all this might teach us humility, the self-appreciation which is founded on self-knowledge. Another important lesson which the life of every man should teach him, is the lesson of moderation. I do not so much refer to moderation in the use of the good things which Providence may have placed at our disposal, I allude to moderation in our hopes, desires, and aspirations. Vanity is stamped on all earthly things: we cannot be too moderate in our expectation of happiness from the creature. We form, we cherish, hopes which are but too often doomed to the bitterness of disappointment. When we *do* obtain the object of our wishes, we do not realize the satisfaction, the enjoyment, which we had anticipated, we are discontented still. Our own experience, as well as much that we observe in the experience of others, should preach to us a lesson of moderation in hope, desire, and pursuit.

Again, I would remark, life's experience teaches us the importance, I was going to say the necessity, of self-discipline, and self-control under various circumstances. It cannot fail to be ill with the man who cannot exercise a control over himself, and who cannot abstain from what is calculated to injure himself, or others, or both. Self-discipline and self-denial bring along with them their own reward. We are called on repeatedly to witness illustrations of this in the history and career of men. Those, who allow their better judgment to be over-awed and overpowered by the dictates of inclination and passion, cannot reasonably expect success in any of their schemes and undertakings.

Finally, amongst the great lessons of life is the lesson of patient endurance. We have need of patience under the many trials and afflictions of the mortal state. We find our advantage in patience and calm submission to the will of God concerning us. We are taught by experience that impatience and irritability do not make things better, but invariably make things worse: the pressure of what are called the ills of life is felt least by the meek, the patient, and the enduring. Most important is the lesson of patience, but it is, especially under certain cir-

cumstances, a difficult lesson to learn: reasoning and arguments founded on considerations of philosophy but too often fail to produce it. Very many of those who are accustomed to declaim on the subject of patience, to recommend and enforce patience on others, are amongst the first to give way to murmuring and repining in the day of calamity and trial.

The man who has the grace of God in his heart will trace the finger of God in every thing that befalls him, and will learn to believe and to wait patiently on the Lord.

Weekly Almanac.

"God be merciful to me a sinner."—LUKE xviii. 13.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

MARCH.	MORN. LESSONS.	EVEN. LESSONS.
7. Fourth Sunday in Lent	Gen. xliii. Luke xviii.	Gen. xlv. Col. ii.
Monday	Deut. xxx. Luke xix.	Deut. xxxi. Col. iii.
9. Tuesday	Deut. xxxii. Luke xx.	Deut. xxxiii. Col. iv.
10. Wednesday	Deut. xxxiv. Luke xxi.	Josh. i. 1 Thess. i.
11. Thursday	Josh. ii. Luke xxii.	Josh. iii. 1 Thess. ii.
12. Friday	Josh. iv. Luke xxiii.	Josh. v. 1 Thess. iii.
13. Saturday	Josh. vi. Luke xxiv.	Josh. vii. 1 Thess. iv.

"O what a blessing is promised to such a confession! 'If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.' God is 'faithful' because he hath promised. 'Faithful is he that promised,' writes the apostle. And he is 'just,' because our pardon has been bought for us by merits and sufferings of our blessed Lord, in the faith of which we have appealed to his heavenly Father; so that, as we read in the epistle to the Romans, God is able to be 'just,' and 'the justifier of him which believeth in Jesus.' And observe the two-fold blessing promised, first, the forgiveness of sin, and next, the cleansing from all unrighteousness. These are the two great wants of man with regard to sin; pardon for the past, and cleansing for the future; in other words, the gifts of justification and sanctification. By the one 'justification' we are accepted by God who blots out our sins and counts us as 'righteous' for Christ's sake, though we be not really so. By the other, 'sanctification,' we are inwardly made righteous in ourselves; God's Holy Spirit working in us, so that we conquer the power of sin, and grow in grace and holiness. Such are the priceless gifts promised us, if with our whole hearts we confess our sins. Would that we believed this more fully! What a solemn, earnest, glorious work would confession be! There would be no coming late to church, and no absence from this part of the service. There would be no repeating the *words of confession with our* lips, while our hearts are far away. There would be no speeding of sin before God, while our thoughts, alas! are, perchance, busy with more sin. With what self-abasement should we fall upon our knees! How low should we bend our souls before God! How devoutly should we join in the prayer for mercy and grace! How thankfully should we hear God's ambassador assure us of pardon and grace, and the certainty of God's being with us to help, defend, purify, and save us!"

H. S.

WORK:

A Sermon,

BY THE REV. B. E. DWARRIS, M.A.,

Vicar of Bywell, St. Peter's, and Rural Dean.

ECCLES. ix. 10.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

WORK is of different kinds; work of body, work of mind, work of spirit: different men are called to different kinds of work, and each kind, though it may be hard work in its way, is good, if it be not carried to the excess of overtasking the physical powers or vital energies of man. It is the duty of every man to work. Work is the exercise of the faculties; and the exercise of the faculties is health.

Idle people have faculties which [the never use, much to the discredit of the Maker's wisdom, who gave them to them, they have no occasion for them. Earnest work is recommended in the text. It is a great sight to see a good man doing a good work with all his might. Samson carrying the gates of Gaza; wise king Solomon speaking of all the trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; our blessed Lord himself, spending whole nights in prayer—these were extraordinary efforts of the several kinds I spake of, bodily, mental, and spiritual work. But, if such achievements are not for every occasion, at any rate all Christian men are required by the commandment of God in the text—and by the very example of God himself, our Maker and Saviour, each one to be earnest, persevering, and regular in doing his particular work or duty in that state of life in which it has pleased God to call him, or, in the words of our text, "Whatsoever thy hand findeth to do, do it with thy might."

In the whole text there are two parts;

precept, or word of advice; and a reason assigned for it. The precept recommends earnestness and zeal in all our undertakings: "Whatsoever thy hand findeth to do, do it with thy might." The reason given, the better to persuade us to it, is that so short a time to get through our work is allotted to us, inasmuch as nothing can be done by way of continuation of it in the grave—in that grave which lies open before the feet of every one of us, and to which every one of us draws a step nearer every day; "for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Now, the work we are in danger of leaving unfinished may be only our worldly work, or it may be spiritual work; that is, it may be a work whose scope is ended with the present scene of things, or it may be that kind of work whose anchor is cast within the veil, and which is a preparation for heavenly glory. The reason of the text applies to either; for there is no carrying on one more than another in the grave; but the precept must be more impressive in proportion as we are thinking of more lasting, that is, of eternal interests.

I. First, however, the work we are in danger of leaving unfinished may be only our worldly work; and we will take it in this narrowest sense first. Well then, because death stops whatever work we have set ourselves to do in life—for, as our Lord says, "the night cometh when no man can work," therefore, if there is a certain work, or any portion of it, which we should any of us desire to get through and see finished, we should not trifle or dawdle over it—we should not waste nor spend time unnecessarily upon it, but we should push it forward with all our energy. Life is energy, and energy is life. An energetic man lives ten lives while a sluggard lives one: one vegetates, the other lives; and what man of spirit will like to leave his work half-done and probably useless, as a house half-built, which no one cares to carry forward when he is gone? There are two ways of working, or rather, one way of working and one way of idling: one is to put your mind into what you do, and to do it with a will, to have the end clearly before you which you wish to reach, and to direct every stroke with as much force as though you believed it would drive the nail home, though it may take many such; the other, or way of idling, is to fight "as one that beateth the air," to go about and about the work for a given time, but never caring how much of it, or how little of it, compared to what is laid out in your mind's eye to be done, is done.

Where little is attempted, it is no great wonder that little is done, or rather nothing done well. In its own sense, it is a true proverb that lazy people take the most pains; for it takes ten times as much of the latter kind of work, if it is to be called work; as of the former to produce an equal effect, and hence the indolent man, feeling this, is always out of humour with his work and with himself, and he is a sore trial to the temper of every one else who has to deal with him. We must send such a man to the Proverbs of Solomon, where we have many photographs of him; and, perhaps, to give him a sight of himself in that looking-glass may be the readiest way of dealing with him. "A slothful man," says Solomon, "hideth his hand in his bosom, and will not so much as bring it to his mouth again" (Prov. xix. 24). "The sluggard will not plough by reason of the cold, therefore shall he beg in harvest and have nothing" (xx. 4). "The slothful man roasteth not that which he took in hunting" (xii. 27). The soul of the sluggard consequently "desireth and hath nothing." "Go to the ant," therefore says he, "thou sluggard, consider her ways"—the ways of that little busy insect under thy feet—"and be wise, which, having no guide, overseer, or ruler, provideth her meat in the summer and gathereth her food in the harvest. How long wilt thou sleep, O sluggard?—when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man" (vi. 6-11). But, on the other hand, if a man has faith in his work (and without faith a man can accomplish nothing), and gives his mind to it, brains as well as muscles, and puts all his energy into it, that is, works while he works, and reserves play for play-time, and goes on steadily, continuously and in earnest, at the work of his calling—yes—not at *every* or *any* work, but at his own proper work, which he has either deliberately chosen for himself, or which has been allotted him in God's providence; for a good workman approved of the Lord must be a man who has a fixed purpose and a definite aim in life, and who through evil report and good report steadily pursues it to the end—he, I say, will work effectually and to good purpose, and will get his work done "before the night comes, when no man can work"; and he meets God's approval, for he fulfils the word of this text; and he will generally command success, for God prospers his handiwork. At the same time, we should weigh well the nature and character of our

work before we praise ourselves for our energy in it; for there is nothing commendable nor commended in this text, in any exhibition of energy in a bad thing, or even in such vain pursuits as many need rather to be called off than to be encouraged in. "It is a good thing always to be zealously affected in a good thing"; whereas there is little glory in sinning greedily, or with a high hand; and only a woe is pronounced against as many as are "mighty to drink wine, and men of strength to drink strong drink"—energy in wickedness is only the more reprehensible. The right energy is to be seen as much in the choice of an object of life as in the intensity of the pursuit thereof. And another thing: This text gives no sanction to irregular, fitful, and impulsive efforts, however mighty; nor to such as are due only to the excitement of some new fancy, and are sustained only as long as the excitement lasts: it is faithful, steady, continuous, earnest work, on principle, that God approves and crowns invariably, in due time, with a great success; whereas, if thou be "unstable as water, thou shalt not excel": "a double-minded man is unstable in all his ways": "he that waveroth is like a wave of the sea driven of the wind and tossed: let not that man think that he shall receive anything of the Lord": he is like the "rolling-stone which," the proverb says, "gathers no moss" But, now,

II. Let us look at Christian work, and its object, from a higher point of view; and that will give increased weight to the reason which is alleged in the text, and will lead us to take in a more impressive sense the precept which is enforced by it. Our worldly work is not everything. Material success in life, and even a comfortable conviction when we approach our latter end that we have been of some use to others, have done some good in our generation, comforting as that may be, is surely not the highest view we might, or as professing Christians ought, to take of our appointed task in God's world. We may have achieved so much, and yet may not after all have secured the one thing needful. If that be all, the very worms of the earth fulfil their earthly use and vocation: they wriggle out their existence in conformity with the law of their creation: they do something to drain and ventilate the earth; but man, in Christ, should aspire to a higher dignity than to serve the like mechanical uses, or to whirr out his brief existence as an enforced wheel in the complex machinery of nature. Man should work up to his spiritual, his everlasting destiny: the grave not only comes as night, to stop short his material work and cut its thread, leaving his spade on the ground or his pen in the ink, and he shall touch them no more, but it cuts short the soul's work too; and whether any of its effects shall follow him beyond the grave or no depends upon its quality: certainly his money, his place of business, his garden, or his farm, he cannot take with him; but his repentance from dead works, his faith in Jesus, his purity and tenderness of heart, his Christian liberality towards others, his righteousness, his truth—all these "works do follow him": these will contribute to his position of happiness beyond the grave; these are the rudiments of the fortune with which he will begin life there: his "works do follow him" (Rev xiv. 13). These are flowers which smell sweet and blossom in the dust, but which cannot be first sown nor planted, nay which cannot be even watered, there; "for there is no work, nor device, nor knowledge nor wisdom, in the grave whither thou goest." And yet, let no man take me up, as though I were in these words, at this day exalting human works as in the slightest degree the meritorious ground-work of our salvation: nothing is farther from my intention. There is but one foundation for man's hope, and that is Christ, the Rock but on that we must build; and it may be hay or stubble, or it may be that which will endure; and "every man shall be judged according to his works." The foundation of the soul's house and home in heaven, and of everlasting happiness, must be laid while we are on earth. The time allotted by God for the soul's work, also—the time of trial and probation assigned us—is the present time: "now is the accepted time—now is the day of salvation." Now must we be edified and built up in the faith; not only converted and the foundation laid, but built up: now must we by faith and prayer obtain grace, and by exercise strengthen the Christian graces in our souls. Now, the Spirit must form and mature its fruits in our hearts; for all this work, too, is cut off like a thread when we reach our grave now, or never! "As the tree falls, so shall it lie." It cannot grow afterwards. Now is every sin to be surrendered and got under: now is every grace to be conceived of the Holy Ghost in thy heart: now is God to be glorified, and our souls disciplined through the daily conduct of our lives; and so great is the stake, and so much depend upon whether this work of God is done with our might! Yes, my brethren, and according with the higher interpretation of the reason or cause there is for earnestness

and serious effort to get the work done, we shall not now take so literally in the precept the word "whatsoever your *hand* findeth to do," as if it applied only to manufacture anything literally done with "the hand"; yea, whatever your *soul* and your heart findeth to do for your good and for your own edification and improvement, you must also (and the more as the work is higher; and as to leave it undone would involve more painful, more dreadful consequences) "do it with your might." Yes, and where has God called you to do anything for him except with your might? Saith he not at the very first, "My son, give me thine heart?" O yes, repent with all your might; for he says, "Rend your heart and not your garments": believe with all your might, for he says, "With the heart (heartily) man believeth unto righteousness" (Rom. x. 10): hate evil doings with all thy might; as David says: "Do not I hate them, O Lord, who hate thee? yea I hate them right sore, as though they were mine enemies" (Psal. cxxxix. 21). Yea, "love God and goodness (it is the first and great commandment) with all thy heart, with all thy soul, and with all thy might" (Deut. vi. 5). It is, indeed, little less than blasphemy or sacrilege to dare to offer to do anything for God with any but an earnest devoted spirit; whether to attend his service, his worship at church, or to take the sacrament, or to offer to learn or to teach his awful word, or to practise the singing of his praises in his house—that work of angels!—to do this and to do it intermittently, one day on and one off, putting it aside for every cause, prosecuting such blessed work carelessly or with half a heart, or not thinking it matters though you decline it to-day and take it up again to-morrow—I say, not to "do whatsoever your hand findeth to do" in this work of God and of the never-dying soul, zealously, earnestly, lovingly, seriously—nay, "with all your might," as the fire of love if it were kindled from heaven in your soul by the converting grace of the Spirit would make you burn to do, almost partakes of blasphemy and sacrilege, and of the sin of handling and treating holy things deceitfully as well as carelessly and indifferently.

Now, my brethren, let me stir you up to do every work with your might, but more specially *God's work*. Just take, for instance, the management of a child in its Christian bringing-up and education. You have placed it in God's hands by Christian baptism; so far, so well: you have so secured to it the promise of grace; but a great work remains for you in training it up from the very beginning in the way it should go; and do you this with your might? Neither God's work, nor any other work, can be done without faith; faith that every little helps; faith that good work and pains are never thrown away: every good workman believes that a greater success will come out of his good work than he can himself see in it, or than the cunning of his own hand could command; and by-and-by so it is: he has patience, and is sneered at, and succeeds; but he who stood by and laughed at him with his hands in his pockets loses. So it is with the mother and her child: she spends prayers and pains every day, every hour, over her little child—her hand and voice are gentle, but her heart is firm: she exacts obedience and she wins love, for she is never harsh: she trains the tender twig, while she can bend without breaking it; and when she hands him over to school she is as constant and as regular: she sends him to week-day school and to Sunday-school "with her might"; and see in a very few years, palpable to every open eye and honest mind, the difference between her son and the children of coarse, irregular, and careless parents, who never kept them to anything persistently. I say, the difference is quite as plain to see as the difference in any garden between the flowers and the weeds: the one becomes a careful, industrious, honest man, and, we trust, God-fearing, if he has grace; the others, whether boys or girls, idle, impudent, dissolute—an easy prey to every vice. Nay, if we would think of it, does not God himself take as much pains in educating every tree that at length overspreads us with its bows? and how much better is a child than a tree! "My Father hitherto works," says the Lord Jesus, "and I work." Yes, this is another topic we should not omit: it should be a spur to our imitation to notice how our great Father works in heaven, and how our blessed Saviour worked on earth. The psalmist sets us the example of this strain of meditation and comparison. "Man," he says, "goeth forth unto his work and to his labour until the evening"; but, in comparison of that, "O Lord, how manifold are thy works: the earth is full of thy riches; so is the great and wide sea: the Lord shall rejoice in his works" (Psal. civ. 23, 31). And let us often ponder on the ways of God and his work. There were Greek philosophers of old—those Epicureans who surrounded and spoke so roughly to St. Paul at Athens,—who thought God was too happy to work, and that he could not be troubled to intermeddle in the little concerns of men; but our Lord Jesus, who came from the bosom

of the Father, says, "My Father hitherto (up to this day) worketh, and I work."

Yes, my brethren, the works of God, which are open even to our narrow view, are so infinite in number, so various in kind, so fine and intricate in all the complication of their machinery, that the more knowledge we gain of them the more are we lost in wonder at the fertility of invention, and unweariedness of care, which has been displayed from the beginning and is yet exerted by the great Creator. His mind, which was never wearied in creating, never wearies yet in upholding. He holds the reins of the career of every living thing in his hands: he guides the seasons, directs the storms, broods over the mighty ocean. Though he has set the vast machine of nature in motion, before many hidden powers which propel it as evenly and irresistibly though more secretly than the force of steam, with which we have now become so familiar, yet he has not let the direction of it out of his hands, but yet steers it exactly whither he will. He is daily the Creator of myriads of fresh souls; and in myriads of existing souls he daily causes the seed of a new life to vegetate, or kindles cold and dying embers into new spiritual affections: not a sparrow falls to the ground without him; and all the hairs of your head are numbered in his sight. He not only creates his works for use, but he paints them for ornament: take up but a fallen sycamore leaf off the ground, in autumn, if there is anywhere one lying on it, and admire the beautiful colours with which he has dashed that dying thing, to move his little children's hearts to love and adoration! He arranges the concerts of the woods, as well as tunes the strings of the angels' harps: he has scented and perfumed the earth with the odours of heaven; and he has hung his lamps in the sky: he chastises, in due season, as well as blesses his children: he sends pestilence, and fire, and shipwreck, and famine, and war to bend or break man to his will: he controls the fury of the nations and the vicious inclinations of his enemies, as well as guides and tends the love of them which believe in him and serve him: he worketh much, and he doeth all things well; and he is earnest, serious, persevering, regular in all his works, though his time is not limited, and a thousand years are with him as one day: though he waits for the seasons he has appointed, yet he never intermits his labours; but his work is one advancing tide, and the rise and fall of nations, and the death and birth of individuals, and the decay and revival of ideas, no more than the advancing and receding of the waves, retard not that main-tide in tening to the end. Whatsoever his l findeth to do, he doeth it with his mi "My Father hitherto worketh, and I wo saith the Lord Jesus; and in Jesus, his his only-begotten Son, we see his gre work for us!—his hardest work! J finished work was the out-come of the ther's condescending mercy—the fru his inalienable love for the most misei and sinful creatures of his hand—his l est work it was to condemn his only S humiliation, to slay him on the shan cross for every converted sinner's sake; then the Lord Jesus, when sent, worke earth with his might; and that he it from a fixed principle and from no sional impulse; that it was from no lessness of disposition, but from a se faith that it was the work which his F had given him to do, his simple word form us: "My Father worketh hith and I work": "I must work the wor him that sent me": "My meat is to d will of him that sent me, and to finis work"; and on the cross he said, w joy in which we cannot intermeddle, " finished."

Look on him, dear brethren, and on t believers in his name, who, whether i cient or modern times, have followed cl in his steps for examples to spur you earnest serious work, while your short lasts. Yes, what spur has so sharp a as an example of undying earnestness dying and careless world? Why, ever sluggard feels himself stung in his co ence when he sees another up betimes breaking the neck of the day's work, he himself folds his hands to a little slumber. So, when his disciples saw J praying earnestly, they immediately co the same heavenward power, and they to him and said to him, "Lord, teach pray." And let us also look to Jesus, thren, who never looked back in his —no, not when he stepped forth, wi crowd of cruel mockers at his heels, boured with the soldier's wanton scc ings, bleeding from his brows, arraye mockery in the faded trappings of a yet a King truly in his meek dignity patience—looking forward to the cross never backward, he walks straight on as the work his Father had given hi do. Brethren, whatever God's hand found to do for our soul's salvation, he "done it with his might," serious and nest in it, not only unto tears but blood! Is it not a time—the short that yet remains between this and grave and the second advent for us

be with all cheerfulness, and even at
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JEWISH MISCELLANIES.

No. CXIX.

EM.—"There is a concentration of Chris-
encies at Jerusalem, which, although
felt at present by the mass of the people,
fail in due time, under the blessing of
produce salutary results; for the fact
great English missionary societies have
gents here, to which other Christian
supported by the believers of north and
lermany and Switzerland, have been
ll living and working in harmony, proves
servants of the Lord, of different lands,
easure in the stones of Zion, and favour
; thereof"; whence we are authorized to
hat 'the Lord will have mercy upon
›r the time to favour her, yea, the set
ome.' Those agencies are the Society for Promoting Christianity amongst the Jews, the Church Missionary Society, the German Deaconesses' Institution of Kaiserswerth, the Bâle or Chrischona Society, and the Berlin Jerusalem Association, besides my own feeble endeavours to communicate the knowledge of salvation to Jews, Moslems, and nominal Christians, young and old, in Jerusalem; as also in different places in Palestine, on both sides of the Jordan, and in some of the neighbouring countries. The first and most important of the above-mentioned agencies is that of 'the Society for Promoting Christianity among the Jews,' under the zealous direction and management of the rev. Dr. Barclay, with its different branches of usefulness, as, 1. The preaching of the gospel to the Jews, chiefly in the way of conversation, and occasionally in a public place on their sabbath; 2. The Jewish hospital, under the care of Dr. Chaplin, which the Jews continue highly to appreciate; 3. The House of Industry, in which Jewish inquirers are received during the time of their instruction, preparatory to their being baptized, and where they are kept for the purpose of learning some useful trade, with the view of enabling them to earn their livelihood; 4. The Home for inquirers; 5. A school for boys and one for girls, chiefly composed of the children of proselytes; and 6. A sewing school for Jewish women. The boys' school has been suspended for several months, in consequence of the death of its excellent teacher, the late Mr. Andersson; but it is to be resumed in a few days by the rev. W. Bailey, just returned from England. All the other branches have been carried on as usual, together with the important care of our proselytes, chiefly under the supervision of the rev. E. B. Frankel. The missionaries and catechists, or scripture-readers, have had much intercourse with the Jews, who become more and more accessible and willing to hear the gospel; and yet the tangible fruits have been but scanty; for during the last two years we have baptized only five or six adult Israelites. Many Jews are half—I might say that, intellectually, they are wholly—convinced of the truth of Christianity; but, foreseeing the destitution into which they would fall, if they publicly embraced it, and knowing from the experience of our poor proselytes that we have not the means of relieving them effectually, they have not the courage to leave the Jews, with whom, as Jews, they share in the relief sent them by their brethren abroad. The deep poverty of almost all the Jews of Jerusalem is what makes the missionary work here so difficult, as it gives an almost unlimited power to the rabbis over their brethren. Yet we do not lose courage, because the scriptures of the Old and New Testaments are read by many, and thus the knowledge of the word of God is increased. It will need only the effusion of the Holy Spirit to cause a people to be born in a day; and that that day may soon dawn is the subject of our daily believing prayers. Some of the missionaries have visited a great number of places where Jews reside in greater numbers, going as far as Damascus and Tripolis, where they have sold a great many bibles and New Testaments to the Jews, who were more eager

than ever to purchase the blessed book, and more ready to hear the good tidings of the gospel than ever before, especially at Damascus. With few exceptions we have reason to be satisfied with the outward conduct of our proselytes; but I regret to say that there is a want of healthy spiritual life in some of them. They need a fresh outpouring of the Spirit of Life upon them. The Church Missionary Society has two central stations in Palestine, one at Jerusalem and one at Nazareth, with several out-stations; and three ordained missionaries, two European lay assistants, and four native catechists. They labour under great discouragement, on account of the decided opposition they have to encounter on every side. For example, Dr. Sandreczki, of the Church Missionary Society, had established a school for the Taamery Arabs, at their request, two years ago, and given them a protestant teacher. All went on well for a time; but some months ago an opposition to that school on the part of the government, by endeavouring to intimidate the Arab sheikh, began to be felt; but, as the sheikh and his people refused to close the school, the pasha had the teacher brought before him, and threw him into a horrible prison, where he still lingers. Dr. Sandreczki, as agent of the Church Missionary Society, applied to the English consul, who could not afford him any help. So also at Nazareth, the protestants were subject to every species of annoyance and persecution, at the instance of their more powerful rivals. Dr. Sandreczki labours chiefly among the Moslems, an arduous work, which must be considered only as preparatory and for a time, until there shall be more religious liberty. The rev. Mr. Klein, besides being pastor of the native protestant congregation here, superintends a few small congregations and schools in the villages north of Jerusalem. I should be glad to see more spiritual life amongst the members of the Arabic congregation. The rev. Mr. Zeller, also of the Church Missionary Society, superintends several congregations in Galilee, which are in a more satisfactory state than that in Jerusalem, except that they are subject to more oppression and persecution. But he is overburdened with duties; for, besides preaching to the congregations, and, in the way of conversation, to other natives, he is continually harassed by the petty persecutions to which his flocks are continually subject, he being their sole protector. However, a colleague has lately been sent to him, viz., Mr. Paddon, but he will require another year of Arabic study before he can be of real assistance" (Extract from the "annual letter" of the Anglican bishop in the Holy City). *The Muscovite Establishment at Jerusalem.*—"About half-a-mile from Jerusalem, on the road to Jaffa, and within view of our tents, we observed a new and beautiful white building, on which were inscribed the words 'Talitha Cumi.' This is the new Prussian institution. The Russian establishment close by our tents has a consul's residence, a [splendid cathedral, and bishop's palace, the cathedral not quite finished; a hospital; accommodation for three or four thousand poor pilgrims; also beautiful *suites of rooms, with pretty gardens at the back, for the comfort of rich pilgrims.* I had been given to understand that a fort had been l the inclosure; but, after examinin carefully and making particular inq satisfied that, at present, there is no for the report. Still there is a gene sion, in which I share, that the entii ment has a much greater political tha tical significance. This impression by the fact that there exists near 'Voskreeseenskoe,' or 'New Jerusa 'Holy Sepulchre,' a 'Kedron,' and a Olives,' said to have been the ir Alexis, father of Peter the Great. Anc book, purporting to be a guide to t holy places, was found on one of tl Russians at Inkerman, which may s a key to the crooked and ambitiou Russia towards the 'Sick Man.' A count of these places was published since in the 'Univers' and in the ' News'" (Rev. J. Wilkinson).

A Romish Priest's View of Juda ther Hyacinthe continues to attrac diences at the cathedral of Notre Dar At his third 'religious conference' some thousands present. On asc pulpit he announced, to prevent standing, that the next conference held on January 3rd. He then, wi display of erudition, began his di the Jewish religion, which, accord opinion, is the only one which has centuries all the errors of paganism a 'Do not forget, gentlemen,' exclaim father, 'that the Jews are the true, the only, people of God.' M. Veuill present, glanced towards the minist worship, who, in his turn, looked a bishop of Paris, and raised his eyes t skies. Father Hyacinthe in his s ference said: 'God himself institut cumcision as a peculiar mark for his alliance in the flesh with his children t all time. This sign is a solemn cons the religion of the true God.' Th phizing Israel, he exclaimed, 'Thou ha to the world the ideas of equality, frat charity, otherwise unknown; and, be hast placed thy religion and thy cou God, the world has persecuted, des ill-treated thee in vain. Thy streng mained as unshaken as the might of who has always been thy King.' N the synagogue could have spoken terms of our divine religion than did t priest" ("Jewish Chronicle").

Russia and Poland.—"Having turned from a tour through som Russia and Poland, I desire to comm your readers some facts which came observation concerning the progress pel among the Jews of the Russian e St. Petersburg I made the acquain goodly number of Christian Israelite visited a Christian asylum for Jewis This institution is doing a most ble It maintains twelve Jewish girls en receives between thirty and forty mo scholars, who obtain the same Christ tion as the boarders. The fact that ma

arents are anxious for their children to be ought up in this Christian institution, in eference to a Jewish one which has been ened in direct opposition to it, plainly shows at the New Testament, which is extensively culated among the Jews, begins to have its roper influence. In Kishinew, also, a great ork is being done among the Jews. Rabbi urland, who is now well known to your aders, labours there; and his work is largely wned by the Lord. The applications for hristian instruction are more numerous than e can comply with; and those Jews who remain nimical to the gospel are not a little alarmed bout his success. A short time ago, when a abbi and his wife were about to make a public onfession of faith in Christ, all possible artifices ere used by the Jews to dissuade them from he step; but, when all other efforts failed, they ent for his elder brother from Kiew, hoping hat he would be the means of retaining the abbi in their community. But what happened? nstead of the believer returning to the syna- ogue, the unbelieving brother, too, becomes onvinced of the truth of Christianity, and sends or his family from Kiew, that they all might end their knees before the newly-found Mes- iah. Leaving Russia proper, I have yet a few ords to say about what I saw in Russian Po- and. In Warsaw I found a large number of hristian Israelites, among whom are some of he most influential citizens; one of them has ven been ennobled by the emperor of Russia. heir Christian character is everywhere highly poken of; and, whatever position they occupy, hey enjoy the greatest confidence. Two ladies, or instance, believing daughters of Abraham, eep an educational establishment for young adies; and the children of some of the best fa- nilies are among their pupils. One Christian sraelite living near Warsaw makes very lauda- le efforts to spread the true gospel among the ews and Gentiles, and is about to extend the sefulness of his labours by erecting an orphan- ge for the reception of Jewish and Gentile or- hans. This institution will be a centre of light n a land of popish darkness, and deserves the rayers and support of all Christians" (J. Alex- nder in the "Jewish Herald").

ABYSSINIA.—*Missions to the Falashas.*—"For he last twelve years I have had lay missionaries n Abyssinia; at first six, one of whom, Mr. Flad, joined the London Jews' Society, with my full consent, in 1860, in order to devote all his energy to that work; and he has, through God's blessing, succeeded in leading a goodly number of Falashas to Jesus their Saviour and Messiah. Another died three years ago. The other four, having been kept by force in the vicinity of the late king Theodorus, and obliged to work for him and teach his people to work, when, never- theless (except during the last few months), they had daily opportunities for teaching and preaching the gospel to hundreds of Abys- sinians, have been brought away from Abys- sinia with their families by the English ex- pedition, much against their wish. These brethren have disseminated about 6,000 copies of the holy scriptures all over Abyssinia, for which there was a much greater demand the last two years, when the stock was exhausted, than at the beginning. Those scriptures are not only read by individuals, Jews and nominal Christians, but they are read also by the priests to the people, in many of the churches. Our brethren have also educated a goodly number of children, some of whom have begun to act in the villages as scripture-readers, without any salary. It seems that the number of persons decidedly converted is not large; but many have been influenced for good, and read and search the scriptures, which 'are able to make them wise unto salvation.' Two of the above- named brethren, Bender and Mayer, have spent about four months with us here last summer; but their hearts were still in Abyssinia; there- fore, in the middle of last month, they started again for that land, with their wives and their younger children, having left their older chil- dren to be educated in our schools. Henceforth they will be employed as agents of the Bible Society in Abyssinia, where I trust they will still prove a blessing to the benighted people" (Extract from bishop Gobat's "annual letter," January, 1869).

SPAIN.—*Re-admission of Banished Israelites.* —"We have," says the "Jewish Chronicle," "the greatest satisfaction in announcing that Mr. Guedalla received in London on 1st January a despatch from Señor Romero Ortiz, the minis- ter of grace and justice, dated Madrid, 16th De- cember, and forwarded from thence in the am- bassador's weekly bag of letters to London; from which communication it will be seen that all ob- stacles to building a synagogue are removed, and that all that is to be done is to comply with the usual and formal regulations, which are pre- scribed for all edifices whenever permission is given by the mayor and municipal authorities to construct public buildings. With such a docu- ment on record, no time should be lost in hiring temporary premises at Madrid, and opening them forthwith. It is, we believe, settled in Paris, that the service is to be according to the Sephar- dic ritual and pronunciation. Temporary pre- mises should also be secured at Cadiz, Malaga, and Seville. The first of these towns, being at present much frequented by Jews on account of its commerce in wines, &c., affords an excellent opening to those of our countrymen with some capital and energy, and also to those tradesmen and mechanics determined to work hard. Ma- laga has a lovely winter climate; for numbers of invalids are ordered there annually by Eng- lish doctors principally, but also to some extent by those of other countries. Seville also has its advantages as a residence, but perhaps in a lesser degree than Malaga. In each of these four towns care should be taken to secure land for a burial-place. The 'Jewish Messenger' of Decem- ber 4th, contains an excellent article on the above subject, entitled, 'The Return of the Exile,' whilst noticing our suggestion to erect a syna- gogue at Madrid: 'The provisional govern- ment of Spain has, as we learn from a recent speech of the minister of justice, abrogated the edict of 1492, which expatriated Spanish Israelites. This action is to be confirmed by the cortes; and, until then legalized, the work of re- ligious liberty cannot be pronounced complete.

But revolutions never go backwards; and, if protestants and Jews are prompt to avail themselves of the permission tendered them freely to reside and erect and maintain places of worship in the land of Ferdinand and Isabella, what power exists, at this stage of the world's history, again to drive them forth from home and country? "Religious liberty," says Romero Ortiz, "is now an accomplished fact in Spain".'"

H. S.

The Cabinet.

THE SABBATH.—The more delight we have in God, the more delight he will have in us. He takes no pleasure in a doleful melancholy service. Why should we not exercise as much joy in holy duties as formerly we did in sinful practices? How delightfully will men sit at their games, and spend their days in gluttony and luxury! And shall not a Christian find much more delight in applying himself to God? We should delight that we can and have hearts to ask such gifts, that thousands in the world never dream of begging. To be dull is a discontentedness with our own petitions. Delight in prayer is the way to gain assurance. To seek God, and treat him as our chief good, endears the soul to him. Delighting in accesses to him will inflame our love. And there is no greater sign of an interest in him than a prevalent estimation of him. God casts off none that affectionately clasp about his throne."—*Charnock.*

Poetry.

LINES

ON HEARING OF THE DECEASE OF THE REV. J. COLEMAN, B.A., VICAR OF CLARE*.

His work is done. He taken to his rest,
His cares, his conflicts, and his griefs are o'er:
Still is the brain that toil'd in learning's quest:
His large and loving heart will heave no more.

No more will witness'd be that stately form,
Its way pursuing down the accustom'd street.
Many will miss the greeting, frank and warm,
And mourn the friend they ne'er again may meet.

On Zion's wall a faithful warder he:
Wary and vigilant his watch he kept,
And sounded the alarm right worthily
In dangerous days, when far too many slept.

Weep not for him: he hath his anchor cast
On that bless'd shore, where billows never beat.
He reared his Captain's banner to the last,
And now he reaps his recompense—how sweet!

Weep for the widow'd one he loved so well:
An arm omnipotent be now her stay!
Weep for the church's loss: his funeral knell
Tolls for a Boanerges pass'd away.

Ah! his poor flock! their shepherd's voice is mute.
That trumpet voice, of no uncertain sound,
Shall never more their longing hearts salute:
The giant oak is stricken to the ground.

How strange is man's condition! Here to-day
He mingles with his fellow-men; to-morrow
He is laid out, perhaps, mere lifeless clay;
His spirit flown to scenes of joy or sorrow.

Did he live only here, his life how vain!
Gifts, goodness, godliness, and varied lore,
Rare constellation! destin'd or to wane,
Or to be quench'd at once—to shine no more

Blessed be God! though star may after star
Fade from the firmament they had made brig
They beckon us to regions fairer far,
Where still they shine with everlasting light.

Dec. 29th, 1868. J.

* We willingly insert these lines, forwarded to us by a *clergyman* whose contributions are always acceptable. We *knew and highly respected Mr. Coleman.*—ED.

HYMN.

(For the Church of England Magazine.)

BY MRS. PENDEREL LLEWELYN.

(Translated from the Welsh).

WHEN I pass through death's dark river
No one can my soul sustain
But the ever-faithful Saviour,
Who for sinners once was slain.
In that torrent he will guide me,
He will there uphold my head;
In the stream, his face beholding,
Through its waves with songs I'll trea

Boundless is the love of Jesus:
Mighty is his sovereign grace:
Faithful is his every promise
Made to Adam's fallen race.
'Tis my anchor in life's tempests
That my God will firm remain:
Though I pass through death's dark port
In his wounds I live again.

Llangynwyd Vicarage.

Miscellaneous.

TEMPERANCE MOVEMENT.—The annual soir
London auxiliary of the United Kingdom Allian
took place in the Arundel-hall, Arundel-street,
After tea, which was partaken of by no less th
hundred persons, the secretary read a report
forth the operations of the society during the p
The committee, it was stated, had put into g
circulation a great amount and variety of Allia
lications, including tracts and placards of vario
and, with a view to the encouragement of liter
vity among their working-class supporters, t
issued an advertisement, offering a prize of five
for the best essay on the permissive bill by any
workman residing within ten miles of St. Paul's
regard to the general election, the committee
their belief that the members elected by the m
tan constituencies would, as a rule, be more fa
affected towards the policy of the Alliance than
former time. The report having been adop
chairman (Sir George Brooke Pechell, bart.), M
worth, M.P., and others, delivered addresses in
of the temperance cause.

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THE

urch of England Magazine.

UNDER THE UPERINTENDENCE OF CLERGYMEN,

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

MARCH 13, 1869.

MISSIONARY RECORDS.

No. CCLXXXIV.

ICAR.—*Coronation of the Queen.*—Mr. tes to the London Missionary Society's ɔe, and thus describes the preparations · this ceremony: "Great excitement in consequence of the extensive prepaɔr the coronation which will take place ys. All the military (I think the whole the capital) are being supplied with nents: to make the shirts, hundreds of re daily employed, this is according to all the guns are being cleaned; those ıeen's guard have the woodwork paint-erent colours, according to their divindreds of tents are being set up in the ınds, to the west of the parade or Imaı; these are Betsileo Sakalavas, and bes; and the capital is receiving daily . We are all to meet in one house, officer from the government will be ɔonduct us through the crowd to the . This evening, at seven, the batteries fire a salute: the Malagasy day, like ɜh day, begins at sunset. To-morrow , at five, another salute will be fired. ; o'clock the queen will leave the paɔcession being formed; and, it is said, reading of the laws, the paying of alleɔc., is likely to last until four o'clock in ɲoon. What a convenience it is to ɜre will be no rain: fine weather can ded on; and a rough wind is scarcely ʌndohalo. The scene will be photoby two members of the mission. To-afternoon there are to be novel exhibijoy by the civilians, who are living in d have come from different parts of the This afternoon the Christians will in Miss Usborne's church at three o pray for the queen: the building and vhich it stands are sure to be crowded. and its environs are filled with people; they come. Certain old customs will be adhered to, such as the keeping of all beasts and fowls out of the public roads for two days, and slaughtering all found straying in them." Rev. W. E. Cousins, writing on the 30th October, 1868, speaks of the coronation as having excited great enthusiasm among the people, who gathered on the occasion four hundred thousand in number. "The coronation of the present queen, which took place, September 3rd, 1868, was distinguished by the absence of all reference to idolatry, and by the first public national recognition of Christianity on the part of sovereign and government of Madagascar. On a broad platform, raised for this occasion, around which the thousands of her subjects from different provinces assembled, the queen directed a small table to be placed by the seat which she occupied in the centre of her court; and on this table was placed the handsome bible presented to her predecessor by the bible society. On the canopy raised over the royal seat, on the west side, were inscribed the words, 'Glory be unto God'; on the north side, 'Peace on earth'; on the south side, 'Good-will among men'; and on east side, 'God shall be with us.'" —*The Queen's Speech.*—The speech delivered on the present occasion has many striking features; and, as it is the first document of the kind which has been printed in the island, we give it entire, as translated (though not into very capital English) by the rev. R. G. Hartley. We invite special attention to the eighth clause: "1. This is my word unto you, ye under heaven, for here are ye under heaven assembled; for God has given up to me the country and kingdom; and I thank God above all, O ye under heaven, that God has not abandoned this country to evil, but it has been prospered and blessed with Andrianimpoinimerina, and Lehidama, and Rabodoandrianimpoinimerina, and Rasoheri-manjaka, and has now descended to me. 2. And now that the day of my public appearance has come, and ye under heaven are assembled here, and have not neglected the summons of me, Ranavalomanjaka, but have come in immense numbers when bidden, whe-

ther by day or by night, and acknowledge me, Ranavalomanjaka, I make my acknowledgments and offer thanks to you; for I have a father and mother, having you; therefore may you live, may God bless you. 3. And now, that being finished, this is my word to you, ye under heaven: Seeing that ye have not altered the word of Andrianimpoinimerina, and of Lehidama, and Rabodoandrianimpoinimerina, and Rasoheri-manjaka, but they four have been dear to you, and ye have maintained their bequest, and have not changed their word, may you live, may God bless you, ye under heaven. 4. And I give you encouragement, ye under heaven; for me has God appointed to reign in this island, to be the defence of your persons, and your wives, and your children, and your possessions; for he who has much possesses his own, and he who has little possesses his own. Therefore, be of good cheer; for I consider that you have father and mother, having me. And I pray God above all things that I may govern you in uprightness and justice. Is it not so? 5. That being finished, ye under heaven, it is not I only who am responsible for this land, but you and I; for you have been appointed to me, and I have been assigned to you; therefore, if any one should covet this land which has been left by my predecessors, even to the extent of a single grain, I refuse that. Is it not so, ye under heaven? 6. And this being finished, ye under heaven, this is my word unto you; Behold I will read the law to you, and do ye all hearken; for, if you love yourselves, and your wives and your chiidren, and wish to enjoy peaceably what you possess, observe the law; for I do not love to make you guilty, and it is not I who give up a man's life to death; but observe justice, and regard righteousness, for peace is the end of that; for the law chooses not, and respects not men's persons, but is for the benefit of the country and kingdom; and ye and I will regard the law; for it is not I, Ranavalomanjaka, who condemn him who is guilty, nor is it you; but that which he himself has done condemns him, and we only treat according to the law him who transgresses; for the commandment is a torch, and the law is a light; for the law chooses not, but is the portion of him who accepts it. Is it not so? 7. And this also I say unto you: Here art thou, Rainilaiarivony, prime minister, for I made thee the chief of all under heaven in my kingdom; and you, too, ye men of honour, and the twelve royal ladies, and my kindred, and the judges, and the blood royal, and the chiefs of the land for you have I made fathers of all under heaven, leaders of the people, to teach them wisdom; and it rests with you to make them wise or make them foolish: therefore take good heed, for my land is at peace and my kingdom is settled; therefore, if in this state evil counsels be insinuated, to lead astray the wise, and to give encouragement to the foolish, and to raise tumult in my kingdom; and if any one relying on good service previously rendered, trusting in my conpassion and relying on my love, shall do evil to my land and kingdom, I condemn him to *death, should there* be any such. Is it not so? 8. *And this also is my word to* you, ye under heaven, in regard to the praying: it is not forced; it is not restrained; for God made y 9. And this also is my word to you, ye un heaven: I have concluded friendship with kindred beyond the sea; therefore observe w the treaty; for, if any one transgresses that, hold him guilty. Is it not so? 10. And th also is my word to you, ye hundred tho sand men (the army); if the subordinati appointed by Lehidama, and the pledges th ye have given to my predecessors shall be tered by any one and become obsolete, I co demn and put to death whoever does this. it not so, ye hundred thousand men?" An when the people answered, then the qneen spo again, saying, "Since such is thy answer, chief, and your answer, ye under heaven, I ta courage, for I have father, and I have moth Therefore may ye live, ye under heaven; m God bless you. God bless the queen." Re

W. E. Cousins reports on the 30th October a 1st December: "We are glad to know how mu interest has been excited at home by the chee ing news we have been able to send during th past few months. Another step in favour Christianity was taken yesterday. There are Imerina a number of weekly markets; and sev ral of these have hitherto been held on Sunda much to the grief of the various Christia congregations near them. A proclamatic was made in the large market here ye terday, to the effect that markets th have been hitherto held on Sunday sh in future be held on Monday instead. Th has given very great pleasure to the Chri tians in the several districts where Sunda markets have been held; and I do not think th heathen will feel much annoyed at the chang Many of them will doubtless begin to attend th chapels instead of the markets. You will al be interested to hear that on Sunday last Christian service was held within the palace i closure, at which the queen, principal chi and about a hundred of their attendants we present. This service will most likely be ke entirely in the hands of the natives. The int rest recent events have given to our work very gratifying to us; and we trust that; in a swer to the special prayers that have be offered on behalf of our mission, an abunda blessing may be bestowed upon Madagasc The present is certainly a critical time in th history of Christianity here. Some will, doub less, attend religious services, because they s that the government is favourable to Chri tianity; and there is reason to fear, too, lest th government should wish to get the nati churches too much into their hands."

THE PUNJAUB.—On the 11th January, th committee of the Church Missionary Socie adopted the following minute with reference the lamented decease of sir Herbert Edward K.C.B., a vice-president of the society: "In r ceiving, with deep and affectionate regret, th announcement of the death of sir Herbert E wardes, K.C.B., one of the vice-presidents the society, the committee record their convi tion that the society has thus lost the servic of one who was no less eminent as a soldier a servant of Christ than as a soldier and servan

of the crown. In advocating by word and deed the cause of Indian missions, his courage and ability were as conspicuous as in the field of Indian warfare; and his example remains as a monument of the extent to which active service under an earthly sovereign can be combined with the higher service of a heavenly Master. Having identified himself with the society's work wherever he might for the time be resident in India, sir Herbert Edwardes rendered very essential service to the society at home. He greatly enkindled the missionary zeal of the society's supporters by the eloquence, force, and power of speeches delivered, not only at the anniversary meetings in 1860 and 1866, but also at influential meetings in many large towns; and he frequently, especially when questions connected with India were under discussion, took part in the deliberations of the committee, or, if unable to attend, he communicated his views in writing, as when, recently, the locality of the proposed institution for educated natives in North India was to be determined, he transmitted a minute on the document presented to the committee. The committee feel that it is impossible to enter upon the many services rendered by sir H. Edwardes to the society, and request the president to transmit this brief minute to lady Edwardes, as some indication of the affectionate estimation in which they held her lamented husband."

Western Africa: Abeokuta.—The latest advices show that there is still a strong party in this town opposed to the return of the white missionaries, and that at the head of this party are certain Sierra-Leone emigrants, who have worked themselves into influential positions. In fact, the Sierra-Leone emigrants in Abeokuta may be viewed as divided into two parties, the Ake party and the Ogbe party; the former of these disapproving of what is called the Egba board of management, the members of which are chiefly persons of the latter party. The retrograde party carried with them at first the main influence of the heathen authorities, and the white missionaries were expelled; but, carrying matters with too high a hand, the wrecking and plundering of the Christian churches and mission-houses never having been contemplated by the Egba chiefs, a reaction has taken place, which has afforded the native Christians a *locus standi*. Of this they have availed themselves, acting in a body, and with considerable boldness; and now, instead of being dealt with as an insignificant fragment of the population, it is felt that they have weight, and are deserving of consideration. We further learn that the adversaries of the mission, some Sierra-Leone men, who are the bitter enemies of the gospel, had ulterior objects. They expected that the expulsion of the European missionaries would so discourage the native Christians, that they would abandon their Christian profession and backslide into heathenism. It was a critical period in the history of the mission. Native Christianity was about to be tested as to whether it had strength to stand alone. It was, moreover, disadvantaged by the withdrawal of several of the native agents who followed the missionaries down to Lagos. A statement of the rev. W. Moore, the native pastor of Oshielle, will show that, thus left to itself, the native Christian element did not die out, but, quickly recovering itself from the heavy blow which it had received, showed that it was not so dependent on extraneous aid, as to be paralyzed by the withdrawal of the European missionaries, and rendered incapable of action. The Christians gathered together for mutual counsel, support and prayer; and, as the churches were closed, and public worship forbidden, they met in private assemblies for such purposes. Even baptisms were not suspended; and, in these dark days, new converts were added to the church; and, if some had hoped to eradicate Christianity, the numbers of the native Christians, and the tenacity with which they adhered to their Christian profession proved the hopelessness of such an undertaking. In May, of 1868, a letter from the parent committee was received by the native agents at Lagos, inviting them to return without delay to the charge of the flock at Abeokuta, a summons which was promptly obeyed; and the mission, in spite of many hindrances, is, we are happy to say, re-establishing itself satisfactorily.

India.—*Visit of the Governor and Lady Napier.*—While his excellency was at Mengnanapuram, the lofty spire of the beautiful and spacious Gothic church there, built by the senior missionary, Mr. Thomas, was completed. The latter gives the following interesting particulars of the occasion: "On Friday, the top-stone was put into its place on the spire, in the presence of the governor and lady Napier; and there were, I should think, five thousand persons present, who shouted, 'Glory be to God!' There were eleven hundred children present of the vernacular schools assembled in church; and the party came to see them. Afterwards we had a short service, Te Deum, &c., when 2,700 people were present. The catechists and schoolmasters read an address to his lordship: the native clergy and all made salaam as they passed. His lordship examined both boarding-schools, went round the village, visited the houses of the people, and, last of all, he went up into the spire. Lord Napier, in his tour through the Tinnevelly province, after visiting six of the missionary stations, arrived at Palamcotta on Wednesday morning, the 14th October, and, being pressed for time, was able to devote only that day to visiting the several educational establishments of the Church Missionary Society at this station. It was truly pleasing to see the painstaking interest which his lordship and lady Napier took in every department of the work. Starting at eleven o'clock, they went first of all to the Sarah-Tucker Institution, which is designed chiefly for the training of schoolmistresses, and saw all the arrangements which are there made for so important an object. After this they visited the Church Missionary Society's native English school. His lordship examined the highest class in history and geography in a way to them rather new, but thoroughly sifting; then the second class in Euclid and arithmetic; after which, one of the native masters read an ode, composed by Mr. Cruickshanks, the head-master, on the visit of lord Napier to the Tinnevelly

province. After this, the governor went over the printing-office, then to church, where were assembled some few hundred children from the mission-schools in the town of Tinnevelly and the neighbourhood. Then the party adjourned to Mr. Sargent's house, where, after a short repast, the governor's party was amused for a little time by the exhibition of five or six native instruments of music of the less noisy kind, such as the guitar, &c., by native performers. I regret that I cannot afford space for the other very interesting circumstances attendant upon lord and lady Napier's visit to the Tinnevelly mission: they are given at length in the "Church Missionary Record" for February.

H. S.

LESSONS FROM NATURE.

THE WISHED-FOR "DAY."

When the corn of wheat is dying,
In its dark forgotten tomb,
And the glowing golden harvest
Scarcely glimmers through the gloom,
When the hand that sows is weary,
And the barren land looks dreary,
Christian, cast an anchor, wishing for the day.

When the sound of coming judgment
Falls on many a startled ear,
And a voice is on the mountains,
Lo! the Bridegroom draweth near,
When earth's bravest sons are quaking,
And the world's foundations skaking,
Christian, ride at anchor, 'tis the break of day.

A PLEA FOR THE SEA BIRDS.

Our readers will remember that the wanton destruction of these beautiful and harmless creatures was the subject of animadversion at the recent meeting of scientific men at Norwich; and we now learn from a letter by the rev. F. O. Morris to the "Times" that the discussion then and subsequently has borne good fruit in a movement in the East Riding for the obtaining an act of parliament to stop the destruction of the harmless gulls during the breeding season, and also that a petition will be sent round to support the bill when before the house. Mr. Morris appends to his letter the following elegant verses from the scholarly pen of the rev. Richard Wilton, rector of Londesborough.

Stay now thine hand.
Proclaim not man's dominion
Over God's works, by strewing rocks and sand
With sea-birds' blood-stained plumes and broken pinion.

O, stay thine hand.
Spend not thy days of leisure
In scatterring death along the peaceful strand
For very wantonness, or pride, or pleasure.

For bird's sake, spare:
Leave it in happy motion
To wheel its easy circles through the air,
Or rest and rock upon the shining ocean.

For man's sake, spare:
Leave him this "thing of beauty,"
To glance and glide before him everywhere,
And throw a gleam on after days of duty.

For God's sake, spare:
He notes each sea-bird falling,
And in creation's groans marks its sad share,
Its dying cry, for retribution calling.

O, stay thine hand:
Cease from this useless slaughter;
For, though kind nature from the rocks and sand
Washes the stains each day with briny water,

Yet on thine hand,
Raised against God's fair creature,
Beware lest there be found a crimson brand
Indelible by any force of nature.

PERSEVERE.

The spider seems to understand, or, at least, to act upon, the idea contained in those simple lines:

If at first you don't succeed,
Try, try again.
Let your courage well appear;
If you only persevere,
You will conquer, never fear;
Try, try again.

Twice or thrice though you should fail,
Try again.
If at last you would prevail,
Try again.
When you strive, there's no disgrace,
Though you fail to win the race;
Bravely, then, in such a case,
Try, try again.

Let the thing be e'er so hard,
Try again.
Time will surely bring reward,
Try again.
That which other folks can do,
Why, with patience, may not you?
Why, with patience, may not you?
Try, try again.

This is just what the spider does. And if we only learn to do this well we shall be sure, with God's blessing, to succeed in every right thing we undertake. The old proverb says, "Perseverance conquers all things."

RIGHT AND WRONG.

"The way by which to judge whether anything is right or wrong is to ask what the will of God is concerning it. God cannot will or order anything wrong; and, whatever God does will and order, you may be sure is right. It would not be honest or right for you or me to get our living by robbing our fellow-creatures, because this is contrary to the will of God. His command to us is, 'Thou shalt not steal.' 'Do violence to no man.' But is not it honest for the fisherman to throw his line, or net, into the river or sea, and get his living by catching the poor innocent fish? Certainly it is. God made the fish for this purpose. It is his will that they should be caught and eaten; and this makes it honest and right for the fisherman to get his living by catching them. Is not it honest and right for the butcher

ox, or the sheep, to the slaughter-
ill him? Certainly it is. God made
aten. It is the will of God that they
illed for our food; and this makes it
right for the butcher to get his living
hem. And, just so, God made the
spider to eat. It is the will of God
uld eat them. And, therefore, when
his industry and perseverance in
his web, and catching flies, he is
honest living by it. An honourable
n honest living are the two things
spider gains by these qualities so
ur imitation" (rev. J. Newton).

PARENTAL AFFECTION.

sparrows, which had built in the
of of a house, were observed to con-
regular visits to the nests long after
ien the young birds ought naturally
n flight. This unusual circumstance
ıroughout the year; and, in the win-
man who all along observed them de-
finding out the cause. He therefore
der, and, on mounting, found one of
ines detained a prisoner by means of
ıcrap of worsted, which formed part
having become accidentally twisted
g. Being thus disabled from pro-
wn living, it had been fed by the con-
tions of the parents.

TILLING THE GROUND.

d in Gen. ii. 5, 'There was not a
l the ground'; to till, that is, to
ake it yield to him its treasures, to
ground, in order that a profitable re-
e gained. This word is applied, in
ce, to the preparation of the surface
r to its continued fruitfulness. But
ım the sacred narrative that it soon
'e a wider import. Meanwhile, no-
ery arrangement which has been
in regard to the vegetation of the
res has its illustration here. The
er of things was brought about: the
ut in his strength. God made the
there was day and night. Land and
een definitely separated. The land
l with forms of land life: the belt of
as now life-teeming. The herb and
ıed luxuriantly. He, who, at former
delayed the coming, by direct crea-
who was to be made likest to his
ıd become unlikest, might at this
have put man's appearing far off.
s not in the divine purpose. The
ined from eternity had arrived. God
ıe results of each day; and all seemed
' Link after link had been formed;
) last rivet for the last link must be
th. 'All is good'; but there is not
l the ground: there is not a man to
past answer to my high behest and
ot a man to lay his hand on the soil,
his heart on me, that past creations
orth my glory. 'Let us make man;
d God formed man; and man be-
g soul.' Now, if we associate with
e remarkable fact that the industrial,
and fine arts *sprang into* full development among Adam's grandchildren, might we not conclude, that in their case, 'to till' implied more than to work the surface? The very circumstance itself, that the use of coals, iron, and lime, is implied in the arts practised by the immediate descendants of Cain, will convince us that the eager restless spirits sprung from the elder branch of Adam's family had truly 'tilled,' had made the earth yield service to them for their service of work in her; and again we see the adjustment completed. The limestone had been formed in the ancient carboniferous seas, or in the inland lakes of the period. The ironstone had been prepared by most elaborate and complicated processes of natural chemistry; and they all waited for man to take them and apply them to the purposes for which they had been stored up. ..... And how could the tabernacle and the temple have been set up, but for the material prepared thereto ages before, by him of whose revelation in a true body the tabernacle and temple spake? The sword which wounded the side, and the nails which pierced the hands of him who has become to us our hope and joy, 'the ocean to the river of our thoughts,' were formed of that substance which the Creator intended to serve high ends, in connexion with the social comfort of our human race. Man perverted it, and used it against God's dear Son. 'Him have ye taken, and by wicked hands have crucified and slain'" (Prof. Duns, D.D.).

THE LILIES OF THE FIELD.

"Any one, who will, at this our Savour's bidding, '*consider* the lilies of the field,' cannot fail to be struck by the remarkable evidence in every feature of the creation, that God is chiefly manifested in mercy and goodness and love, and that his divine power finds happiness and expression in creation, and in providing bountifully with beauty, health, life, vigour, and comeliness everything that he creates. And so it is that our widening knowledge of science continually reveals new beauties and fresh perfections in the commonest, as well as the rarest, objects of this earth. Thus, too, it is that shores on which man has never landed are strewed with millions upon millions of shells; fields where man's foot has never trod are adorned with the most beautiful and fragrant flowers; ocean-depths unfathomed are filled with stores of pearls; and caverns where man can never enter are radiant with the most brilliant gems. Thus, too, alas! it seems, it is why man himself is gifted with talents, powers, capacities, which he receives but to waste, and enjoys but to misuse. God made all things for himself; and consequently we find traces of beauty, which must have bloomed unobserved by man in all the various parts of creation. Often we may wonder why a little flower, which with its colours and graceful petals surpasses the highest conceptions of man's device, should be left to 'waste its sweetness on the desert air,' upon some old ruined church tower, for instance, in uninvaded solitude, or upon the projecting height of some lofty mountain; and, while we make all allowance for the delight with which the bees and other winged creatures of the air hover around its honeyed stores, and confess that we know not what charms it may have for beings of the unseen world, still, if we

do not remember that for himself God created all things, we should at once be baffled and disappointed in our inquires into his divine work upon earth" ("The Quiver").

M. C.

NEW ZEALAND: THE MAORIES AND THE PRAYER-BOOK*.

I HAVE been twice round the world, and in my voyages have seen the blessing this society has been to sailors and emigrants. In several storms which we experienced, the comfort derived from the use of the works thus distributed has been very apparent. One instance I may mention of an old Highlander, in New Zealand, who came out as an emigrant: when laid on his death-bed at the advanced age of 86, his daughter brought him a book of prayers belonging to his church. He was a presbyterian. He said the prayers in that book did not seem to meet his case, nor to go home to his heart, and desired her to bring a book given to him on board the ship which brought him to New Zealand. That book was one given by this society, containing a selection of prayers from our beautiful liturgy. He said, "Read to me some of those prayers for the sick." He listened to them with deep attention; and they were the last he heard; and he died in peace. Here is one instance showing that the benefits derived from distributing these books does not end with the voyage, but is carried on wherever the parties go. But this does not apply to our own countrymen alone. I may also refer to the New Zealanders, amongst whom I have laboured, having been thirty-two years from my native land. Shortly before I left New Zealand I journeyed to a very remote part of the island. On entering the house of a native teacher, he spoke to me of the comfort he had derived from God's word, and especially alluded to the prayer-book. Before I went away, I said, "What can I do for you? Is there any book you would like to have in the New Zealand language?" He said, "I have a copy of the New Testament, and also of the prayer-book, in Maori, but there is one work I particularly wished for." What was it? I asked. He said, "It is the prayer-book with scripture references. I have seen it, and find that every passage in our prayers is taken, almost word for word, from scripture." "But," I said, "it is not in the Maori language." He replied, "That does not signify: I can find out the references in my native bible." I promised him one; and, with great difficulty, when I got to Auckland found a single copy, which I purchased, and sent to him.

It was stated that the natives, during the first war, did not value the prayer-book, that they cast it on one side. This was not true, so far as I have been able to learn by the visits I paid them. It was affirmed that they even made use of the prayer-book as cartridge-paper. On one occasion I went to them, and said I had come to have prayers with them. They welcomed me I said I had not brought my prayer-book wit me. A native immediately pulled out a bag and from it drew forth his own prayer-book Afterwards I inquired where they got thei cartridge-paper from. The chief, Mamaku, sai "If you will enter my hut I will show you." did so, and found a large file of the "Times newspaper. He said, "This is the cartridge paper we make use of." The prayer-book ha been of considerable use to us in our contro versies with Romish priests. On one occasion when detained on the sea-coast by the tide, ti it went down sufficiently to allow me to pro ceed, I found a number of natives who ha turned over to the Roman-catholic church The reason assigned was that they could tru to the priests because they owed no allegianc to the queen. I told them that that was not very good one. But they said there was an other; that their's was the true church, th mother church; that ours was a wicked adul terous church. I said, "How do you prov that?" They replied, "O Martin Luther an Henry VIII. were wicked men, and they wer the founders of your church." I said, "Wha does the prayer-book tell you? Does it sa that all these sins are allowed by our church Does it not, on the contrary, tell us, before w become members of it we must promise to re nounce the devil and all his works? Now you priest cannot have learned his catechism pro perly: he does not know our prayer-book. They promised that they would show him thi passage. The natives here have not lost thei love for the prayer-book. On the contrary they make use of it constantly to this day. Be fore I left I heard them in their own home using it, and holding their evening service. overheard them devoutly repeating many of ou prayers. Bishop Suter, in making applicatio to this society for prayer-books, has noticed th way in which they utter the responses. Thi would be an example even to some of our Eng lish congregations: they all make the respons with one voice. I have found that to be th case in every part of the island. Indeed th prayer-book is valued, and will continue to b so, I am persuaded, as long as a single Ne Zealander remains.

The war, indeed, has been raging; and man have taken up arms in what they thought justifiable cause for the independence of the race. They said it was not from a desire t cast off their allegiance, but to hinder the being made slaves, and treated as an inferi race. In my last journey along the coast wit sir George Grey, a number of prisoners we brought in; and they took the oath of allegianc But I was extremely pleased to find that the had not forgotten their duty towards God. The entreated that they might have books give them; which I promised they should have. I fact, I am persuaded that the evil we have su fered from is only a temporary one. In the la letters which I have received since I came England, I have been assured that there is a evident reaction taking place amongst th natives, and that they are now busily employe in repairing their churches. I feel assure

* From "An Address at the late Anniversary of the Prayer-book and Homily Society, by the rev. R. Taylor, late missionary in the island.

erefore, that the work done in New Zealand as not been in vain, but will be permanent; nd we are greatly indebted to the Prayer-ook and Homily Society for the assistance it as given in furnishing us with our liturgy in e Maori language, and trust that we shall on be able to receive another grant from the ciety; and I hope that its funds will be such to enable it to make this to us. With regard the general issue of the Prayer-book and omily Society, nothing remains to be added me. The principles of the protestant reli-on are stereotyped, as it were, by the prayer-ok; and, if we only adhere to it, we shall not nbrace any of the errors of the present day.

Mr. Taylor has also communicated the fol-wing interesting fact: "When Orakan was ieged by our troops, during the late war in ew Zealand, and was on the point of being ken, both their food and ammunition were hausted. The chief called his people around m—men, women, and children—and, telling em that further resistance was vain, and no pe of safety remained, except in God, to hose care they must commend themselves, bid them all kneel down, and, pulling out is prayer-book from his breast-pocket, he sup-icated the divine blessing; then, rising up, he ided his prayer-book in his shawl, which he d around him; then, bidding them all to fol-w, he rushed out. God heard their prayers: eir lives were not only spared, but they were ceived with open arms. The English soldiers d their famished foes, and treated them as iends."

UNITED STATES OF N. AMERICA*.

en and brethren, suffer us for a moment to rn away from the heathen and contemplate e future of these United States. This goodly eritage of ours, who can describe it? This st domain, that might furnish room for two ndred kingdoms like that of David; this in-haustible fertility of soil; this mineral wealth, posited all the way from the Atlantic to the cific, as if God had reserved for us his amplest easure-house; these marvellous facilities for mmerce, domestic and foreign; who shall set unds to our material prosperity?

And then our population, advancing with the ceaseless tread of an army, "the camp whereof very great." We lift up our eyes, and ex-aim, "Who can count the dust of Jacob, or e number of the fourth part of Israel?"

But the future of all these millions, these ndreds of millions! Who can bring it down m the coming years, aye, from the coming es, and unroll it before us? These sectional tagonisms, groundless in part, but not wholly oundless; this strange interblending of races, verse, unfused, hostile; Romanism, restless, tolerant, exacting; infidelity, bold, aggressive, structive! How can this problem of unity, fraternity, permanence—of such unspeakable moment to the world—be rightly solved?

* Philosophy cannot do it. Statesmanship cannot do it. Christianity *can* do it. But what kind of Christianity? Not formalism, not ritual-ism, not mere orthodoxy, but a Christianity that is instinct with life; that has faith in self-denial, prayer, work, and especially in faith; that knows assuredly that the church can do all things, through him who is mighty to save.

But where shall we find it? The answer comes to us, freighted with all the wisdom of the past, "The Christianity that saves the world can save every part of it." That which prays, "Thy kingdom come," with strong cryings and tears; which places loyalty to Christ before everything else; which watches with moistened eyes the far gleaming light, that is mounting higher and higher in the eastern heavens; which longs to see the church adorned as a bride for her husband, expecting then to behold his "beamy walk" among the golden candlesticks—to such a Christianity it can be said, "No weapon formed against thee shall prosper."

Permit us, in conclusion, to call to your remembrance the words of Paul, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Strange language for one who had sat at the feet of Gamaliel! But not strange for one who had heard, on the way to Damascus, "I am Jesus, whom thou persecutest." The love of God in Christ seemed so great to him that the privilege of declaring it to those who knew it not appeared unspeakably precious.

Brethren and friends, the same love has redeemed us; to us, therefore, "is this grace given," that we "should preach among the Gentiles the unsearchable riches of Christ." How?

1. We can give them our hearts, our whole hearts. Rather, we can give our whole hearts to Christ, their Saviour and ours. We can strive to feel as he feels, to love as he loves. The mother, as she thinks of her sea-tossed boy on a stormy night, sends abroad her whole soul upon the waters. Thus may we send abroad our yearning compassions to a world, wrecked and perishing.

2. We can receive the cause of missions into our households, making it a child by adoption. When we enter our closets we can pray for it, as for our youngest born. When we estimate our expenditures for the year, we can provide with a father's solicitude for this Benjamin of our love. We can induce our sons and daughters to enlarge their circle for its coming, assuring them that it will be no supplanter there; and we can show them how to grow up with it, in loving companionship, so that they, in their turn, shall welcome it to a parent's care. What a joy it will be to us, deepening and widening as our days hasten to their close, that our children have admitted to their habitations that which shall insure to them a life-long benediction, such as the ark of the Lord insured to the house of Obed-edom!

3. We can plead with our neighbours and

* From "An Address from the American Board of Commissioners for Foreign Missions at the annual meeting, held Norwich, Connecticut, U.S., commencing on the 9th Octo-r last.

friends to strive after this "grace" of preaching Christ to the Gentiles. By our example and by our words we can urge them to bear upon their hearts the hundreds of millions who have never heard of the great salvation.

And we desire to say to pastors, Upon you the prosperity of this enterprise largely depends. The Great Shepherd has made you his under-shepherds; and the sheep hear your voice. It pertains to your office to set forth the dignity and blessedness of the world's evangelization; to unfold the amazing significance of those first petitions which our Lord taught his disciples; to show the value and efficacy of faith in our efforts—that power which is mightier than armies, more resistless than the forces of nature; to give line upon line and precept upon precept in aid of all endeavours to reach a higher type of benevolence, illustrating and enforcing the full meaning of our Saviour's words, "It is more blessed to give than to receive."

The brethren who have gone out from us turn to you with an interest which is becoming all the while stronger and stronger. They perceive, more and more clearly, how much you can do in their behalf. Accustom the flocks committed to your care to think of them with fraternal love, to pray for them, to sympathize with them, and especially to feel that the cause is one—they abroad and we at home striving together for the self-same end, the enthronement of our ascended Lord in all the earth.

Weekly Almanac.

"I saw the Spirit descending from heaven like a dove; and it abode upon him."—JOHN i. 32.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."—1 JOHN v. 7.

WE beseech thee, Almighty God, mercifully to look upon thy people, that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

MARCH.	MORN. LESSONS.	EVEN. LESSONS.
14. Fifth Sunday in Lent	Exod. iii. John i.	Exod. v. 1 Thess. v.
15. Monday	Josh. x. John ii.	Josh. xxiii. 2 Thess. i.
16. Tuesday	Josh. xxiv. John iii.	Judges i. 2 Thess. ii.
17. Wednesday	Judges ii. John iv.	Judges iii. 2 Thess. iii.
18. Thursday	Judges iv. John v.	Judges v. 1 Tim. i.
19. Friday	Judges vi. John vi.	Judges vii. 1 Tim. ii., iii.
20. Saturday	Judges viii. John vii.	Judges ix. 1 Tim. iv.

"To thee, O believer in Jesus, this article of the Spirit's deity is a maxim of indisputable moment, an axiom of indubitable truth. Thou wilt not deny his word, which asserts it: thou canst not resist his witness in thyself, which confirms it to a demonstration. Others may deny what they do not experience or feel; but thou knowest him that is true, because thou art in him; and he, with all his evidence of comfort, *love, and joy, dwelleth* in thee. He first brought *thee spiritual life from the death* of sin: he reconciled thee to God, when thou wast an enemy by wicked works: he giveth thee a thousand tokens of his presence and support: he leadeth thy thoughts and thy heart direct to God and heaven, preserves thee (always ready in thyself to stray) from numberless snares in thy daily walk, and at length will give 'thee an abundant entrance into his everlasting kingdom.' Thou constantly feelest thyself to be a poor dependant creature, able to think nothing, to will nothing, and to do nothing good of thy own power; and it is thy privilege and thy joy to find this gracious Spirit working in thee both to will and to do of his own pleasure. Thou art never happy but in this perception; thou art never holy but in this enjoyment; thou art never safe but in this protection. If any man bade fair to stand alone, surely it must have been the man after God's own heart; but he fell, as every body knows, and fell foully and horribly too. If any man could hope to recover himself from a fall, who might expect to do it sooner than he, who had vanquished repeated foes, and trampled upon the boasted strength of a giant? yet this man, a prince and a prophet too, wise and powerful, lay for a long time in his transgression, and at last cried out, like a helpless infant, for the restoration and support of God's free Spirit (Psal. li. 12). He found the powers of darkness and sin too mighty for his feeble efforts to resist, and too subtle for his dull understanding to oppose. The wisdom of God's Spirit alone could repel the sophistry of hell, and the energy of the Almighty bring him back from the captivity of Satan. Art thou not sensible of this gracious operation, O Christian, from time to time within thy soul? Dost thou never feel a power which is not thine own? never taste a joy which animal sense cannot induce? never rise to views which nature cannot show thee? never have a communion with heaven and the unutterable glories of the world above which earth could not inspire?" (Archb. Serle).

H. S.

DIVINE GUIDANCE:

A Sermon,

BY THE REV. C. A. HEURTLEY, D.D.,

Margaret Professor of Divinity, Oxford, and Rector of Fenny Compton, Warwickshire.

EXOD. xiii. 21, 22.

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

THE life which the Israelites led in the wilderness was a life of miracles. It was a different life from what any other people ever led, or from what they themselves led at any other time. But yet for all this difference the record which remains of it is full of in-

ruction for us. God let his hand be seen, it were, in his dealings with them, that s, though we cannot see his hand, may lieve that it is equally employed in his alings with us. He fed them with manna, hich came they knew not how, except that sent it. He gave them water to drink, hich flowed, at his bidding, from a rock m which it had never flowed before. And guided their footsteps and showed them e way wherein they were to go by a pillar a cloud by day, and a pillar of fire by ght. Each of these was a miracle: it was nething out of the ordinary course of ngs. But his hand is just as truly and just much at work in the matters which con-n his people at this day. If they have d to eat, it is he who provides it, though way in which he provides it is so regu- and customary a way, that, for the most t, they receive it as a matter of course, l do not consider that it is his gift. If y are guided and directed in their jour- through life, it is he who guides and ects them, though the manner in which does so is so natural, one thing growing of another so regularly and simply, that loes not occur to them that he has any-ng to do with it. What we read, then, God's dealings with the Israelites,—those dings in which he stepped out of the mmon path, and interfered visibly and raculously in their behalf,—is instructive us as reminding us how he deals with us this day, though we do not see his hand, l though every thing is brought about so mply, so regularly, and so naturally, that are apt not even to think of it.

The instance mentioned in the text is ut as remarkable an instance of God's erference in the affairs of the Israelites as recorded in their history. They had t come up out of Egypt, and were setting upon their journey to the land which d had promised to their fathers. God, o had bid them set out upon the journey, dertook to be their guide. "The Lord ut before them by day in a pillar of a ud, to lead them the way; and by ght," when the pillar of the cloud could be seen, "in a pillar of fire," which ved the double purpose, first, of showing m the way by which they were to go, l then of giving them light whereby they ght see to walk in it. Thus they were bled to make their journeys both by day l by night, according as God directed m. And it is added: "He took not ay the pillar of the cloud by day, nor the ar of fire by night, from before the peo-" At the close of the book of Exodus have a further account of the same remarkable interposition, such as it was manifested after the setting up of the tabernacle. As soon as the tabernacle was set up, we are told, "then a cloud covered the tent of the congregation; and the glory of the Lord filled the tabernacle. ..... And, when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys. But, if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day; and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys."

Thus, then, the Israelites were guided by God's visible guidance whithersoever they went. With such a Guide they could not err. It is true, they might at times find themselves brought into difficult and trying circumstances, as indeed they did, and sometimes into very difficult and very trying ones; still they knew who had brought them into them. And they knew that, as whatever he appointed for them must be for the best, so he would bring all things to a happy result. They had no need therefore to be anxious; nay, they did very wrong if they were anxious.

Now let us see what instruction we can gather out of this history for ourselves.

First of all, we behold in it visibly set before our eyes the great truth, which, as I have said, is as true in our case as it was in Israel's, that we have God for our Guide all the way through our pilgrimage; at least, if we are God's true and faithful servants, we have. We cannot indeed *see* with our bodily eyes, as Israel saw, the outward sign and token of God's presence, but we have it not the less surely notwithstanding.

For consider what was the promise which our Lord left for his people's consolation, when he was on the eve of being removed from the earth. "If ye love me," he said, "keep my commandments; and I will pray the Father; and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, which the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, because he abideth with you, and shall be in you." He himself was no longer to be bodily present with his people as he had been. He was no longer to go in and out before them as he had done. But he would provide a Guide and Director for them, who should take his place. The Holy Spirit would be their Guide: the Holy Spirit would be their Director.

Yes, my brethren, God guides and directs both his church collectively as

his people individually by his Holy Spirit. That heavenly Teacher makes plain their way before them in both instances. I said he makes plain their way before them; but yet, while he does so, it is still possible for them to refuse his guidance, or to shut their eyes to it, so that they do not see his hand, and consequently do not benefit by it. The Israelites, for all that they had the pillar of a cloud by day and a pillar of fire by night, did not always follow where these led. They could not help seeing them indeed; for they were constantly before their eyes; but familiarity with them made them count them cheap; and there were times when, though God pointed in one direction, they set their faces in another. And our case is of like sort. It is true the Holy Spirit is given to us,—given to the church collectively, given to Christians individually,—still it remains for us in both capacities to avail ourselves of his guidance. We may neglect to notice the hints and directions which he gives us; or, what is worse still, we may refuse to follow them, even when we cannot help seeing them; and thus we may deprive ourselves of the benefit which belongs to us. But the benefit is ours notwithstanding,—ours to use if we choose to use it, and ours, too, to rise up and condemn us if we refuse to use it.

But the question occurs, and it is a very important one, How may we know God's guidance when yet we cannot see it? If he goes before us to guide us in the way wherein we should walk, and to conduct us along the road that leads to everlasting life, how may we discern his footsteps?

This question I shall endeavour to answer; and it is a question which amounts to neither more nor less than this, How are we to know God's will? how are we to know the way wherein God would have us walk? God has given us various means of knowing; though still it is by the Holy Spirit's teaching that we are enabled effectually both to discern and to use those means.

1. One is the light of reason; and this we have in common with all men, whether they are Christians or not. There are many cases so plain that there needs nothing more than an ordinary share of what is called common sense to discover in what way we ought to act: on this, however, I need not dwell.

2. Another is the light of conscience. Every man has that within him which, in some broad cases at least, tells him what is right, what is wrong, what course ought to *be followed, what ought to be* shunned. St. Paul refers to this when he says that, "when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

Still, it is too evident, that, where man has been left to himself, the light of natural conscience has invariably waxed fainter and dimmer till it has been either almost or altogether extinguished. Judging by the accounts we have of the heathens, whether of former times or of our own day, it would seem as though, for the most part, conscience had lost the whole, or almost the whole, of the little light which it originally possessed; and thus, the light which was once in them having become darkness, how great was that darkness! The apostle's account of the heathens of his day is a very deplorable account, and it tallies exactly with the statement now made. Deep and dark as was the ignorance in which they were plunged, they were themselves to blame for that ignorance: they might have known better; it was their own fault that they did not: they wilfully shut their eyes against the light; and God suffered them to keep them shut, and gave them over to the darkness they had chosen.

Conscience then, natural conscience, is a guide in some measure; but it is a guide which in almost every instance men have deserted, and so lost the benefit of it, where they have had no better guide. And thus it is that it is not enough for a man to be able to say that he obeys his conscience, that he acts as his conscience directs him; conscience may herself have become perverted, and then, even though she does direct, she directs wrong. Conscience is like a clock which a man sets his watch by: if the clock is wrong, the watch which is set by it will be wrong too. A man is answerable not only for obeying his conscience, and acting as it directs, but also for keeping his conscience rightly informed. The heathens, of whom St. Paul speaks in the passage just now referred to, might have said that they followed their consciences; but he says of them, notwithstanding, that they were without excuse. Their consciences had got a wrong bias; but it was their own fault that they had.

3. But have we the means of setting our consciences right, and keeping them right? Is there a sun-dial, as it were, to which we may resort, to regulate our consciences by? Yes: God has given us his word; and this

word answers the same purpose to us which the pillar of the cloud by day and the pillar of fire by night answered to the Israelites: it shows us the way wherein we should walk, and the path wherein we should go. If we will but keep our eyes fixed upon it, and guide and direct our footsteps by it, we cannot err. Our ears shall hear a voice proceeding from it, saying: "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." This will keep our consciences right, and will regulate that by which we are to regulate our conduct. But yet even this will not serve us for this purpose unless we take pains to make it available; and, for our assistance and help in doing so, we have the promise of God's Holy Spirit to be given to those who ask in Christ's name, and who, while they so ask, bring honest and teachable minds, minds willing to know the truth and ready to obey the truth.

Let us look into these matters more narrowly however. God's word contains, in a general way, all the great points, both of belief and of duty, which it concerns us to know, insomuch that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man to be believed or practised as of necessity to salvation. Some matters are plain upon the very surface of scripture, so plain that one would think it next to impossible for any one to mistake them; though yet, such is the deceitfulness of the human heart, men have contrived to pervert and explain away some even of the plainest, and, if not to justify themselves from the bible, at least to persuade themselves that the bible does not forbid what it does forbid. But the cause of this is not any real doubtfulness in the word of God, but their own want of truthfulness and honesty.

I said that God's word contains, in a general way, all the great points both of belief and duty which it concerns us to know. It is for us to apply them to our own particular circumstances; and it is in the application of them that we stand in need of honesty and truthfulness on our own parts, and of the Holy Spirit's guidance and teaching on God's. But, where these are present, there we shall most surely be led aright, at least in all material points. God will take care that we shall not greatly err. Indeed, if we could be sure that the requisites just now mentioned were entirely present, it might be said, without qualification, that we should not err at all. Whatever measure of error there is in Christians is to be ascribed to some want or deficiency in respect of these.

The great point is that we be willing to be taught, that we be willing to know the truth. We read of persons who came to the prophet Jeremiah, and intreated him to intercede with God for them, that he would show them the way wherein they should walk, and the thing that, they should do; and they called God to witness that, whatever the answer might be, whether what they might call good or what they might call evil, still they would obey the voice of the Lord, and act accordingly. Jeremiah complied with their request, and received God's answer, and delivered it to them. But it was not an answer according to their minds; and they therefore refused to act as God directed them. Upon which the prophet was charged with the following message to them: "The Lord hath said concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly that I have admonished you this day. For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it. And now I have this day declared it to you; but ye have not obeyed the voice of the Lord your God, nor anything for which he hath sent me unto you." I am afraid there was nothing singular or unusual in the course pursued by these Jews. It is still common for men to ask God to guide and direct them, when yet they seek no more than, if possible, to obtain God's sanction for the plan which they have already resolved upon. Where such is the case, they do but provoke God to leave them to themselves, and to suffer them to follow their own devices.

It is incredible how much a man's course is simplified where he is enabled to keep his eye single, and to look sincerely and honestly at the will of God. "Lord, what wilt thou have me to do?" Where this question is asked with a true heart, God will take care that he is not left in ignorance.

4. The bible, as has been said, is the principal means which God uses for instructing us in his will; and by this our consciences are enlightened and our natural reason assisted. Yet to those who are really in earnest in seeking to know how God would have them walk, there is another help, though it requires to be used with great caution, lest, through the unfaithful or unskilful use of it, it mislead us instead of leading us aright,—this is the intimation of God's providence. I say it requires to be used with great caution; for no doubt it may very easily be perverted and twisted, so as to fall in with our own wishes, instead

of being made an instrument for showing us the will of God.

These rules, among others, may be of use in enabling us to employ this help: First, nothing can rightly be interpreted to be a leading of God's providence which contradicts the teaching of God's word. A man may fancy that he sees what he would call providential openings inviting him to take this course or the other. All the circumstances in which he is placed may seem to lead in the direction he has in view. But suppose that the course contemplated is a course which he could not enter upon without neglecting some duty which scripture enjoins, or without adopting some line of conduct which scripture forbids,—in any such case it would be plain that, whatever he might be disposed to call it, whatever it might appear to be, it could be no real leading of God's providence. God's word cannot lead in one direction and his providence in another.

As a rule we may with God reason conclude, that the opening before us is of God when the circumstances which have fallen out have fallen out while we have been pursuing the path of duty with a single eye to please God and fulfil his will, when we have not turned aside or gone out of our way to care for ourselves, but have simply sought to follow where God has led. In such cases we may well believe that, whithersoever those circumstances beckon us, thither, provided that they do not lead us to act contrary to God's word, we may safely follow.

These, then, are the principal guides which God has given us to direct our course through the wilderness of this world and to bring us safely to the promised land of heaven; and they are guides which will not fail us, we may rest assured, if we do not fail them and ourselves. Some of them we have in common with all men, our own reason and common sense and natural conscience: others are proper to us as Christians—the holy scriptures and the leading of God's providence, interpreted and explained by the Holy Spirit. All these we may surely reckon upon, as surely as the Israelites did upon the guidance of the cloudy pillar by day, and the fiery pillar by night. Other helps there may be besides, such as the counsel and direction and advice of God's ministers or of godly friends, who are themselves anxious to serve God and walk in his ways. For no one who is really in earnest to find out the way wherein he should walk and the thing that he should do will neglect this help. And then over and above, and what is indispensable, is earnest prayer for guidance and direction: *this will procure for us* the Holy Spirit's aid, and make all the other means effectual.

And now, my brethren, do we desire God's guidance in our course, that we may be taught how we ought to walk and to please God? Then let us use these helps; and, though we have not visible tokens of the divine presence, as the Israelites had, yet we shall be directed surely all along the way of our pilgrimage, and brought in safety at length to the land of heavenly rest.

And, even when we are not aware of God's guidance, still we may rest assured that he is guiding us notwithstanding. He will not take away the pillar of the cloud by day, nor the pillar of fire by night. While we strive to serve him, while it is the desire of our souls to do his will and to be accepted of him, he will guide us, he will keep us, he will never leave us nor forsake us till he has done for us all the good pleasure of his goodness, and placed us in that region of everlasting rest, where there is no possibility of erring, no possibility of losing our way and wandering from the right path.

CLAUDE BROUSSON.

A BIOGRAPHICAL SKETCH.

No. III.

Louis XIV., proud of his skilful manœuvres in bringing all his subjects into one fold—a consummation heartily to be desired by all true Christians, but which in this instance was nothing more than an absorption into Rome, at all hazards—caused a medal to be struck in honour and commemoration of the intrepid and successful enterprise. Vain mortal! Brousson knew of the seven thousand knees who had not bowed to Baal, despite this boastful arrogance. Yet the calm succeeding a wild storm may have beguiled the flattered monarch into this belief.

It has been computed that one hundred thousand persons were sacrificed by Basville, the intendant of Languedoc, alone; and of this number the tenth part perished in the flames, by the gibbet, or, on the wheel*. A wondrous subject for exultation in a Christian king most truly!

In 1695 Dr. Brousson, having a brother settled in Holland, removed thither, taking with him his wife and son, who had resided at Lausanne ever since they left their native country in 1683. Soon after his arrival in Holland, he received intelligence of the martyrdom of Papus, a young man who had assisted Vivens, and sometime also Brousson in the ministry, and, since the retirement of the latter, had endeavoured to his utmost to supply his place in the desert, and, be it added, with considerable success. The sentiments of Brousson and his reflections upon that sad event are recorded in

* Boulainvilliers, pref., p. 56.

the following letter of condolence forwarded to an associate in France:

"The Hague, March 29, 1695.

"Your last letter, my brother, in which you inform me of the death of our dear brother Papus, has very greatly afflicted me; yet I am much comforted in considering some circumstances of his martyrdom. I had always a presentiment that he would at length fall into the hands of our enemies; but, as I knew the depth of his piety, I never doubted but that God would strengthen him to the last, and give him grace to glorify him. The iniquitous judges who condemned him to barbarous torments imagined they had a pretext for so doing, because our late brother Vivens, whom he accompanied, defended his own life against those who would massacre him and his companions. But that fact excuses them before neither God nor man. It is our opponents themselves who have violated treaties of pacification: it is they who attack and oppress the innocent, and who rush, armed, upon them, whilst they only pray to God. There is no authority greater than that of a parent over his children; but, if a father could be so unnatural as to send villains to massacre his offspring, none would think it strange did they defend their lives against villains charged with an order so barbarous. It is better, however, that we suffer as lambs. Our enemies are fast filling up the measure of their iniquities. God even now menaces them with judgments more dreadful than they have ever endured. Yet, like the Egyptians, they harden themselves against him, and will still do so until he makes them an example of his wrath unto succeeding ages. Another consideration arising from this subject is this—that, as all things work together for good to them that love God, even so hath he shown his mercy and grace in the instance of our dear brother. Put into the furnace of affliction, he was so far from being overcome by the trial that his faith became more lively and distinguished. The Lord sent him into the conflict, and enabled him to make a glorious victory. By faith he overcame the world: he was more than conqueror through Christ who loved him. He sang a hymn of triumph in the midst of his sufferings; and to such a degree did he experience the consolations of the Holy Spirit that they overcame in him the feeling of the bitterness of death. O what happiness is now his! He must have died some day; and, as he could not have prolonged his life beyond the term appointed, how could his end have been more happy or more glorious? His constancy, his sweetness of temper, his patience, his humility, his faith, his hope, and his piety affected even his judges and those false pastors who endavoured to seduce him, as also the soldiers, and all that witnessed his execution. He could not have preached better than he did by his martyrdom; and I doubt not but that his death will produce abundance of fruit. The blood of the martyrs has always been the seed of the church; and it is to be hoped that the blood of this faithful servant of God, and of all who have suffered in like manner, will be fruitful seed in the church of God.

"To this end I exhort and conjure, in the name of our Lord, all our brethren to profit by these numerous examples which God has set before them. Martyrs are God's witnesses. They not only testify to the truth, but, as they renounce the world and all its allurements, to do the will of God, and so glorify him, they thereby exhort all men to detach themselves from the world, to consecrate themselves to God, from henceforth to obey his holy commandments, and to be willing to lose and to suffer all things, to prove their fidelity to him, and to give glory to his holy name. Hence it is that, one day, those faithful witnesses will rise up in judgment before the tribunal of God to condemn all worldlings, all profane persons, all the unclean, all drunkards and debauchees, all the unjust and impious blasphemers, all the ungodly, all those who, to preserve an interest in this world's goods, persevere in apostasy, and partake of the sins of Babylon. Ah! all those miserable sinners who, notwithstanding all these examples, continue to harden their hearts may expect even in this life to be consumed together with those who, drunk with the blood of the saints, shall be destroyed by the floods of wrath with which God will overtake this cruel Babylon.

"But with respect to them who fear the Lord, who turn from their evil ways, who profit by the divine chastisements, who tremble at his word, who deplore their infidelity, who acknowledge that their sins have incensed God, who sincerely repent and turn to him, who renounce the vanities of the world, who hate the abominations of Babylon, who confess the truth, who are prepared to sacrifice their possessions, and even their life, for the truth, these need not lose courage; yet a little while; and he that shall come will not tarry. You, my dear brethren, dwell in the modern Egypt, over which the angel of the Lord is about to pass to execute his judgments. Humble yourselves therefore before God: get sprinkled with the blood of the true paschal Lamb, that the angel of the Lord may pass over you without destroying you.

"And for yourself in particular, my dear brother, who are constantly exposed to dangers whilst employed in the vineyard of the Lord, be not dismayed. The good God, who to this hour has given you so many testimonies of his mercy, and of his love, and of his paternal care, will not abandon you. He causes you to look at death that you may humble yourself before him, that you may engage in his work with holy awe, that you may detach yourself more and more from the world, submit to his will, and place all your confidence in him, and that your temperance, your constancy, your zeal, and your piety may tend to the edification of your brethren. Be persuaded that God will work of his good pleasure in and by you. He has loved you, and will love you even unto the end.

"If what I design to do here for the cause of God's kingdom did not appear to me to be more important than engaging in France, I would again go and expose myself with our colleagues to the fatigues and dangers which you now endure for the consolation of the people of God, notwithstanding the bodily infirmities that my

former labours have induced. But it is needful that I remain at present where I am. Pray to the Lord continually, with all our dear brethren, that he may please to strengthen me more and more by his Holy Spirit, and to bless my endeavours, even as I pray without ceasing that he may fill you with his grace and consolations of his Spirit, that he may listen to your cries, that he may cover you with the cloud of his presence, that he may bow the heavens and come to save you from the floods that surround you.

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you and all the Israel of God. I beseech you to salute on my behalf all our dear brethren and sisters, whom I much desire again to see, and whom I always commend in my prayers to the mercy and grace of God."

Having arranged for the comfortable settlement of his family at the Hague, Dr. Brousson determined upon visiting London. The nation was at that time mourning the decease of queen Mary II.; and few were more sincere in their sorrow for the departed lady than the refugees of France and Piedmont, to whom she had proved herself a generous friend. Her remains were interred in Westminster abbey, March 2, 1695; and in April of that year Dr. Brousson arrived in England. This visit was not instigated by curiosity alone. Brousson, knowing the condition to which the protestants in France were reduced, became anxious that they should every one emigrate from their native land; and he desired that room should be made for their reception in the evangelical states, and, judging from the noble manner in which the immigrants were treated in England after the accession of William and Mary, he supposed that here the industry of his fellow-countrymen would be handsomely remunerated, and, flourishing colonies once established, the English and French artisans would derive mutual benefit; which ultimately proved to be the case. Writing to the protestants in France, he urges their universal emigration: "You must abandon all, and retire to foreign countries; there to work out your salvation, there to enjoy peace of mind and the consolations which God gives his children when he feeds them with his word and the sacraments of his covenant. Cast yourselves, dear brethren, upon the providence of God; and he will care for you and your families." And to ascertain by actual observation how far he should be justified in recommending an extensive further immigration into England constituted the chief object of his visit to London.

During his sojourn in England, Dr. Brousson was chosen one of the ordinary pastors of the Walloon church* at the Hague, which obliged him to return thither somewhat hastily that he might be solemnly ordained to the pastoral office. The Walloon church was situated within the court of the palace; and the stadtholder (William III. of England), when there, regularly attended the Sunday-morning services. Installed now in an important sphere in the church, Dr. Brousson hastened to publ sermons he had composed and preache desert during the five years he had mi there. The terms in which the *imp* was expressed convey incidentally th consideration in which the author was his refugee brethren, being ministe elders, which was as follows:

"We, the undersigned deputies of eccl cal examiners appointed by the synod goes, declare that we have read and ex twenty-one sermons, which our very de ther, M. Brousson, refugee minister, h mitted to us, in which we find nothing c to our confession of faith or to our disci

"Done at Haarlem, during the ses the synod, April 30, 1695.

"Jean Prevot, president.
Boddens, scribe.
Devaux, pasteur de l'Eglise de Haa
Ph. Girvy, ancien de la sus-dite Eg
Ysarn, un des pasteurs de l'Eglise sterdam.
Louis du Chesne, ancien."

A few months afterwards, Dr. Brouss lished a book of five hundred pages, "A brief Account of the Wonders whi has wrought in the Cevennes and Low guedoc, for the Consolation and Instru his desolate Church;" also a book "The Confession raissonnée of those who in the Desert." All his writings treat persecution raging in France; and, wher placed or howsoever circumstanced, Dr. son seemed to labour only for those in w sympathies were intensely interested. diately after the publication of these Brousson determined upon visiting a afflicted brethren in France, finding no his spirit in the affluence of his positio Hague, beloved and caressed as he was whole church, regarded less as an ordin tor than a holy evangelist of our Lor Christ. His colleagues in the ministry voured to dissuade him from undertak perilous a design; to whom he repli have no rest in my bosom for delayi dience unto the call of God; I *must* preach, under the cross, in my native c the gospel of our Lord, and visit tho afflicted churches in the Cevennes and Languedoc, and I shall have no peace t gone." A parallel case occurred in the the Apostles (xxi. 13): "What mean weep, and to break mine heart?" For, manner, when these good men witnes stedfast determination, they likewise " saying, The will of the Lord be done."

Dr. Brousson spent twelve months in comforting and exhorting the faithfu fame, together with the desire for religi struction, brought such concourses to semblies that his life was often great perilled, but, through the vigilance of hi ful companion, James Brunen, he capture, and arrived in Switzerland i when so surely traced that in another would probably have been arrested. members of his congegations suffered punishment. One case deserves pa

* In this church it was that James Saurin afterwards delivered his eloquent sermons, which have been translated into English.

, as it excited the commiseration of even ealous Roman-catholics. An accom- nd amiable young lady, together with and, was captured by the military as a f the execrable Brousson. She was ed to be publicly whipped. When from prison to suffer punishment, her ıfant was rudely snatched from her race. Her look of anguish at this was rably greater than that displayed while ing the severe punishment of her per- he executioner, and affected the specta- tears. During this year two of the s of the desert suffered martyrdom, at lier, on the wheel, namely, La Porte on of February, and Henri Guerin on the June. Dr. Brousson arrived in Hol- er his second pilgrimage among the early in the year 1697.

Juvenile Reading.

IAN PICTURE; OR, THE PLOUGHING MATCH.

I have used similitudes."—Hos. xii. 10.

, people living in the neighbourhood of e farm went to see the ploughing- ıst week. Almost as soon as it was e dull heavy tread of cart-horses, and ling of harness, and the rumbling of , were heard in the road leading to the ıere skilful ploughmen were to contest ons prizes, given by the society or by gentlemen who took an interest in agri- affairs. Upon the fields which were ar the match were several small posts, on the top pieces of card-board: they ıced there in order that each carter now the portion of ground allotted for plough after the tickets were drawn. ckets were placed in a hat; and, when n had taken one, he went to the post ontained the number corresponding own ticket, and awaited the signal to There were the hardy weather-beaten the soil, some wearing white or light- mock-frocks, and some in waistcoats of ed or dark-blue, and there were little oys with round rosy cheeks and curly

-boys, in some cases, are to be pitied. e often sent to work when very young, ore they have been properly educated; farmer does not always endeavour to them when they are in his service; they grow up perhaps scarcely able to ord of one syllable without spelling it. to think that, in an age when there are cheap schools and good school-masters, le boys should not be properly taught. ırmers have considered it right to re- mploy a little boy under a certain age, e is able to read. It is to be hoped that, bjection become general, parents will necessity of sending their children to for it is supposed that some parents are very indifferent as to the education of their family. Other farmers instruct them themselves after they are hired: this is a very good plan, and is very useful to the boys whether they have been taught at school or not.

At nine o'clock a gun was fired, as a signal for the carters to commence the exciting contest. Ploughing the first furrow is technically termed in this county "vering out:" a great deal depends upon this furrow; and to plough it properly requires much skill on the part of the holder. Sometimes a paddle or a piece of wood is placed at the opposite end of the land, and then the boy drives as straight for this as he can; and the carter observes any rugged stone, or wild-flower, or weed, which may appear in a line between him and the farther mark, and, taking this as a guide, he is enabled to proceed in a straight direction. If the ploughman is careless or inexperienced, the first furrow might deviate either to the right or left, and the succeeding furrows which were ploughed close to it would appear crooked also, and he might lose the chance of gaining a prize. This may remind us that, in our journey through life, it is most important, in the first place, we should make a good start. If we set out in a wrong direction, we may seldom or never get right again. The good ploughman looks straight forward, heeds not the remarks of bystanders or the games which may be going on around him, but gives earnest attention to his work, so that he might gain the prize. So should we also "press towards the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 14), and not allow the snares and temptations of the world to interfere with our more important duties.

Or, to use another simile in connexion with rural affairs, it has been said that a young man should sow all his wild oats during the time of youth; in other words, it is better that he should, when young, take his fill of pleasure, follow the vanities to which his nature is inclined, without attempting to restrain any lusts or desires; it being supposed that, after such a course, he would in the time of manhood and old age become a steady respectable member of society. This advice is unscriptural; and I think experience does not warrant us to suppose that such a favourable result would follow. Let me refer the reader to Eccles. xi. 9.

The quality of the soil where the men were ploughing was various: in some places the implements seemed to slip along very easily, without any special effort on the part of the holder: in other places the ground was stubborn and full of rough stones; here the men found it difficult to keep in a straight course, and the carter was obliged to be very attentive and careful to "hold fast" the plough-handles, or the furrows would be sadly uneven. And so, in passing through life, we sometimes seem to glide along without any trouble or opposition; and at other times difficulties and trials beset our path, and there is a danger of being turned aside from the straight course, and thus we learn the special need of "holding fast" to the truth.

I noticed that to most of the ploughs was at-

tached by a short chain a piece of iron about as large as a man's clenched hand, in shape something like an egg: as the plough moved onwards this instrument cleared away from the newly-made furrow the old stubble, which might otherwise remain in sight, and spoil the appearance of the work. So do some people, by their kind and genial disposition and their attention to the wants of others, smoothe down or avert many unpleasant occurrences which are likely to mar happiness or stir up strife; and, instead of magnifying and proclaiming the faults and infimities of their neighbours, they would rather hide them if they could.

One of the competitors was using a plough of a peculiar kind contrary to the rules of the society. The work did not look amiss; but the secretary said that he would be disqualified—that is, that he would receive no prize. And so must we be careful "to strive lawfully," if we would receive an eternal crown. It is sad that there should be so much contention upon religious matters; and it is to be feared that some professing Christians, when engaged in religious controversy, forget that "charity," or love, is a most important and necessary virtue. When we are called upon to "contend earnestly" for the faith, let our attack be directed against principles, not against men, and let us not cherish feelings of bitterness in our hearts.

I observed that each labourer had a certain portion of work to perform; and it was said that he was obliged to do it in a certain time. This may remind us that each of us has an appointed work to do; and the great Ruler of the universe allows us a certain time for its performance.

During the contest, a man, who wished to curry favour with some of the carters, told them that they were certain to have a prize; when, in fact, their chances were exceedingly small. This ill-judged flattery is no inapt emblem of those who cry "Peace, peace," when there is no peace, and attempt to buoy up sinners with a false hope.

At last the match was over: experienced judges walked several times across the various lands, examined the tickets, made remarks in their pocket-books, observed carefully the different points connected with the ploughing, took into consideration the quality of the soil, and, after much grave consultation, handed to the secretary a written paper containing their decision. A substantial dinner was provided for the men and boys; and the farmers carved for them and handed their plates. After the farmers had dined, the chairman called upon the secretary to read over the names of the successful candidates, and then the prizes were distributed, and the men were recommended to return quietly to their homes.

Youthful reader, let me affectionately advise you to think often of the judgment-day—that solemn day when the wheat will be separated from the chaff, the righteous from the wicked. Endeavour so to live that you may meet death without fear. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. xxii. 12). "*This is the work of God, that ye believe on* him whom he hath sent" (John iv. you really believe in Jesus? do you re him? do you really serve him? Ma children younger than you are now at neath the green sod. Once their mer echoed in their happy homes; once, like yourselves, they sat near the p Sunday evenings, with their brothers ters, and sang:

> "Teach me to live that I may dread
> The grave as little as my bed:
> Teach me to die that so I may
> With joy behold the judgment-day."

Jan. 3, 1869.

Miscellaneous.

CELIBACY OF THE CLERGY: OPINION OF PRINCE CONSORT.—The late prince consort evils arising from the celibacy of the priest striking light in the following sententious word a short time before his death: "When our shook off the yoke of a domineering priesthoo that the key-stone of that wonderful fabric, w grown up in the dark times of the middle age celibacy of the clergy, and shrewdly foresaw reformed faith and newly-won religious liberty the contrary, be secure only in the hands o united with the people by every sympathy, nati sonal, and domestic. Great Britain has enjoye years the blessing of a church establishment w upon this basis, and cannot be too grateful fo vantages afforded by the fact that the Christi ters not only preach the doctrines of Christi live among their congregations an example fo charge of every Christian duty, as husbands, fa masters of families, themselves capable of fath whole depth of human feelings, desires, and dif

BENEFIT SOCIETIES.—Mr. Tidd Pratt has i other of his annual and meritorious reports. the working-classes, who think they are saving rainy day, some unpleasant truths. For insta is at Liverpool a society with 400,000 membe annual income of nearly £150,000. It a working-expenses are thirty-seven per cent. mittee-men receive salaries of £520 per annum according to a moderate estimate, its liabilitie times its property. The accounts of ten oth societies, overhauled by Mr. Pratt, are by no assuring. In twelve he puts down the insure million, the amount for which they are insu millions of pounds. Last year their gross from insurers were £247,945, the amount benefits assured was £138,151, the amount o for management £94,763, while all their prope equal to the amount of three-quarters of a y miums. Of course our readers will say go should interfere. It seems to us, however, that lication of Mr. Pratt's reports should open t intelligent working-men. It is not, howev working-men who are gullible; swindlers would heard of were such the case.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

MARCH 20, 1869.

ANNA, COUNTESS VON STOLBERG-WERNIGERODE, SUPERINTENDENT OF "BETHANY," THE DEACONESSES' HOSPITAL AT BERLIN.

A SKETCH FROM LIFE.

A spacious building, with turrets and long lofty wings, rises from amidst the trees on the Köpnicker meadow, situated to the east of Berlin, just outside the walls; this is "Bethany," a hospital for the sick, and a nursing institution for deaconesses. It was one of the earliest and most cherished institutions of Frederic William IV., who immediately upon his accession to the throne applied himself zealously to extend and support the nursing of the sick in the evangelical church, by means of the apostolic office of deaconesses, which for centuries had fallen into disuse, but had been revived within a few years by pastor Fliedner, at Kaiserswerth on the Rhine.

It was the 3rd of June, 1853. A well-appointed equipage rolled across the wide, and at that time uncultivated, Köpnicker meadow. A count's coronet was emblazoned on the panels; and from within the carriage a lovely girl gazed with sparkling eyes at the glittering windows and turrets, and at the green gardens of Bethany. The carriage stops before the stately entrance to the hospital. A tall noble-looking old man leads an elderly lady up the stone steps. The beautiful dark-eyed girl has preceded them. The portress, in her black dress and plain deaconesses' cap, opens the door. A glad smile passes over her countenance: she is already well acquainted with these welcome guests. She conducts them through the portress's lodge, up a few steps: they are in the work-room of the superintendent of Bethany. It is empty. The superintendent, Marianne von Rantzau, has been confined for three quarters of a year to a sick-bed. And then all three, father, mother, and daughter stand around the bed of the sufferer, in a small, cheerful, white-curtained room.

"Reverend lady superintendent, we bring you our daughter Anna for the office of deaconess; her God, her heart, drew her to this house to be a servant to our sick brethren. We readily yield her to them."

"My lord count, your child shall be to me as a beloved daughter."

Anna kneels by the side of the sick-bed. The trembling fingers of the superintendent smoothe back the rich brown hair from the pure brow, and cover it with a simple white cap. A maternal kiss seals the compact. Anna, countess von Stolberg-Wernigerode, fifth daughter of the count Anton, a Prussian lieutenant-general, minister of the royal house, and high chamberlain, rises in the homely black woollen dress and close white cap as "sister Anna," a probationer in the deaconesses' house of Bethany. There are no other titles in this House of Mercy.

At the beginning of this century count Christian Frederic von Stolberg-Wernigerode led a patriarchal life at his fine old castle Peterswaldau in Silesia, in the midst of his children and grandchildren. Simple piety and active benevolence have ever been the characteristics of the ancient race of the Stolbergs. Peterswaldau was a refuge for all who were suffering and oppressed: they found here not only open hands but open hearts.

Anna was born in this house of peace and love on the 6th September, 1819. She was the eighth child of the count Anton and the countess Louise, a daughter of the minister of justice, Von der Rech. Four children were born after her. The children were brought up with the utmost simplicity. Dressed in the homely manufactures of Silesia, they played gaily and innocently under the old trees in the park. A drive with their parents, an excursion into the woods or into the beautiful "Eulengebirge" were their birthday treats; a story-book the most welcome Christmas gift. The contents of the children's saving-boxes were speedily bestowed upon the poor. Their daily food was of the plainest kind. Anna and her brothers and sisters grew up healthy and happy,

both in body and mind, in the warm pious atmosphere of the domestic circle. The parents were most careful in the choice of instructors for their children. The most fertile soil brings forth weeds, if the gardener is not watchful. They found a faithful governess for their daughters in Kleophia Schlatter, the daughter of a pious shopkeeper at St. Galle, who is still widely known by her letters. The candidate Adolph Yahn was an equally conscientious tutor to the elder sons: he afterwards, as pastor of Mützenow, near Stolpe, took a prominent part in the religious struggles on the shores of the Baltic, and even a few years ago was working zealously and effectively as superintendent at Giebichenstein. Upon his removal to Pomerania he married Kleophia Schlatter. Another young Swiss lady, equally high-principled and talented, took her place at Peterswaldau. She exercised for seven years a most important influence upon the mind of the young Anna. But the bright example of their parents was the greatest blessing to these young people. Their mother managed the house, and visited the poor. Every unspoiled child has a heart full of pity for the distress and misery around him; but the good seed must be sown in the spring time of life, that at some future time it may bring forth fruit. This mother quietly and carefully sowed the seeds of benevolence in the hearts of her children. It was always a reward to be allowed to accompany her on her visits of charity, carrying a basket with food for the hungry, or medicine for the sick. The father also helped to cultivate these tender plants. He had long been entrusted by his aged blind father with the management of the Peterswaldau estate. His pure practical piety, his energetic independent mode of acting, and his unwearied zeal in assisting the needy, made his children look up to him with reverence, confidence, and emulation. The grandfather, count Christian Frederic, died peacefully and happily in the spring of 1824. His eldest son, Heinrich, became the reigning count Wernigerode. Count Anton, the fourth son, went with his family the following year to his own property, castle Kreppelhof, at the foot of the Giant Mountains. As a member of the provincial court of justice, his unwearied activity was a great blessing to the neighbourhood. Mother and daughters found a rich field of labour in the five villages belonging to the Kreppelhof estate, and among the poor weavers of the Giant Mountains.

The young people now became acquainted with several noble families in the neighbourhood; and this intercourse was both agreeable and useful. Prince and princess William of Prussia, those shining lights in the gloomy time of the wars for liberty, always inhabited their retreat, castle Fischbach, during the summer, often prolonging their sojourn until Christmas. The aged field-marshal Gneisenau passed the evening of his life at Erdmannsdorf, reposing on the laurels he had won in those same wars: he was a real Christian, a true-hearted German, a sincere friend, an affectionate father, the *beau ideal* of a hero. Many persons eminent in science and art met with warm hospitality at *the houses of prince Radzivill* and prince Reuss, and they gladly enlarged the circle of their friends. How much both of good and great could the children see, hear, and learn!

In 1830 count Anton was called upon to take part in the general government at Cologne: this compelled him and his family to leave their friends and their beautiful home in Silesia for two years. His appointment as president of the government at Düsseldorf, in the spring of 1834, caused another three years' residence on the banks of the Rhine. Her father's close intimacy with pastor Fliedner first brought Anna in contact with institutions for the benefit of the sick and needy. Kaiserswerth was very near Düsseldorf; and she often visited Fliedner's flourishing establishment for the poor sick children, and released prisoners. Anna took the liveliest interest in all the arrangements inquiring even into the minutest details. Fliedner frequently came to Düsseldorf: he held an afternoon service every Sunday for the prisoners, and always rested after the fatigues of the day in the Stolbergs' house. The dark-eyed serious girl listened with intense interest to his conversations with count Anton upon the Christian's work, and his own darling wish to revive the evangelical office of deaconesses. The earnest grave man often passed his hand caressingly over her head. Did he anticipate that he had before him his most faithful disciple?

In 1835 Fliedner assisted count Anton in establishing an infant-school in Düsseldorf. The countess and her daughters took the deepest interest in the new institution. They all gave liberally, and collected subscriptions among their friends for the foundation of the hospital Kaiserswerth. Fliedner's statutes of a "Rhenish-Westphalian Deaconesses' Association" for the training of sick nurses in the evangelical church, were signed on the 30th May, 1836, in the Stolbergs' house at Düsseldorf: count Anton Stolberg signed as president of the association. Thus one seed after another was sown in the heart of the young Anna; and, by God's blessing, all the seeds sprang up, and grew, and brought forth fruit abundantly. In the autumn of 1837 count Anton removed to Magdeburg, as high-president of the province of Saxony. How dreary must a residence within the gloomy walls of the fortress have appeared to Anna, after her busy eventful life on the banks of the Rhine!

As a compensation for the beautiful Rhine and the mountains of their Silesian home, count Anton allowed his children to pass the summer among the green Hartz mountains, at the ancient castle of the Stolbergs at Wernigerode, the residence of their uncle Heinrich, grandfather of the present reigning count Otho.

Frederic William IV. had no sooner ascended the throne than he summoned to Berlin "his dear Anton," for so in the circle of his intimates he loved to call his long-tried friend. Count Anton von Stolberg was appointed minister of the royal house and high chamberlain: the first court and civil offices in Prussia were united in his person. A new world of splendour and festivity dawned upon the young countess Anna; but she was not dazzled or fas-

inated by it. The high position of their father endered it necessary that his daughters should ningle to a certain extent in the gaieties of the ourt and capital; but their hearts remained ntouched. They found a rich compensation or the frivolities and agitations of the world n the quiet intellectual evenings at the teaable of Frederic William and his Elizabeth, or n the social circle which gathered round rincess William. In the royal circle and at the rincess William's, Anna first saw and heard lizabeth Fry, England's female apostle to the rison-houses. She was truly a marvellous oman, of a singularly imposing and yet agreeble aspect, in her slate-coloured dress, a black eil thrown over her light brown hair, the mild eaceful expression of countenance, the intelligent penetrating eye, and the cordial "Thou" ith which she addressed both high and low. lizabeth Fry sat on the sofa between the queen nd princess William: she spoke with glowing lmost irresistible fervour of the distress in the rison-houses, such as she had seen in Newgate, and the largest prisons in Europe: she mplored and reproved alternately: she demanded for her protégés religious instruction, eparation into different classes, useful occupaions, and that female prisoners and children hould be under the charge of women. Since hat time there has been an improvement in he prisons in Prussia. And then the bold oble-hearted quakeress pleaded the cause of nfant-schools, refuges for fallen women, night helters for the houseless. She did not plead n vain. How did the large brown earnest eyes, hich had listened to Fliedner with such deout attention, sparkle at discourses such as hese! Countess Anna sat silent and meditating: her eyes only spoke. Her soft young eart eagerly imbibed the generous ideas and fforts of the noble Englishwoman in behalf of he poor and miserable. The image of this nergetic fascinating woman was never effaced rom her memory: it has brought rich blessings o the world.

The young countess Marianne Stolberg died n the same year that the king, amidst the eepest sympathy of the Stolberg family, laid he foundation-stone of his "Bethany." The uddden death of her sister affected Anna most ainfully. In the midst of the foaming waves f this troubled world she felt a still more inense longing for some quiet haven; but as yet t was only a dim uncertain longing, no steady teering for a definite port. The establishment f Bethany frequently brought their Rhenish riend Fliedner to Berlin for conferences with he king. The princess William, who had taken o warm an interest in this royal hospital, and ad laboured so successfully in its behalf, was ot permitted to witness its completion. This oble-minded woman was summoned to her eavenly home in Easter week 1846; and Anna ept over the coffin of her maternal friend. She as present with all her family at the solemn pening of Bethany on the 10th October, 1847. Marianne von Rantzan, who had been trained as deaconess in the large hospitals at Paris and Kaiserswerth, was installed superintendent by astor Fliedner. She had long been on intimate terms with count Anton and his wife, and now became the true friend of their daughters. They often went with her through the wards of the hospital. Love for their poor suffering fellow-creatures grew stronger and stronger in the hearts of these young girls as they watched the quiet labours of the superintendent, and of the few deaconesses and probationers by the beds of the sick. This same love taught them also how to tend the sick: they did not foresee how soon an opportunity would be given them for the exercise of this Samaritan service, in their Silesian home.

The political commotions of the spring of 1848 separated count Anton Stolberg from his royal friend: one of the fairest ornaments of his domestic circle was snatched away at the same time, and from the same cause. The terrors of those days, the deep grief of their father for his royal friend, were dreadful sources of suffering to every member of the family: they threw the young countess Frederica Stolberg into a violent fever: she breathed her last at the end of a few days. Count Anton buried his daughter in the grave of his fathers, in the small churchyard belonging to the little church of St. Theobaldus, under the lofty towers of Wernigerode. He then returned, with his dear ones, to the quiet peaceful mountains of Silesia. Their wounded hearts were healed by unceasing labours of love in the solitude of the lovely Kreppelhof. There was only too much need of such labours. The famine fever raged in Upper Silesia. In order to mitigate this fearful scourge, count Anton built at his own expense, at the gates of Landshut, a small "Bethany," and named it in remembrance of his departed daughter, the "Marianne Hospital." Mother and daughters made clothes, linen, curtains, and mattresses for the hospital; and, when it was opened to receive sick women and children, the young countesses nursed the patients like deaconesses. But this quiet happiness in their old home came again to an end after a few years. In 1851 the king recalled his friend to court, and gave him the same appointments which he had formerly held. His wife and daughters accompanied him to Berlin. When the young countesses, Bertha and Anna, were in danger of being too much carried away in the vortex of fashionable life, they knew of a sure retreat, where they would find the peace of their loved Marianne Hospital. They often betook themselves to the spacious house of the sick, with its sabbath-like repose: they often went to Bethany. "I was always peculiarly happy at Bethany, and went there as often as I could," wrote Anna at a subsequent period. "I very soon felt an intense longing to belong to the company of the sisters, and to serve the Lord in the persons of his sick ones." Her parents gave their consent to the heart's desire of their daughter sooner than Anna had ventured to hope. It was by them that she was introduced as "Sister Anna" into the house of mercy. On that day Anna received from her father a present of her first watch. The children of a rich citizen are seldom brought up with such simplicity and unostentation as was this daughter of a noble house. In this instance

the present was intended not for ornament, but for use: in the deaconesses' houses, where every thing is punctual to a moment, each sister must wear a watch. Countess Anna had chosen no easy calling: labour, often the menial work of a common maid-servant, by the beds and in the rooms of the sick, from early morning till late at night, was her portion; but love overcomes every thing. And death soon again laid his cruel hand on the sorely-tried heart of the young probationer. On the 11th February, 1854, she knelt by the dying bed of her father, whose blessing, ofttimes repeated, strengthened her for her arduous duties. Count Anton Stolberg departed this life at peace with God and man.

Anna completed her period of probation a few weeks afterwards. On the 18th April she received the benediction as deaconess before the altar in the beautiful chapel of Bethany. The superintendent, Marianne von Rantzau, still continued seriously ill. She had long perceived Anna's peculiar fitness for the office of deaconess: she made her her deputy. When the patient sufferer breathed her last on the 5th of January, 1855, sister Anna was chosen to be her successor. Humbly, almost hesitatingly, she accepted the appointment, and, on the 2nd of February, was installed in her high office by the court chaplain, Snethlage, in the presence of the king and queen. And she has kept the vow she then made at the steps of the altar. The words uttered only a few weeks ago by the chaplain of Bethany by the side of her coffin before the same altar testify to this: "For full thirteen years she exerted all her powers to fulfil her duties as our superintendent; and the blessing of the Almighty evidently rested upon her. We are witnesses that she has done all that was enjoined her by her vocation. Her duties were not easy ones. She was strong and courageous in rendering any lowly service: this was her prevailing characteristic: it was difficult and painful to her to rule. It was her pleasure to carry out small details; but earnest prayer alone gave her strength to govern and arrange on a large scale. The task increased from year to year. When she entered upon her office, there were two branch establishments, and four sisters in each. When she laid it down, we had twenty-four branch establishments, and seventy-four sisters. I saw exemplified in her the truth of the old proverb: 'He who can serve can also rule.' Her influence has been great: we feel it in the void which she has left behind her. She served the Lord before all; and therefore he has blessed her. His word was her daily bread. Her whole soul was in the work which was given her to do: her office was her greatest enjoyment; and Bethany was her favourite place, her home on earth, which she would not have exchanged for any other. Her aspirations were always heavenward: she sighed for peace, and repose from labour and strife: she did not speak much on these subjects; but we could discern the longing in her."

Two memorable events interrupted the calm *active life of the superintendent, and took her for a time from Bethany.*

The Danish war first summoned the sup intendent from her quiet retreat into the wor On the breaking out of the war, associatio were formed at Berlin, at the instigation of noble Henri Dunant, of Geneva, for nursing sick and wounded soldiers, no matter whet friend or foe. The knights of St. John mad their especial business to establish hospitals the vicinity of the seat of war: they were m energetic and self-sacrificing in their exertio The chapter committed the entire managem of these temporary hospitals to count Eberh Stolberg, the chancellor and commander of order. The count knocked at the gate Bethany, with the petition: "Anna, you m help me: men's hands are too impatient, rough, to tend the wounded." On the 31st January, 1864, the chancellor set out for seat of war: he was accompanied by a knig of the order, his wife Marie (born princess Reuss), his sister Anna, the superintendent Bethany, and two deaconesses. Many oth knights and seven deaconesses followed the Eminent surgeons were engaged; and the fi military hospital of the knights of St. John w established at Altona with marvellous rapidit The cannons already thunder from Messun Mother Anna and her deaconesses wander li messengers of peace among the victims of wa With heroic love they dress the most dread wounds. They have no rest day or nigh They have scarcely lain down, after a hard day work, on bags of straw, with a thin coverin over them, that the poor wounded may ha soft warm beds, when a fresh detachment a rives; and until the morning there is aga abundance of work in binding up wounds, r freshing, washing, and tending the poor su ferers. "But, mother Anna, you do not unde stand Danish, and yet you have so man wounded enemies to nurse!" "Enemies Love understands and speaks every langua in the world."

From the 15th of February the superintende and nine deaconesses superintended the hosp tals at Flensburg. Their first patients are tw Danish officers.

How difficult was it for the superintendent relinquish this busy life in the field! Du calls her back after weeks of labour, crown with the richest blessings. The chivalro daughter of the Stolbergs, who would glad have seen the standard of Prussia wave abo the ruins of Düppel, yields herself to her du as a deaconess. There is yet much to do Bethany—abundance of wounded to tend. Th quiet house has become a military hospita the noblest ladies in Berlin have endeavoured supply the places of the deaconesses who we engaged on the field of battle.

"We are starving: we are freezing: we a dying of the famine typhus," was the pitif lamentation from East Prussia. The knights St. John are again the first to hasten to the r lief of the sufferers. "Hospitaller" is the mo honourable title of the knights in the presen day, as it was in the first period of their fou dation. There is again a knock at the gate Bethany: "Help us, and our poor starvin

freezing, dying brethren!" Such a cry for help had never yet appealed in vain to the heart of mother Anna: she immediately yields to her brother's petition.

The superintendent, with two deaconesses, sets off for Rhein in East Prussia on the 17th of January, 1868. Two other sisters soon followed, to assist the deaconesses in nursing the typhus patients in the overcrowded hospitals of the order of St. John at Gerdanen and Bartenstein. The superintendent, with her two attendant sisters, arrived late on the night of the 20th of January at the miserable little town of Rhein. They found there misery such as no pen can describe. Forty fever patients lay in two small close rooms, two and three in one bed, the generality only on straw, covered with loathsome rags, stiff with dirt and vermin. Even this was an improvement on the former state of these poor wretches. The knight of Tyslen had found these poor creatures, who were labourers on the railway just begun to be made, lying in the delirium of typhus fever in filthy damp mud hovels close to the town, dying of cold and hunger, without stoves or fresh air, sick and healthy, dead and dying huddled together. The two solitary medical men were themselves struck down by the fearful pestilence. The knight of St. John, accompanied by another citizen of Rhein, the merchant Hefer, had, with noble self-devotion, descended into these pest-holes: they conveyed the most sick and wretched to two warm dry rooms, and gave them food and medicine: more than this they could not do. The superintendent found the state of things still more deplorable in the miserable dwellings of the working-classes within the town. Four or five families were packed close together for the sake of shelter from the intense cold in one small infected room, on an unboarded damp floor or on filthy straw; twenty or thirty men and women, boys and girls, starving and often quite naked, tossing about in the wild delirium of the famine typhus, or writhing under the tortures of the "cold fits." "My heart stood still when I first entered these infected holes," said the superintendent, with quivering lips and a bleeding heart. "I had never before seen such unutterable misery." But the heart had not time to stand still. Weak-minded lamentations and delay could not aid these unfortunates: the need here was for speedy and active help, for incessant labour night and day. Mother Anna and her deaconesses worked with almost superhuman energy, with unparalleled self-denial and self-devotion. "They performed that which was incredible," writes an eye-witness. There was scarcity of every thing. The knight of St. John, the superintendent, and the two deaconesses set to work energetically. Large light airy temporary hospitals were established: iron stoves, beds and bedding, baths, and woollen coverings were hired, bought, or borrowed. Mother Anna and the sisters sat up night after night, making up straw beds and linen. When a clean bed was put up, the superintendent and the deaconesses had a patient fit to occupy it, thoroughly washed and cleansed from dirt and vermin. In the short space of four days Anna attended to forty of the worse cases of typhus—a heavy, heavy labour.

On the 28th of January she returned home to Bethany quite unexpectedly, feeling rather unwell. She had at first intended to visit the hospital of the knights of St. John in Holland. What drew her home so irresistibly? She was to be spared the pain of dying in a foreign land.

On the 2nd of February—the same day on which thirteen years previously the superintendent had entered upon her office—she received the holy communion with her aged mother, in the church at Bethany. The sermon, the last she heard on earth, was from the words of St. Luke: "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation"—words truly prophetical at the close of such a life of toil. It was only with a most painful effort that the superintendent kept up the following day, on account of urgent business. She then lay down upon her bed, ill and feverish: the seeds of typhus from the hospitals in East Prussia had been sown in her constitution. No one in Bethany suspected it. She herself had the joyful certainty that she was going home. With cheerful composure she set her earthly house in order, and prepared for her home above. She thanked all the sisters for their love and obedience, and humbly asked their forgiveness if she had in any way grieved or offended them. The first typhus-spots appeared on the 8th of February: her dissolution approached with rapid strides: fever consumed the last remnant of strength. On the night of the 16th of February all the sisters stood weeping round the death-bed of the superintendent: she departed to her heavenly home, peaceful and happy as a child.

The funeral of the countess Anna was conducted unostentatiously, like that of any other sister: this had been her express wish. But the love and gratitude which bound the highest and the lowest in the land to the departed one could not be repressed. King William of Prussia placed a wreath of laurel on the simple coffin of her who had gladly and willingly devoted herself to tending his wounded soldiers, his sick subjects: two queens joined the roses and camellias of love to the laurel wreath of glory. But, when the hundreds of noble mourners had left the quiet grave, many, many, of the timid poor came near in their turn: they silently placed their unpretending wreaths and bouquets of box, snowdrops, and rosemary by the side of the royal wreath of laurel. The flowers are now faded, the wreaths are removed, but love and gratitude will flourish for ever and ever. A small plain tablet of white marble covers every mound. The inscription on the last is as follows:

ANNA, COUNTESS VON STOLBERG-WERNIGERODE.
17TH FEBRUARY, 1868.

"But, if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John i. 7).

S. H. L.

STATE OF THE HOLY LAND.

RABBI Sneersohn, during his late visit to this country, assured the public that the Holy Land is no longer in the state of unsafety for which it was formerly notorious. His testimony is incidentally confirmed by an account given by Dr. London, physician to the Rothschild Hospital. The doctor, who speaks of the "journey from Jaffa to Jerusalem," observes:

"Formerly the traveller wishing to visit Jerusalem had, in order to be safe from the plundering Bedouins, to join a caravan or be accompanied by some soldiers from the governor of Jaffa. Now, however, thanks to the energy of the late governor, Kiamil Pasha, the roads are so safe that a single individual carrying money with him may, without the least apprehension, travel from Jaffa to Jerusalem, and back from Jerusalem to Jaffa. Besides military patrols which traverse the roads night and day, every village is rendered responsible for the life and property of any traveller passing through its district, or the destruction of the telegraph-wires in its neighbourhood.

"Jerusalem has been drawn nearer Europe, not only by the Austrian Lloyds and the French Messageries Imperiales, whose vessels touch Jaffa at stated periods, but also by the electric telegraph connecting Jaffa with Jerusalem. The journey from Jaffa into the interior of the country is as yet undertaken either on horseback or in a kind of chair carried by one or two mules. There are four stages from Jaffa to Jerusalem, distant from four to five hours' journey from each other. The first stage is Ramleh, three hours' journey from Jaffa; where the Russian hospice offers a very comfortable lodging for the night.

"As an extraordinary number of Russian pilgrims repair annually to Jerusalem, the Russian government has erected, for the benefit of its subjects, splendid edifices at Jaffa, Ramleh, and especially Jerusalem, where its house of reception, situated outside the wall, resembles a small town. It is a gigantic building, containing the residences of the consul and all his officials; the residences of the Russian patriarch and his numerous clergy; the residences of the Russian mission; a splendidly furnished hospital, and a hospice capable of accommodating 600 pilgrims. It is, further, noteworthy that in Syria, but especially in Jerusalem, as well as in the whole of the east, the coin of various governments, besides the Turkish, is current, but that in commercial intercourse the currency is mostly Russian.

"A traveller rising early in the morning and setting out from Ramleh, may cross the plain of Sharon on horseback in five hours, and reach the second stage, Bab-el Onad. At present, only an Arabic coffee-house exists there. It is a dirty hut, with a vestibule constructed from branches of trees; and a half-naked Arabic landlord offers the jaded traveller a fragrant cup of Mocha and a *narghileh*. But if the traveller wishes to dine there he must bring his own provisions from either Ramleh or Jaffa. *As the number of* Russians, English, Germans, *and Frenchmen visiting the* Holy Land is enormous, it would be a laudable undertaking t erect a hotel at Bab-el Onad, especially now a beginning has been made with the constru tion of a road from Jaffa to Jerusalem: it mig be completed in a few months.

"Palestine may with justice to this day called a land flowing with milk and honey, may be seen by any one passing in spring, su mer, or autumn through the plain of Shar and observing its luxurious vegetation. Desp the *dolce far niente* of the natives and imm grants, and despite the primitive state of agriculture, it yet yields abundant crops cereals and fruit.

"The road from Jaffa to Bab-el Onad bei level, was tolerable at all times. But from t latter place to Jerusalem the road was forme most fatiguing, and even perilous, in con quence of the mountains of Judah intervenin On these the roads were exceedingly narro precipitous, full of holes, and rendered difficu of passage by masses of rock blocking up t paths. But now a convenient road is bei constructed by levelling the obstructing hil felling the impeding gigantic cactus-trees, a blasting the rocks.

"The third stage is the village Abu-go about four hours' journey from Bab-el On This village was formerly dreaded in consequen of the rapacious propensities of its inhabitant but, thanks to the measures adopted by Kia Pasha, these villagers have been transform into peaceful and most industrious tillers of t ground. In this village there is not even a h for the convenience of travellers. These ha to rest themselves in the ruins of a church, s to have been erected by Godfrey of Bouill where there is a cistern containing good drin able water. From thence to the Jaffa Ga Jerusalem, is a journey of four hours."

A DREAM.

A RICH merchant had just thrown himself o luxurious couch, one fine summer's evenin when a collector for a missionary society call to ask him if he would double his subscripti as there was some pressing need for larger fun Without a moment's consideration he repli that he was doing as much as he could alrea and so he sent the collector empty away. I no sooner was he alone again than he began feel uneasy. Was it really a fact that he co not afford to give anything more? No, he co hardly say so; and at that moment his eye voluntarily ran round the room, which was m nificently furnished, and contained a sumptu assemblage of paintings, ornaments, and curi ties from almost every country of the ear which it had taken him years to collect. Then looked out of the window, and there, on a vel lawn, decorated with exquisite devices of flow beds, with roses, and opening on to a lov woodland scene, three sweet children were pl ing with all the glee of little frolicsome lam These were some of the blessings that God l given him, and they led him to think of wonderful way in which, year by year, his we

ncreased. Immersed in these reflections ll asleep, and he thought he saw a man the room, holding out the collector's list bscriptions, and renewing the request for id. He gave the same answer as before, ıg that he had recently rebuilt his house; t had cost him so much that he had nothing ve. The eye of the stranger now fixed it- ıpon him with such a serious and pene- ıg look, that it seemed to read the very se- of his soul. "You say you have nothing ive, and so you turn away your Saviour he comes to ask you for help. Who was it heard you, last year, when you cried to him ıe life of your little child? Who was it that l her from death and restored her to your ? Five years ago you were at death's yourself; and who was it that had com- on on you then, and heard your prayer, raised and spared you to this day?" The hant hung down his head in shame; but e he could say a word the stranger con- ıd: "Fifteen years ago you were convinced ur sinful and lost condition, and you came your misery to the feet of Jesus, and led for mercy. Who was it that saw your and listened with a loving heart to your ıaties, and breathed peace into your des- ıg soul, and set your feet upon a rock, and new song into your mouth, even praise to God?" "My Saviour, my Lord," replied leeper, and was about to add something , when his visitor interposed: "Yes," he "it was your Saviour; and now we will an agreement. Your Saviour will from time ask no more of you; and you shall ask ıore of him." "No, no, in mercy, no," cried nerchant, waking with the emotion which dream had produced, "My Saviour, my , all that I have is thine; for thou hast ı it me. Grant me thy forgiveness. I have myself a house, and have let thy house be e. O take me and all I possess for thy ser- "

llow Christian, the psalmist asked, many aries ago, "What shall I render to the Lord ll his benefits towards me?" and we have k ourselves the same question still. But s take it before the Lord, and ask it before that he may guide us day by day to the er.

Z.

Weekly Almanac.

hold, the hour is at hand, and the Son of man is be- into the hands of sinners."—MATT. xxvi. 45.

GHTY and everlasting God, who, of thy r love towards mankind, hast sent thy Son, Saviour Jesus Christ, to take upon him esh, and to suffer death upon the cross, that ankind should follow the example of his humility, mercifully grant that we may follow the example of his patience, and be made partakers of his resurrection; gh the same Jesus Christ our Lord. n.

GOOD-FRIDAY.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Christ Jesus was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

EASTER EVEN.

Grant, O Lord, that, as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affection we may be buried with him, and that through the grave and gate of death we may pass to our joyful resurrection, for his merits, who died and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

MARCH.	MORN. LESSONS.	EVEN. LESSONS.
21. Sixth Sunday in Lent	Exod. ix. Matt. xxvi.	Exod. x. Heb. v. 1-10.
22. Monday	Judg. xii. John ix.	Judg. xiii. 1 Tim. vi.
23. Tuesday	Judg. xiv. John x.	Judg. xv. 2 Tim. i.
24. Wednesday	Hos. xiii. John xi. 45-57.	Hos. xiv. 2 Tim. ii.
25. Maundy-Thursday	Dan. ix. John xiii.	Jer. xxxi. 2 Tim. iii.
26. Good-Friday	Gen. xxii. 1-19. John xviii.	Isai. liii. 1 Pet. ii.
27. Saturday	Zech. ix. Luke xxiii. 50-56	Exod. xiii. Heb. iv.

"Lord of glory, thou wast such an outcast. The day was when every door was shut in his face. Ye men in this house, Christian missionaries, who visit the haunts and prisons of the poor, heard ye ever a deeper wail than this, 'The foxes have holes, the birds of the air have nests; but the Son of man hath not where to lay his head'? Behold an outcast! no roof to shelter him—prostrate on the cold ground—his locks wet with the dews of night. And why an outcast? why out of heaven? why outcast from human sympathies, an outcast from man to man? That you might not be an outcast from God. 'Behold the Lamb of God.' Well, brethren, what was all this? These were but the first big drops, the muttering thunder that precedes the bursting of a storm. The storm comes roaring on. If you would see this Lamb of God in the great work of sacrifice, look here. Pass on to the garden. Draw near with reverent step. He is praying in an agony: he is sweating great drops of blood. Prostrate on the ground behold the Saviour lowly lies. And hear the groans that rend his breast. Now follow the prisoner into the judgment-hall. The blood streams over his face, trickling from a thorny crown. Thy sins caused it. Behold him with his crown, wherewith his mother crowned him in the days of his espousals. Now follow him out into the street: he faints. Louder now the wail of women; louder now the curses of inveterate men as they stand over him, his bleeding head disfigured by dust and blood. Hard is the hard stone; hard, aye, but not half so hard as the pitiless hearts of the men around him. Pass on with the Prisoner to Calvary. They have thrown him roughly on the ground. They nail him to the cross. And now slowly it rises before the surging crowd,

that rend the astonished [?] air with a yell of hellish triumph. See the blood of redemption streaming. See the cloud of darkness deepening. See the tide of life departing, as the glaze gathers on his blessed eye, and the sword in the Father's hand goes deeper and deeper into his blessed heart. Hear the awful cry that rises in the stillness of the darkness: 'Eloi, Eloi, lama sabachthani (My God, my God, why hast thou forsaken me)?' Now death has done its worst; and, when kind hands have taken the body down from the tree, look there. Did you ever look on the face of the dead? You never saw one that loved you half so well. You may have kissed brows as deadly cold: death never stilled a heart so kind and loving. Lips never prayed for you as those did: hands never wrought for you as his did: eyes never wept for you as those that are closed in death. Behold: draw near. Mary bends over the dear body: she kisses the cold feet: with a flood of tears she washes those bloody wounds; and, Mary, well thou mayest. He was a kind Lord to thee—kind, but not kinder, brother, than he will be to thee—not kinder, sister, than he will be to thee—not kinder than he will be to any sinner in this house, on this side or that, or there before me, who will go and kneel beside yon blessed Magdalene, weeping, loving, suppliant for Jesus' sake. Behold, bless, pray. Take the salvation that hand now offers" (Dr. Guthrie).

"When God would save, justice and truth and holiness proposed tremendous terms. Each sin must bear its merited load of woe. Each curse must be endured. Each violation of the holy law must drink the dregs of condemnation. Jesus comes forth to help. The Guiltless takes the guilty place. The God-man represents his flock. He stands their ready and complete sin-offering. He pays in anguish and in blood their every due. Wrath is endured. Penalties are paid. Sufferings are suffered. Agonies are agonized. The work requires infinity of woe: infinity of woe is borne by him. His Deity enables: his manhood qualifies. Thus sin is fully punished: thus the redeemed are fully saved" (Dean Law).

H. S.

THE SPIRITUAL ROCK:

A Sermon,

By the Rev. John Harding, M.A.

Curate of Ayot-St.-Lawrence, Hertfordshire.

1 Cor. x. 4.

"And that rock was Christ."

From the beginning the things of nature prefigured and were emblems of the things of grace. In paradise the tree of life represented the Seed of the woman, through whom have come healing and salvation *and immortality to* her fallen offspring. Adam, and the place of his abode, and the offerings he presented, and Noah, and the ark, and Moses, and Aaron and the Holy Land, and the tabernacle all were figures of the Son of God, of his life and sufferings and salvation. And especially so were the manna and the living streams from Horeb, by which Israel were supported during their forty years' sojourn in the wilderness.

Paul would not have the Corinthians or us to be ignorant of these things, and, therefore, so often in his various epistles refers to them, and points out the correspondence between the type and the antitype, between the things of nature and of the Mosaic economy, and the things of grace under the dispensation of the gospel.

Israel's mercies and Israel's judgments all happened unto them as examples. They all had a deeper, wider, spiritual significance, and they all say unto us, "He that hath ears to hear, let him hear." All Israel were baptized unto Moses in the cloud and in the sea. They then became his followers, acknowledged his divine mission, and, as some think, were literally sprinkled or baptized by the cloud. They left Egypt under his guidance and protection; and their allegiance to him as their earthly leader represented the profession and devotion of believers in the Lord Jesus, who has undertaken to deliver his people from a more terrible bondage than that of Pharaoh, to bid the sea of death part before them, and to lead them safely through to the mount of God, where they shall for ever serve him, with no wilderness between, as in Israel's case. Or, if we take the passage of the Israelites through the Red Sea as emblematical not of death but of baptism, the first outward step in the Christian's life, we then have before us the wilderness of the world and all its trials and temptations and sorrows, with the triumphant crossing of the Jordan at the close, as figures of the discipline of God's faithful people under the new and better covenant, and of the happy and victorious issue, when death, the last enemy shall be destroyed, and, under our Joshua we shall ascend with rejoicing the bright and fertile shores and heights of heaven and enter, to go no more out, the rest and possession of the people of God.

And in the meantime we shall be supported, guided, and protected. Our bread shall be given us; and our water shall be sure. The cloud will not fail to go before us; and the shield of Omnipotence will be our defence. Rather than that his promise and purpose should fail, God provided miraculous support for Israel, for a nation of two or three millions, during forty years. The

lived not by corn or wine. There were no fields or vineyards in the wilderness. It was a waste, howling, dreary, rocky desert; and, had they been dependent on human skill or industry, the nation would have utterly perished. But, "Jehoveh jireh." "In the mount of the Lord it shall be seen." The Lord will provide. Man did eat angel's food. God daily sent them supplies from heaven, and a double portion on the sixth day, that they might sanctify and avoid all labour on the sabbath. Infidels, and some professing to be believers, who accept the record of Israel's support, but would deny its miraculous nature, have supposed and asserted that the manna was something like honey-dew, some natural production which was so abundant that it afforded daily sufficient nourishment for all the vast multitudes of Israel. But how preposterous and how unnatural is such an explanation! Who ever heard of such natural supplies of food, especially in a desert, and how could there be a double quantity naturally produced on the sixth day, and none be produced on the seventh? And how can they account for that not corrupting which was gathered on the sixth day and kept till the following morning, while that did corrupt which on other days some amongst them allowed to remain over night? How can any or all of these things be accounted for, except simply by regarding the whole as miraculous, and a blessing or a curse resulting as men obeyed or disobeyed the commandment of God by Moses? Yes, my brethren, all was of God. It was spiritual, or, as the word here means, miraculous food.

And so also was the water which quenched their thirst. "They drank also of that spiritual rock which followed them, and that rock was Christ." When they came to Rephidim, near Horeb, the mount of God, we are told there was no water for the people to drink; and, as usual, and although they were miraculously fed from heaven, and although bitter water had been made sweet for them before by the wonder-working power of Moses, they at once began to murmur. But God bore with them most graciously, and commanded his servant to smite the rock, and promised that they should be supplied with water. Most unreasonable and inexcusable had been their chiding with Moses, and most ungrateful and provoking their thus tempting the Most High. "They be almost ready to stone me," Moses said. But he cried unto the Lord. He appealed to the Omnipotent; and God answered his prayer, and supplied his people's need. The water gushed out of the rock, came as miraculously thence, where it was not before, as the manna descended daily from heaven. And it came, like the manna, in abundance. "He smote the rock," Asaph says in Psal. lxxviii., "that the waters gushed out, and the streams overflowed;" and another psalmist in cv., "they ran in the dry places like a river." The water also followed them wherever they went afterwards during their long forty years' sojourn, east or west, north or south, they found the miraculous stream came after them, just as the cloud continually went before them, and the manna daily in every place descended from heaven. "They drank of that spiritual rock which followed them; and that rock was Christ."

The rock, of course, did not follow them: it remained on its everlasting foundations at Sinai, and there is still; but its living miraculous waters followed the camp of Israel, until, having crossed the Jordan, they came to that good land flowing with milk and honey, where its abundant natural supplies of every kind rendered their miraculous provision unnecessary. But "that rock was Christ," the apostle says. What does he mean by this? The rock was a mass of stone, part of an immense range of mountains that exist in Arabia near the Red Sea, which travellers have often visited, and which in many parts are covered with inscriptions in very peculiar old characters, which many think were written or graven in the stone with pens of iron by the Israelites during their protracted stay in that neighbourhood. The rock never moved from its place, and is there still, a hoary witness testifying to all ages of the truth of the Mosaic writings, as evidenced and illustrated in a most interesting and remarkable manner in Foster's "Israel in the Wilderness."

Yes, "that rock was Christ." He was the angel with the church in the wilderness; and not among the least important and significant emblems of his person and character and work was Horeb the mount of God, from whence issued the living water which, so far as that element was needed, supplied the nation's wants. St. Paul means of course that the rock represented Christ, just as he elsewhere says, "Agar is mount Sinai," that is, Hagar, the bondwoman, represented the Jewish dispensation given at Sinai, while Sarah, the free woman, and the wife of Abraham, was an emblem or figure of the Jerusalem which is above, which is free, and is the mother of us all. In the same way, in the next chapter, our Lord is represented as saying, "This," that is, the bread, "is my body," and "This cup is the new testament in my

blood." The bread could not literally be Christ's body, nor was it then given, nor could his blood be a literal testament or covenant; but they were signs and figures of his body and blood, as circumcision was the sign of the covenant of God with Abraham, and is also called on that account the "covenant;" and as the rainbow is the emblem of God's solemn engagement with Noah and with mankind in him that the earth shall no more be destroyed by a deluge. In Gen. xvii. God's covenant is said to be in the flesh of his people; meaning, as the simplest child can understand, the sign of the covenant, not the covenant itself. Similarly, baptism is the sign of regeneration by the Holy Spirit, and the outward act on man's part of admission into the Christian covenant; but it is not, and must not be confounded with, regeneration itself. Again, Christ is called a door, a vine, a shepherd, a lamb, a lion, a sceptre, a star, and by other numerous names and titles, but it would be doing violence to the plainest meaning of words, and to the usage and universally-understood intention of figurative language, if we insisted on taking such expressions literally, as the Romanists do the words of our Saviour, "This bread is my body: this wine is my blood;" and, as to this, the most solemn and sacred of all instances, it really makes those who hold such views cannibals; and all to no purpose, since "the flesh profiteth nothing: it is the spirit that quickeneth The words that I speak unto you," Jesus says, "they are spirit, and they are life."

And so of the words of the apostle in the text. They are to be taken not literally but figuratively. That rock *represented* Christ. It was a suitable emblem, sign, and illustration of him, of his person, of his character, of his work, and of his salvation. A rock, a hill, a mountain of rock, like Horeb, rising majestically several thousands of feet into the serene glorious heavens, was a meet representation of him who is the Ancient of days, everlasting, enduring, unchangeable, the strength of his people, the refuge of the miserable, the home of the outcast, the asylum of the oppressed and helpless. That rock, my brethren, symbolized Jesus as the mighty God, and the Father of the everlasting or gospel age. The rocky mountains are the strongest of the material works of God. While other parts of nature change, the everlasting hills remain the same. Rivers alter their courses, and some have entirely disappeared; forests are cleared, and places once a marsh or wilderness become the sites of flourishing cities, or of luxuriant fields and vineyards; the art and skill and industry of men effect in th course of ages most marked changes in othe parts of the material physical world; bu the high places of the earth, the hills an mountains remain much the same as whe God first created them, fit emblems of hin self their mighty Architect, in all their m jestic grandeur and towering greatnes their inaccessible heights, and solemn stil ness.

They also represent him as places of she ter. Many a proud and defiant fortress built on their lofty sides and summits; an they contain also numerous caverns whic form secure and secret retreats from the a vancing baffled enemy. In such David f many years found protection from the mu derous pursuit of Saul; and in allusion t the safety there enjoyed he applies the figu to the God of Israel in the words, "Lea me to the rock that is higher than I. We read also of the shadow of a great roc in a weary land, and can easily imagine th Israelites seeking shelter from the burnin eastern sun in the deep shadows cast ove the parched wilderness by the rocky emi nence of Horeb.

Again, that rock represented Christ as foundation. Men are always careful abou the foundation on which they erect thei habitations; and a rocky basis is by far th best on which to build.

And, lastly, living water often flows fro the rock, and is justly esteemed the pures clearest, and most refreshing.

In all these and other particulars and re spects, "that rock was Christ," represente and prefigured him. He is everlastin strength, or, the rock of ages, as it is in th margin (Isai. xxvi. 4). "He is the same ye terday, and to-day, and for ever," while a things else, even the heavens as well as th earth, are changing, and as a vesture sha be folded up and laid aside, or pass awa And therefore we are not consumed, b cause he alters not as we do: he is of on mind: his mercy is from everlasting t everlasting: his promise is as enduring a his throne; and his love will never chang He loveth unto the end; and nothing ca separate his people from it.

And he endures. He is, always is, alwa was, always will be, the I Am, the livin One; and, because he lives, we shall liv also.

He is, again, our shelter and shade an protection. He is the smitten rock: he w wounded for our transgressions, and in hi in his riven side and pierced heart, we fin safety, an abiding home, and salvation t the uttermost. From the hot blasts o temptation, and the world, and our ow

hearts set on fire of hell, we find a refreshing shadow near this eternal and enduring rock: and on it we can defy all the armies of the Philistines and of Saul, like Samson and David on Etam and Adullam. He is the rock, higher than we, and higher than all our enemies, sorrows, and waves of trouble that come rushing and dashing on, only to be broken into foam and spray against our everlasting strength and refuge.

And, further, as a foundation, what rock can be compared to our rock? He is a sure foundation, elect, precious, laid in Zion; and the gates of hell shall never prevail against it. He is the rock, petra, on which the church is built. It is not on Peter, πέτρος, a stone, but on πέτρα, a rock, as the Greek means, that Christ told Peter he would build his church, and that rock is Christ himself, the truth which the apostle had just before confessed, "Thou art the Christ, the Son of the living God." And other foundation there is none, and can and need be none; for this foundation is the mighty God, he whom the mount of God prefigured, the rock of ages, everlasting strength, by whose blood divine all believers are cemented and built on this enduring foundation for an habitation of God through the Spirit.

And, lastly, as the source of living water, as the procurer and sender and bestower of the Holy Ghost, that rock represented the Son of God. It was smitten by the command of God, and for the supply of Israel's want, and notwithstanding they were a nation of most ungrateful murmurers who already were fed with bread from heaven, and yet believed not, and said, "Is the Lord among us or not?"

O my brethren, we are too much like them. We forget God's past mercies, yea, even our present blessings; and yet he remembers us, and bears with us, and blesses us still, and yet more abundantly. Jesus is the bread of life; and the manna was a type of him and of his giving himself for the life of the world; but we needed also the Spirit, and, in giving himself, in consenting to bear our iniquity, and to be smitten by God and man, he purchased for us, opened and received for us, and sent and gave to us the gushing, healing, refreshing, fertilizing, purifying streams of the water of life, the manifold plentiful effusion of his Spirit, in all his gifts and graces. And these are offered freely to all who ask and plead in his name. Seek them, my brethren, with all your heart. There is no water of life separate from them. The world without them is like the arid desert through which Israel passed. They flow from the smitten rock, water and blood; blood to atone, water to purify. And they flow, gushingly, widely, continually, freely, the purest, most sparkling, most refreshing stream and river on earth, flowing *from* God and leading *to* God, the ocean of love and purity. O drink, and drink again, without money and without price; and they shall be in you "a well of water, springing up into everlasting life."

ILLUSTRATIONS OF HOLY SCRIPTURE.

No. L.

"I believe that the word of God is of far greater authority than the church, the which word only doth sufficiently show and teach us all things, that in anywise concern our salvation, both what we ought to do and what to leave undone. The same word of God is the true pattern and perfect rule, after the which all faithful people ought to govern and order their lives, without turning either to the right hand or to the left hand, without changing anything thereof, without putting to it, or taking from it; knowing that all the works of God are perfect, but most chiefly his 'word'."—Bp. Hooper.

The Three Measures Leavened, or Israel's Witness among the Nations (Matt. xiii. 33).—"The history of the world informs us that, as nation after nation became great, the people of Israel, and Israel's God, with one peculiar treasure, revealed truth, were brought into close connexion with them. For example: 1. Egypt, the ancient cradle of arts and sciences. At the height of its prosperity Israel is sent there, even to the court of the king, sojourns there long, and is at length miraculously taken out of Egypt, leaving the brand of the judgment of Jehovah on Egypt's gods, and a memorial, never to be forgotten, that the Lord alone is the God of all the earth (Psal. cv. 13-38). 2. Babylon, the 'lady of kingdoms.' At Babylon's height of glory, Judah is sent captive thither, sojourns seventy years, unlearns idolatry in a land of idols, testifies in the lions' den, and in the furnace-fires, heroically, to the true God; and draws from the monarch himself a genuine confession of the supremacy of Jehovah, and occasions a record of his power and glory to be publicly made (Dan. i., iii.; Jer. iv. 1-5). 3. Persia and Media, do they take the headship of power? The children of Israel take honourable part in their affairs: Nehemiah becomes cup-bearer of Artaxerxes: Daniel is chief minister of Darius; and Cyrus himself is brought to do homage to Israel's God, and to build again the temple of Jerusalem (Dan. v., vi.; Ezra i. 1-4). 4. Greece takes all rule; for Alexander has conquered the world. But Alexander must, in the Providence of Israel's God, present himself at the very gates of Zion, there to hear those prophecies which both foretell his triumphs and prove the omniscience of Jehovah; and the Greek translation of the bible (called the Septuagint) was given to many nations by princes of Egypt, possessing that country after the division of Alexander's empire (Dan. viii. 5-8). 5. Rome lastly takes up the sceptre of universal dominion; and thus Judæa becomes a Roman province. Cæsar and Pompey visit Jerusalem, and do honour to

the religion and ministers of the true God. Augustus by his decree leads the Virgin Mary to Bethlehem, there to bring forth the Prince of the kings of the earth, the Saviour of the world; and Pilate decrees the setting up of the cross of Jesus, by which the world was redeemed (Dan. viii. 9-12, ix. 24-27). All these nations partook of the leaven of Israel's holy law, and of their testimony to Messiah, to the resurrection of the dead, and to eternal judgment. And is not England indebted to that nation for the holy scriptures, which were altogether given and written by Jews? It is probable that England was first evangelized by the Jews, either Paul the apostle or Joseph of Arimathæa bringing the gospel first into England, and Ilid a converted Jew coming over from Rome with Bran, the father-in-law of Caractacus, into North Wales, and preaching Christ to the Welsh mountaineers, in St. Paul's time (Isai. xviii. 1-3, ii. 1-3). The world, indeed, has received the gospel from the lips of the true Israel, the Prince of God, the Lord Jesus, whose brethren are the existing Jews, now without the gospel, now dependent on us, the Gentile churches, for the recovery of it. What they were to the nations once, Christian churches are now—a leaven of truth and righteousness. But God has great purposes of mercy to the nations to be wrought out by Jews when converted to Christ (Rom. xi, 15, 26; Isai. lxi. 6-9, lx. 15-22). Happy and wise are they who work together with God, and who pray for the conversion of the Jews (Rom. xi. 30, 31; Psal. cxxii. 5). And such as help in this great work are but returning the good words which they received from the Jews to their original teachers (Gal. vi. 6, 18)" (G. E. S., adapted partly from the Donnellan lecture, at Dublin, 1861).

THE EXODUS.—*The Israelite People's Number.* —"We know, moreover, that a blessing of great increase of his seed was repeatedly promised to Abraham: 'I will make of thee a great nation' (Gen. xii. 2); 'I will make thee exceeding fruitful' (Gen. xvii. 6); 'Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be' (Gen. xv. 5); 'In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore' (Gen. xxii. 17). The same promise was renewed to Isaac (Gen. xxv. 28); and to Jacob the Lord said, 'Thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south' (Gen. xxviii. 14). On the point of his departure for Egypt, the promise was renewed with a specific clause as to the time of its fulfilment: 'And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation' (Gen. xlvi. 3). We are told also that this blessing was wondrously fulfilled to the Israelites in Egypt: 'And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them' (Exod. i. 7). The king of Egypt said too, 'Behold the people of the children of Israel are more and mightier *than we' (Exod. i. 9).* When they afflicted them, 'the more they afflicted them, the more they multiplied and grew' (Exod. i. 12). These plain facts prepare the way for a true estimate of the numbers of the Israelites at the exodus. We are not to form our estimate according to what is probable or usual under ordinary circumstances, but according to what is possible under such extraordinary circumstances as are detailed in the history. Now suppose the Israelites remained in Egypt only 215 years. This will give seven generations of nearly thirty-one years each. Suppose that each man had, on an average, four sons (with of course an equal number of daughters) at the age of thirty. Suppose, further, the number of males who went down with Jacob, and afterwards became fathers, to be sixty-seven. Calculating upon these data the number of souls at the exodus would have amounted to 2,195,456. And this does not include the descendants of Jacob's servants, who were doubtless numerous; nor does it take into account additional children born after the father attained the age of thirty, nor the more rapid increase of those born before that age. In many cases, besides that of Joshua, there may have been ten generations instead of seven in the 215 years" (Prof. J. L. Porter).

THE BIBLE HISTORY.—*How it was written.* —"It would be no difficult matter to show that the very mode in which the bible history was written and preserved was a perfect guarantee of its truthfulness and integrity. Greek and Roman histories were written by men wholly irresponsible for what they wrote; by men of any or no moral reputation, and sometimes with quite inadequate qualifications, subject in this respect to no control, and too often with no higher object than to please and gratify their readers or to make money. Hence, as Josephus shows, there was little harmony or consistency among those pagan writers; nor could you ever depend upon the entire narrative of any event as given by any of them. Far different was the case as to the Hebrew scriptures. Among the Jews no man was accredited as a public writer unless he belonged to the class known as prophets, men of established character, of the highest and most irreproachable fame, not writing for pecuniary gain or to please and flatter the public, but for far higher objects and under a far holier impulse, and therefore impartially recording and censuring the faults and vices of kings, princes, priests, and people. By men thus accredited were those books which constitute our Old Testament canon written. There were, indeed, other Jewish writings, valuable, highly valuable, in themselves; but yet, as they were not written by known and accredited prophets, those writings were not admitted into the Jewish canon, but have received the name of the Apocrypha. Nothing can more strongly mark the scrupulous cautiousness of the Jewish nation than this very distinction made by them between these two classes of writings, the canonical and apocryphal. Josephus states those two classes, and marks the difference between them. The apocryphal writings the Jews highly value as moral, religious, and historical pieces; but yet, in consequence of the known sanctity of the canonical writers, their works alone were

ceived into the Old Testament canon. The acred authorship of the Hebrew scriptures is trongly marked by another fact. All of them ere written by the class of men known as pro-hets. The Jews divided them into three lasses: 1st, the law, which comprised the five ooks of Moses alone; 2nd, the *Khethubim*, hich comprised the four books called the salms, Proverbs, Ecclesiastes, and Solomon's ong*; 3rd, the 'prophets,' which comprised ll the other thirty books (among the Jews com-ressed into thirteen), from Joshua to Malachi. o that as well the books of history as the pro-hetic books passed under the title of the pro-hets, just because they were all written by the lass known as prophets" ("History and its Witnesses").

PRAYER.—"Prayer is a haven to the ship-rrecked man, an anchor to them that are sink-ng in the waves, a staff to the limbs that totter, mine of jewels to the poor, a healer of diseases, nd a guardian of health. Prayer at once se-ures the continuance of our blessings, and dis-ipates the cloud of our calamities. O blessed rayer, thou art the unwearied conqueror of uman woes, the firm foundation of human hap-iness, the source of ever-enduring joy, the mo-her of philosophy. The man who can pray ruly, though languishing in extremest indi-ence, is richer than all beside; whilst the retch who never bowed the knee, though roudly seated as monarch of all nations, is of all en the most destitute" (Chrysostom).

ENOCH AND ELIJAH.—"Enoch was not; for od took him. Without sickness, without de-y, without a moment's pain, Enoch passed ray to 'dwell for ever with the Lord.' He did ot see death. Like Enoch, in his character and his ministry, the latter-day saints will be like m also in their translation. After God took noch, years passed away, the world that then as, perished, and a new world arose; and God, the abounding of his mercy toward the 'slow heart,' gave a repetition of the translation type Elijah, his servant. Elijah's character is not scribed by the Holy Ghost in a sentence as as that of Enoch. We are left to gather it for rselves from the incidents in his history; but ow plainly we find the resemblance we might pect to be manifested! Elijah walked before e Lord in the abiding sense of his reconcilia-on to him: he was the friend of his divine aster: we read of his intimate intercourse and mmunion with him. He seemed like a fa-ured child to whom nothing was refused; so old was he in the love that casteth out fear, at he asked and obtained some of the most gnal interpositions of God on his behalf ever anted to Old Testament believers. For him, his word (at least manifestly), God raised the ad; for him, God twice acknowledged the lity of his mission by sending down celestial e. Then how complete was Elijah's separa-n from the world! He was also remarkable his steady progress in the ways of God. Except in the one instance of his impatience, when he sat under the juniper-tree, and begged to die, his conduct affords example rather than warning. That he sinned oft and grievously there is no doubt; for he was a man of like passions with ourselves; but we cannot read his history and not feel that day by day he gained in the race of life, pressing forward to the goal with ever-increasing strength. In all these several points of character we see that Elijah was made like unto Enoch, prefiguring (even as he did in earlier days), the elect of the last time. The same similarity exists in the public ministry of the two men. Let your mission, then, resemble theirs. Fear not to prophesy that Christ cometh quickly, while the world proclaims 'There is no God'" ("The Protoplast").

H. S.

* In the class of books called *Khethubim* the Jews compre-ded the Psalms, Proverbs, Job, Song of Solomon, Ruth, mentations, Ecclesiastes, Esther (the five last-named being ed the five *megilloth*, or rolls), Daniel, Ezra and Nehemiah book), 1 and 2 Chronicles (also one book).—ED.

THEATRE SERVICES.

A CLERGYMAN'S EXPERIENCE AS ONE OF THE PREACHERS*.

THE committee have been favoured with a copy of the following article, containing the impressions of one who has often aided them in these services as to the measure of success with which they have been attended. They would, however, preface the extract by recording their own convictions with those of the writer of the article, that, while these services have undoubtedly secured the ear of large sections of our artisan and labouring population to the gospel message, there is a deeper depth yet to be reached, which, probably, can only be reached by a systematic house-by-house and room-by-room visitation of the people:

"Amongst our many nineteenth-century problems, which we have to solve or perish, is this great problem, How to Christianize the masses. It must be solved, somehow, by somebody. The thing must be done; if not by the church of England, then by somebody else; if not by either alone, then by both together. But done it must be, or woe will befall our country; for there is a gangrene within her, which will assuredly eat out her precious life. To me, the writer of this article, pondering these things, and somewhat saddened by them, came, four years ago, a courteously-worded invitation to preach, on a certain Sunday evening, in a certain theatre. On receiving it, I fidgeted a little in my study chair. The idea of standing on a stage, with the foot-lights before me, and the scenery behind me, with a bible in my hand, and pit, boxes, and gallery waiting for my utterances, seemed, I must confess, a little queer and incongruous; and I shrank from making my first appearance on the stage in such a character. But other thoughts soon came in. 'Half-a-loaf,' after all, 'is better than no bread.' I would rather speak to these poor people in a church, or in a lecture-hall, or in a school-room, or in a barn—anywhere rather than in a theatre; but, as they will not come to such respect-

* From the ninth Report of the Committee for Theatre Services, 1868.

able places, why, it is better that I should go to them, than that they should not hear the good news at all. So I went. I will not trouble the reader with all my experiences, but give him the last, which will stand very fairly for a sample of the whole; just premising that this theatre preaching movement is no new thing now, but has been carried on in various parts of London for nearly ten years, if I am not mistaken. We started, my friends and I—for I always go with a small body-guard of Christian men of my acquaintance—about half-past five on Sunday evening. Our service began at seven; but the theatre was at some little distance; and I was anxious to be in good time. After walking for an hour or so, we arrived at the bottom of a long street in a low neighbourhood, and there began to make more particular inquiries about the place of our destination. At last we found it, by the glare of a long row of bright street-lamps, ranged in front of what appeared to be, and what really was, a large public-house. This, we were told, was the theatre. How to get in was the question now. Usually I had sneaked in through a side-door, and stumbled up, by dark narrow passages, into a dingy apartment called by courtesy 'the green-room,' waiting there until the time arrived for my appearance on the stage. But here the information was that 'the actors went in through the bar;' and accordingly through the bar we took our way, passing at last into a snug little place, which appeared to me (judged from the many prettinesses lying scattered about it) to belong to the chief lady-actress, the prima-donna of the theatre. And so I believe it did. There two of the party in succession offered a prayer for the divine blessing upon our service; and we sallied forth for the stage, our time having come. How breezy and cold those stages generally are! Perhaps it is intended that they should be, or perhaps the very construction of a theatre, with the gas and heat in the body of it, necessitates the rush of a strong current of air from the back to the front; but the fact is undeniable, as some of my friends who have sat behind me while I was preaching, and have caught terrific colds thereby, are well able to affirm. In this case, however, some provision had been made, intentionally or unintentionally, for our comfort; a large green curtain, with a heavy roller at the bottom, being dropped behind us, which shut us off completely from the scenery and 'properties' beyond. There we are! I with a little table before me, a bible on it, a printed bill of hymns, and a glass of water; my friends ranged on chairs behind and beside; two thousand people or thereabouts in front, in the pit and boxes and lower gallery; these people in perfect stillness and order, each with a printed paper in his or her hand, which paper contains some three or four well-known hymns. We begin by singing. Some one of our company starts the tune, usually a popular Sunday-school sort of melody, as unlike a Gregorian chant as possible; and the multitude take it up, and join in it heartily; then a short extemporaneous prayer; then I *come forward, bible* in hand, to preach. But, if *the stage be breezy and cold,* what a beautiful place it is to speak from! Verily 'the of this world are wiser'—you know the tion of course, and I need not finish it. had been a church now, and I had to two thousand people in it, how I shou had to bawl and scream*! But here I my voice to a whisper; and I feel that th circulates round the building, and falls d on the ear of the person who is most from me. O for a little worldly wisdor ecclesiastical architecture! 'Go to,' committee, money in hand—'Go to: build a large church to the praise and the architect.' That is about was it c Long aisles, lofty roofs, massive pillars body on the ground-floor of course, for are an abomination; the people sprea far from me as possible, and the parson left out of the account—aye, and his too; for, as any one knows, you can giv effect to preaching, if you have to cast a tions out of your voice, and are throughout your discourse with anxiet being heard. That is the modern style let us be understood: we are far from to turn the house of God, where we worship, into a preaching-shop; but we it to be remembered that we clergy a creatures, and that our throats are of fl blood, or something of the kind, and no or brass. But I am keeping myself on the stage, bible in hand. Let us again. I preach a long sermon—forty even forty-five minutes in duration: I I might venture on more, at least sor The sermon is very simple: it makes tensions: there are no high flights: duce anecdotes, illustrations, anythin that will interest my hearers; and thr I aim, God helping me, at presenting the personal Jesus Christ, the loving as my Friend, and theirs; my only hop vation, and theirs also. Their attentio markable. As far as my experience ha would match their interest in the against that of almost any congregation And the reason is obvious. The su them is comparatively fresh: the gosp deed good news; and the presence of a of Christ amongst them—coming unpa ing without form and ceremony, comi out a manuscript sermon in his hand, in a brotherly way, as man to brother sinner to fellow-sinner, about the grea of salvation—is pleasant to them. T perhaps towards him as the neglected of Judea, eighteen hundred years ago wards the divine Man, against whom th was brought, by the decent folk: 'Th receiveth sinners, and eateth with After the sermon we sing again; a brief extemporaneous prayer; and vice closes, having lasted about an h a quarter. I should say, however, that a prayer-meeting immediately following vice, and that at this prayer-meetin hundreds usually attend.

"Now as to the class of people who

* Certainly, then, the good man would not have b at least not understood.

hese services. I have seen a great variety of utward appearance in the theatres at which I ave preached; and many look more respectable han you would have perhaps anticipated. But here can be no doubt that the overwhelming ajority of those whom we reach there would ot be found at any time in any place of wor-hip, and but for these services would probably main altogether unevangelized. That they ehave decorously is not to be wondered at, for ey are trained to these services, at least many f them; and the tame elephants keep the wild nes in order. In fact, I believe that, though here are lower strata of society, deeps below eeps, which the theatre services do not ap-roach, the classes they do reach are really un-ouched by any Christian influence, and I be-eve therefore that, although the enterprise may ot penetrate as low as we might wish, it is yet very decided step in the right direction. I ave heard of no results of the highest kind, I ean cases of conversion, following from my n preaching. But such have occurred, I now, under the preaching of others; and such ay possibly have occurred with me, without y being aware of it. But I am quite clear as to e indirect benefit of the movement. The asses are brought into contact with a living, eathing, loving, sympathizing, even if it be some say) a blundering and injudicious ristianity. The people cannot exclaim now, o man careth for my soul.' And, even if the tter stops there, the effect must be good. I st confess to experiencing always a feeling incongruity when I stand upon the stage to each; but the feeling, I think, is not shared at all by those whom I address. They look grave and earnest as judges. They seem to e it as a matter of course that I should eak, even there, of the most solemn of all lemn things. And the feeling of my mind is rhaps, after all, connected with some foolish ie of the foolish notion of the superiority in int of sanctity of one place over another; at y rate, it soon breaks up and disappears when ook at the throng of immortal beings before e, to some of whom my message may be, God ssing it, a message of life eternal. It is a ry shocking thing, no doubt, to save a drown-g man in a grotesque way, and without re-rd to the properties; but I would rather do if I could, than stand upon my dignity and t him sink."

During the past series, the committee are le to report that 232 services have been held, tended by about 244,000 persons, making in l, from the commencement of this effort, 259 services, attended by 1,761,100 persons. hrough the liberality of the committee of the eligious Tract Society, in making them rge grants of tracts, and also in allowing em to purchase at subscribers' prices, the mmittee have likewise been enabled to distri-te, in all, 1,418,600 handbills, containing, with notice of the services, a brief statement of me leading Christian truth. ..... The com-ittee could themselves wish that, having now secured the preaching of the gospel in some at ast of the buildings engaged for nine winters, heir work might be brought to a termination with safety; but they are compelled to confess that such is the shifting character of our London population, so deep-seated is the prejudice or fear of numbers of our artisans and labouring population against being found in the regular places of public worship, and so utterly disproportionate is the increase of all religious agencies together to the enormous yearly increase of our population, that the need of these services is as great, yea, greater than ever. Indeed, looking at the immensity of the mass of immortal beings gathered together in this metropolis, and considering their condition before God, the hearts of the committee are filled with sorrow at the limited extent of their operations. Wherever a building has been opened under their direction, thousands of the people, who had "broken clean away" from the ordinary action of the Christian church, have literally flocked to hear the word. And yet, after nine winters' work, the committee, in commencing their tenth course, are still restricted to eight buildings. In expressing this regret they have pleasure in stating that, with the view of more combined and earnest action in this effort, the two committees which existed for the carrying on of these services are now united, and that, as such, they are prepared to go forward, keeping ever closely to their one object—to have "Christ and him crucified" preached unto the people, and open additional buildings as the state of their funds may allow.

Juvenile Reading.

"THE WOLVES ARE AFTER US."*

"Blessed be the Lord, who hath not given us as a prey for their teeth."—PSAL. cxxiv. 6.

ONE evening, at the beginning of winter, a nobleman was driving through a rather wild district of Russia, or of a portion of Russia which might fairly be called "wild," though there are some roads and a few houses. The nobleman's wife and child were with him: a groom sat behind. Coming to a roadside inn, the landlord begged them to stay there the night: it was getting dusk, and a good deal of snow had fallen; but the nobleman said he could not stay, and so as soon as the horses were changed away they drove.

Dusk, duskier grew the night. It was very cold. Away, away over the snow they hurried as fast as they could.

At length they came near a forest, the immense trees of which seemed very strange in the gloom. But the servant looked, peered earnestly: he saw something. And there came moaning over the snow a long-drawn howl. The wolves, the wolves were there!

"What must we do?" said the nobleman.

"Load your pistols," answered the servant, a brave and experienced fellow, like all brave men, cool and collected in time of danger. And so they got their pistols ready.

Down came the wolves, a large pack, fast running with ravenous tongues and dreadful howl-

* From "Chat with Children."

ing. The leader of the pack, a savage old wolf, was now quite close: the servant fired: his aim was true: the leader fell dead. And so for a little while the cruel pursuers were checked. But only for a little while. Soon the wolves began to press on, and again they drew near. What could be done?

"Cut the traces of the off horse," cried the servant to the postilion. It was done. Away galloped the terrified horse; and away after him rushed the wolves, all of them. Soon was heard a fearful sound, the scream of the poor horse in his dying agony: the ravenous wolves were tearing off his flesh.

The postilion hurried on his three remaining horses; every nerve was strained to gain a little; but soon—it must have seemed very soon, was heard the sound of the wolves again pursuing: the town was yet distant: the snow was deep: great speed was impossible. The mother tried to comfort the child; and the little girl listened to the words, "God is here: he can save us if he will." But I dare say every heart beat very fast when once again the nobleman asked what could be done.

"Cut the leader's traces." It was done. Another horse checked the pursuit. Nearer and nearer the town they came. But the wolves again rushed up; and instant death was once more pressing them. It was surely of no use to try yet farther. Yonder were the pleasant lights: yonder was rest and safety; but here close to them were the wolves and a horrible death. No way of escape. Yes, there was indeed a way of safety; but not for all. "I will save them," thought one of the three men, resolving to sacrifice himself.

"There is not a moment to spare," cried the servant, brave as a lion: "I will stay and keep the creatures off. I have been faithful: I know you will take care of my poor wife and child. Fire your pistols when I jump down."

"No, no," cried his master, "it cannot be."

"Yes, it must be," answered the noble-hearted man, "it is the only way: you will soon be in safety. Fire, my lord." And he leaped down.

For a little while, after the sound of the shots, there was silence, an awful silence: their late companion was dead.

Fast drove the postilion: the time gained by the sacrifice of the hero was sufficient: they entered the walls of the town: the gates were shut: they were saved.

Two or three of the wolves in their mad fury hurried through the gates at the very horses' heels; but, hearing the clang of the gates, seeing they were snared, they lost all courage (as wolves always do in such cases) and suffered themselves to be destroyed without a bark or a bite.

What that party felt, what they thought of him through whose death they gained life; how they wept and mourned; how ever afterwards they cherished his memory with loving admiration, I leave you to imagine.

The Cabinet.

THE SABBATH.—The sabbath is the loveliest bl day in all the week to a spiritual mind. The refresh the soul in God that finds nothing but tur the creature. Should not this day be welcome soul, that sets it free to mind its own business; has other days to attend to the business of its the body? And these are a certain pledge to it expected freedom when it shall enter on an eter bath, and rest in him for ever who is the only re soul.—*Abp. Leighton.*

Poetry.

HYMN.

(For the Church of England Magazine.)

BY MRS. PENDEREL LLEWELYN.

"Christ shall give thee light."

SORROW'S deep sigh arose
From the lonely watcher, come
To ease the breaking heart,
So soon from earth to part
And fill a tomb.

A tearful voice in prayer
Asked mercy from on high,
And a gladdening ray of light
Illumed with radiance bright
The dying eye.

No care now clouds the brow:
Life's weary sufferings cease:
The soul, on wings of love,
Soars to its home above
To endless peace.

Looking to thee, O Lord,
Through the lonely world we come:
Keep us, we pray thee, at thy side,
And ever be our hope and guide
To heaven, our home.

Langynwyd Vicarage.

Miscellaneous.

THE BLIND.—The committee of the Associa Promoting the General Welfare of the Blind, o Miss Gilbert, of the Palace, Chichester, is the pr and the queen patroness, has issued a special ap aid. An annual subscriber to the funds of the tion is entitled to one vote in the election of th ents of the charity for every 10s. so subscribed doner of £5 in one year has a vote for life. T pients are chosen for a period of three years, eligible for re-election. They are supplied w means of maintenance while learning a trade, and ing mental and religious instruction. Those ac with a trade are furnished with regular work own homes, in London, and in every part of the c and, should their circumstances require it, th placed on the list of pensioners. The association needs aid to enable it to carry on its work thro winter with undiminished vigour. Its treasure H. S. Thornton, 20, Birchin-lane, E.C.

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THE

hurch of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

MARCH 27, 1869.

HOME MISSIONS.

No. CXII.

"Thine image, Lord, bestow,
Thy presence and thy love:
I ask to serve thee here below,
And dwell with thee above."

TION.—*Inadequacy of secular Training*—"Religious education is superior to : in its efficiency, doing that for mankind the latter cannot do, because it enforces duties of imperfect obligation, as they led; and upon the faithful discharge of he welfare of society in the main depends. far the greater part of the good offices are of this class, *i. e.*, are not within the of compulsion, are of a quality not to be d. Of the thousand things we do or ndone in the day, probably there is not at any human law can touch; and yet the all have been filled with acts of general dence or unsocial selfishness nevertheless. s there a very large class indeed of duties enforced, duties of the first importance to ll-being of society. Now mere secular ion does not in any considerable degree this defect, does not address itself to the y: a man is not a good father because he od chemist; nor will a servant be free he sin of eye-service because he is a skil- hmetician. And, even if secular knowlid possess in a greater measure the virm denying to it, yet, at any rate, it must h as is ripe, not such as is raw; and nore than that which is superficial can ll to the lot of those whose instruction nd with their early childhood, and whose and final condition it is to go forth, day r, 'to their work and to their labour till ening.' ..... I have no intention of any judgment whatever on the political of these our days. I do not feel myself ent to any such task; nor, were it otherwise, should I choose a church for the scene, mingling, perhaps, hot blood with sacrifice. But to the naked fact I may allude without offence—that at nearly one and the same time you have admitted the people to a much greater degree of power, and exacted of the people a much greater degree of endurance and self-restraint. There is nothing so likely to adjust the balance which, from both these causes, and especially the concurrence of them, has been deranged, as to enforce on the people a more lively sense, in the language of the world, of the duties of imperfect obligation—in other and better language, of making a conscience of their ways; and I know of no means of doing this half so effectual as by improving, still improving, their religious education. And, if the times of strife upon which we have fallen should give occasion to a blessing so unspeakable, we shall only have another proof of the wisdom of God in overruling events to purposes which their contrivers did not contemplate, God using them as he used the Assyrian of old—'howbeit he meaned not so, neither did his heart think so;' and I will add, which their hinderers did not hope for, and feel our faith in this most comfortable and spirit-sustaining truth confirmed, that 'the Lord is King, be the people never so impatient: he sitteth between the cherubim, be the earth never so unquiet.' I repeat, nothing is so likely to steady the balance of the social system which has received a shock as the religious education of the people. For I cannot but think that the support of good government and good order on the part of the people, to whom it is now in a great measure confided, is not so likely to come of a rational investigation of the theory of government and of the advantages of order, as of a religious conviction that government 'is ordained of God,' and that 'he is the God of order'" (Professor Blunt).

ENGLAND.—*Origin of Union of Church and State.*—"The question respecting the lawfulness and expediency of the union between

church and state has occupied much public attention during the last forty years in this country; and the proposed disestablishment of the Irish branch of the united church of England and Ireland has invested the subject with special interest at the present time. It is almost impossible fully to understand the present relations of church and state in this country without recalling the circumstances under which it was brought about. The English church is older by some centuries than the English monarchy: it existed long before there was any state with which it could seek to be united. We read of British bishops being present at the council of Arles in 314, and at the council of Sardica in 347; and, when Augustine came over in 597, he found a church, presided over by seven bishops and one archbishop. When the kings of the Heptarchy embraced the Christian faith, the foundation of the union may be said to have been laid, though not by any formal agreement between the two. Subsequently, according to sir E. Coke, all the bishoprics in this country were founded by kings, and from this came his right to nominate bishops to the different sees; the clergy consenting and retaining the right to regulate all matters connected with the bishop's consecration. Of the bishoprics now in existence, twenty-one were founded before the Norman conquest: the endowments were the gifts of individual kings. Before the same date most of our parishes were formed and endowed by the lords of the manors; the parish boundaries being made co-extensive with their estates, the founder acquired thereby the right of nominating the minister. In a statute of Edward III. reference is made to a petition which was presented to Edward I. and his parliament in 1307, which declares: 'That the church was founded under bishops of the church of England; that her benefices were endowed by the king's predecessors, and by the earls, barons, and other great men of his realm; and that presenting clergymen to these livings belonged to them by the good-will and disposition of the first founder, and praying for protection against the pope, who bestowed them on strangers.' This passage clearly indicates the origin of our parochial system and endowments. At the Reformation, the relations between the church and the state were placed upon a more satisfactory basis by the adoption of those three great Reformation principles—the supremacy of the crown, an open bible, and the right of private judgment" (Rev. J. Bardsley's address to a meeting at Islington, Jan., 1869).

THE SCRIPTURES.—*Bible-reading.*—At the last annual meeting of the Liverpool Church of England Scripture-Readers' Society, lord Sandon spoke as follows: 'For upwards of 200 or 300 years we had allowed our protestent clergy to be almost the sole workers in our parishes. It was almost a new thing for laymen to go about reading the scriptures in our parishes, and it was only within the last few years that excellent and spiritually-minded women were encouraged to go about with the bible, ministering to the wants of the people. If we *boasted ourselves* as protestants, let us act up *to our glorious responsibilities*, and fulfil the individual duties of our protestant religion in the parish to which we belonged. I, for one, believe that the church of England is awakening to the great duties of a national church, and doing more and more to bring home the gospel to the poor of the land. This was an age of a great reading of odds and ends of literature. We had a superficial knowledge of everything going on around us and in the remotest parts of the globe. But I do believe there never was a time when real bible-reading was at so low an ebb as at present. And why? Because, when we heard people begin to doubt about the bible I think they did not read it. All had not had the great delight I have had—to wander over the scenes of the east, where certainly one's faith was very much strengthened by what one saw. Only this last spring I was wandering about those sacred spots in the Holy Land. Without the Old Testament there one would have been quite astray; but, with the bible in your hand, the one reflected light upon the other. The country was your guide to the bible, and the bible a guide to the country."

THE BRITISH METROPOLIS: ITS SOCIAL CONDITION.—According to the criminal returns just printed of the doings and their results of the metropolitan police for 1867, we find that the total number of persons, male and female, taken into custody last year in the metropolitan districts, for every description of offence, was 63,042. Of these persons, about 46,473 would appear, from the nature of their alleged offences, to belong to the class called roughs, or else to that of professional criminals: the remainder might belong to a higher grade, as far as the offences are concerned. But another table in the returns shows that of the whole number 7,163 could neither read nor write, that 54,134 could read only, or read and write but imperfectly, leaving but 1,745 that could read or write well; and we may say that in round numbers more than 60,000 persons in the metropolitan district alone, belonging to a socially-inferior and uneducated class, such as would generally be characterized as belonging to the London roughs and habitual criminals, were taken into custody during the single year of 1867. By another table we are informed that of the persons summarily convicted by the magistrates, 161 were under ten years of age, 1,080 between the ages of ten and fifteen. Then there are 5,784 between the ages of fifteen and twenty, and 808 hoary sinners above sixty years old, all convicted of various offences. We also learn that 434 juvenile offenders were sent to reformatories, and 265 to industrial schools. Lastly there is the deplorably-large class of persons who are either living a criminal life (regularly or occasionally), or so near it as to be constantly watched by the police, but who have not been actually apprehended during any given year (1868), and who do not therefore swell the published criminal returns. The numbers of these depredators, offenders, and suspected persons at large within the metropolitan district, and actually known to the police, we find by a return to the home-office for 1867 to be very nearly 9,000, i. e., 8,964. Of these 2,022 were under sixteen

years of age. Hence there are just about as many thieves and suspected persons at large as there are policemen; and, whenever you see one of the latter walking about you may reflect, if you choose, that there is one of the former class somewhere in London to correspond. Let us next glance at the number of persons requiring or receiving relief from the poor-laws in the metropolitan district. While the increase of pauperism throughout the whole of England and Wales between March, 1858, and March, 1867, was only about 23,000, or less than 3 per cent. (908,886 in 1858, and 931,546 in 1867), the increase in metropolitan pauperism during the same period was nearly 75 per cent. (being 72,903 in 1858, and 122,454 in 1867, an increase of 49,551); while on January 1, this year, there were 163,179 paupers, being about 25,000 more than even on January 1, last year, when the number of paupers was 138,000, thus giving an increase of about 18 per cent. on the numbers of January 1, 1867. To foster the evil, there are, taking the whole police district (which includes fifteen miles from Charing-cross, as the returns do not give the numbers in the metropolis alone), 6,549 public-houses and gin-palaces, and 4,421 beershops, making a total of 10,970 houses, which, if placed side by side, would extend for a distance of about thirty-three miles. These are indeed facts which prove the existence of a very large number of neglected, criminally-disposed, or otherwise-degraded and dangerous persons, living in the midst of us, shaming our Christianity and our civilization, while they imperil our security and retard our progress.

IRELAND.—*The Ragged-school System.*—"In many parts of the continent Romanism with the masses is practical infidelity, with a thin cloak of outward ceremonial: in Ireland it is thorough-going, hearty, intense attachment to the whole creed of the council of Trent. For many years protestants and Roman-catholics in Ireland were like two separate nations. War was carried on often in a spirit of virulent partizanship; but no attempt was made to win over converts to the side of scriptural religion. Then began, early in the century, the quiet and unpretending but blessed efforts of several agencies to introduce the bible to the people. These agencies were productive of much benefit, and they prepared the way for more direct missionary work. That work, under God's providence, commenced in Dublin, in connexion with nearly the first attempt to introduce Ragged-schools on a large scale among the lowest and most ignorant of the population. It began with a few children gathered together in a little back-room, and now, after fifteen years' labour, that small beginning has swelled into a mighty stream. There are now four distinct institutions, with day-schools for all ages and both sexes attached to each, including normal schools for masters and mistresses, a boys' and girls' Home, and three large Sunday-schools. These are attended quite as numerously by adults as by children; and it is a striking sight, on a Sunday afternoon, to look on the large rooms filled with groups of the poorest of all ages, grey-headed old men, careworn women with their babes on their knees, tall active lads, with sometimes a stray sailor or soldier, and half-clad men and women, with faces upturned in eager attention, listening to the instructions of the teachers, who sit each in the midst of a little group, the service ending with general questions, a hymn heartily joined in, and prayer; the whole motley assembly attending in the most orderly manner. Every night of the week, except Saturday and Sunday, an inquiring-class for reading, prayer, and friendly discussion is held. One feature impresses and sometimes alarms a visitor—the free open manner in which the points of difference between Romanism and protestantism are discussed and commented on. The stranger will be disposed to take fright, and say, 'Will not this displease Romish hearers?' We know that there are countries in which a different mode of proceeding has been found advisable; but certainly in Ireland the course we are describing has been and is found to suit the times and the people. No bitterness or harshness is allowed: everything is carried on in a spirit of friendly discussion; and, even if questions be asked, which on paper might seem offensive, the lively good-humoured manner of speaking takes away the sting. The Irish are a nation eminently fond of conversation and discussion: they understand the spirit in which it is carried on; and even those who continue Romanists will constantly frequent the classes and meetings, and take delight in the debates which occasionally arise. But these discussions are not the end, but the means, and only part of the means used: the object is to set forth Christ crucified; and points of difference are noticed only as they are found essential to explain the gospel to the hearers. The day-schools present also a striking picture—the pale faces pinched with hunger, the tattered clothing, and the bright eager intelligent faces; the rapid, clear, and correct answering on many subjects which might puzzle scholars of a higher class. But this is only part of the work. The boys and girls in the dormitories receive a careful and thorough training, and are provided with situations. Six hundred girls have passed through since the commencement in 1855, and, as far as can be traced, all are doing well. The boys enter houses of business as messengers: some go out as servants or apprentices to trades; and many enlist. Nine hundred have passed through the boys' Home in this way; and numberless are the cheering and encouraging evidences that the work has borne abundant fruit" (Miss Whately).

HOMELESS BOYS.—*Refuges.*—It appears that last year there were gathered from the streets into the Refuges as many as 246 boys. Up to the end of last month 310 were received, and for the twenty-one days of this month fifty more have been admitted, and still they come begging for shelter and protection. At the present time there are 160 boys on board the Chichester, being educated and trained for the royal navy and merchant service, 160 boys in the Great Queen-street Refuge, and fifty at the Country Home, and upwards of 100 inmates in the two Refuges for girls. With a view of further converting the "waste" going on in the human ma-

terial, and turning it into useful labour, the committee purchased the Woking property, to which they purpose transferring the young and weakly boys from the London Refuge, so that they may be trained to look after cows and pigs, grow vegetables, till the land, &c., and be fitted for service at home or in the colonies. This effort was absolutely necessary, as there have been in the Refuge all the year more boys than there is proper accommodation for. The committee were therefore driven to this extremity, either to enlarge their operations or to send the poor boys adrift as they apply for admission. The committee therefore determined to enlarge their work, and take in another 100 boys, so as to have 400 altogether under their care, viz., 200 on board the ship, 100 in this Refuge, and 100 in the Country Home. All that is now required to realize the money necessary to defray the cost of the building is £3,000.

MISSIONARY NEED.—*London.*—Mr. R. Baxter observed, in a recent address at Freemasons' Hall: "London, with its three millions of people, was the most populous city in Europe, and contained as many souls as the whole of Scotland. It was the wealthiest city in the world, and it was no less pre-eminent for Christian privileges; yet many thousands of its inhabitants were at present in the deepest temporal distress, and their religious condition was deplorable. The influence of the gospel was indeed apparent, even among those who did not receive it. The moral tone of society was higher than in other capitals; and a marked change for the better had been observed during the last twenty years in the manner in which the people received the gospel message. Time was when, in distributing tracts, for every one taken one would be refused; but now he (Mr. Baxter) could give away a hundred without one refusal; and open-air preachers now commonly met with a favourable reception in places where formerly they would have been hooted away. Yet it had been estimated that a million of persons in London never entered a place of worship. Probably that number was overstated; but taking it at half a million, how fearful a state of things was presented to us! And, in fact, there were whole districts of London where the inhabitants were living like the heathen. Drinking was a fruitful source of crime and misery: we had planted our streets with buildings into which the unwary were decoyed. The facilities for criminal pleasure were another evil—saloons, gardens, &c., where young people were ruined by thousands; and a further source of misery was the isolation of classes, rich men living in the suburbs or in the country, and leaving the poor alone in their poverty, their ignorance, and their wretchedness. Mr. Baxter then referred to the work of the Lord now being done through the churches, and the various agencies outside of these, and pointed out how fearful was the failure when the degree of effort was estimated and compared with the privileges enjoyed. Among the three millions of people in London, there were 1,200,000 heads of families, of whom probably one-half profess to be Christians. If only one in every hundred out of that 600,000 were truly the Lord's, there would *be 6,000 voluntary labourers* for Christ in London. Where were they? The people of God were sitting with folded arms in the midst of perishing thousands. This was the sin, the crime for which the Lord would visit us. It was not enough to give money to pay the salaries of missionaries and bible-women: the Lord required more than this. He required ourselves and having, in infinite grace, given himself for us, he had a right to us. What would the Lord have his people do? Surely to cry continually to him, 'O Lord, revive thy work; stir up thine own people, and send them forth with thy message to the perishing'."

THE PEABODY LODGING-HOUSES.—"Whether the charge that the model-lodging-houses do not meet the hard necessities of those who live from hand to mouth be true of those commercial model-lodging-houses which expect a fair interest on the money expended, it certainly does not apply to the houses erected by the Peabody trustees. Thus Mr. H. G. Somerby, the secretary of the Peabody trust, states that, 'I have obtained from the superintendents of the various blocks of building erected by the trust in various districts of London, returns of the occupants of every apartment; and the result shows the number of working-men and labourers for weekly hire to be as follows: 17 shoemakers, 16 blacksmiths, 7 watchmakers, 2 brushmakers, 7 tailors, 7 painters, 1 glazier, 6 letter-carriers, 12 policemen, 55 porters, 3 draymen, 14 dressmakers and needlewomen, 20 charwomen, 6 compositors, 2 millwrights, 1 staymaker, 1 gasmeter-maker, 123 labourers, 4 shopmen, 1 upholsterer, 2 glass-cutters, 5 coopers, 3 cork-cutters, 1 beadle of a market, 3 boilermakers, 1 beltmaker, 1 cook, 2 horse-keepers, 2 stevedores, 13 carmen, 2 time-keepers, 1 mariners, 4 rope-makers, 3 riggers, 1 milk-carrier, 1 brewer, 1 window-blind-maker, 6 shipwrights, 3 engine-turners, 1 bricklayer, 3 tide waiters, 2 ship-keepers, 3 lightermen, 1 tinplate worker, 1 candle-maker, 4 carpenters, 2 bakers, 2 confectioners, 1 ship-scraper, 2 sail-makers, 1 bakers, 1 plumber, and 1 French polisher. The average wages earned by these various classes of men is a fraction above 20s. a week. Some such as the painters, glaziers, compositors, and millwrights, and others, get more when in full work; but as a rule only a proportion of them are fortunate enough to have continuous yearly employment. The lowest wages obtained by others in the Peabody houses is 9s. a week. On of their wages each has a family to maintain which on an average consists of four or five individuals; and the rents they are charged are for a single room 2s. 6d., for two rooms 4s., free of all rates and taxes. Each of these tenements is furnished with cupboards for coal and other purposes, and oven and boiler, with water convenient. There is gas in the passages, and baths washing-rooms, and laundries for all the tenants. Even in the smallest of these tenements the occupant is subject to no restraint or intrusion but is as fully master of his own home at all hours, as if he occupied a dwelling-house in one of the adjacent streets. It is superfluous to say that the income from rents is carried to the credit of the fund, and re-invested in the construction of further works.' It is thus seen that the

the inmates of the Peabody-buildings, slightly above the casual-labour-class, little to pay the six shillings per week ɔd for two rooms in London. They are ɾreat benefit to an industrious class of ıd by their perfect sanitary arrange- ıey undoubtedly tend to preserve the ' the inmates, and thus both to lighten bills, and to enable them to keep in ıger than otherwise would be the case; something more is wanting. Fish- and costermongers need healthy living- uch as the friends of Perkins' Rents ɔvided. When this plan is generally and not till then, the casual-labour- ɾill cease to live in dens, which are no- ıs than fever-beds" (Correspondent of gged-School Union Magazine").

ı GIRLS IN LONDON.—The rev. G. W. writes to the "Star" respecting the young girls in London, and states that ition of thousands is most distressing; y year seems to make it still more un- le to a pure and happy life' He re- ıat an increasing number of firms em- ale labour, and admit anyone who will ir hours and do their work. Character luct are nothing in the esteem of many firms; and consequently not a few fac- e hot-beds of vice. After further ob- ıs of a similar nature, he suggests that factory "there might easily be a room ' a bible-class, a sewing-meeting, exer- writing and arithmetic, social inter- ver a cup of tea, and pleasant lectures ical health, domestic duties, cookery,), useful arts, English history, and ı life; and such gatherings, coming as ɔssible after work hours, would greatly to the intelligence and moral protection ıder and pure. No *man* need be en- this good work. There are now plenty ian ladies who would enter upon it un- l with great prudence, if they were only ɔ do so." He also calls attention to ɔvil. "I know large firms who employ ıd hundreds of young women and girls. e dinner-bell rings, all the females must) premises, and go somewhere to dine. the fact? Many of them come from a and have no home to go to. They) frequent public-houses, with great de- to their morals; or they go to coffee- not a few of which are of infamous '; or, being too poor to pay for ɔdation, they saunter about the streets bell rings them in to work. In hot they are scorched, in wet weather) drenched, and in all weathers they ɜed to the solicitations of fast young nd elderly villains. Now, I do not ask oon when I say that all girls not having within reach should be allowed to re- the premises during the dinner-hour, ɔe exposed to ruin in the streets, as I y are at present."

IBLE AND THE BIBLE SOCIETY.—At the ınnual meeting of the Bath auxiliary of Society, the rev. prebendary Kemble, Bath, in opening the proceedings, said it was pleasant in intervals of cloud and tempest to find the sun shining forth in his strength to cheer the earth and to confirm us in the faith that though we saw him not the sun was still in his place fulfilling the functions designed by God. And just so was it times of trial, in times of controversy, in times of spiritual and ecclesiastical darkness, nothing was to his mind more cheering and encouraging than to come within the influence of the Bible Society, to bring themselves within the uniting influence of that word which God had given to be the means, the channel, of light and life to his church and his chosen, to find themselves in a spot in which they were reminded that the God of truth and love and power yet lived and reigned and governed all things after the counsel of his own will, and that, though clouds and darkness were around him, righteousness and truth were the habitation of his seat. Though at times it seemed as if they were living in a world, in a church, in a state, from which God had withdrawn his cheering presence, at a time when he had forgotten to be gracious, yet all these feelings were but the effects of our unbelief and want of faith; still the Father reigned, and reigned in love, though they saw him not. Nothing could be more encouraging to the Christian at the present time than the support of this noble and catholic society—a society which drew its creed directly from the throne of the eternal God, which drew its life through the channel of God's word directly from the Lord, the giver of life, which employed no instrument save that sword of the Spirit which God himself had given, and which, though not carnal, was mighty to the overthrowing the powers of darkness of this world. The Bible Society occupied a position it had never previously reached in the hearts of those who had from the first been supporters, in the power for good which it possessed, through God's great mercy, in the means which God had placed at its disposal, not simply in the shape of enlarged annual income, but in those treasures of wisdom and knowledge and industry which the faith, the piety, and the sanctified intellect of past generations had brought together. Here they had translations of God's word ready for spreading throughout the whole world. Wherever God's providence opened a door, there the Bible Society was ready to enter. Wherever an opportunity occurred for sending forth the word of peace, the Bible Society was ready to supply messengers of peace with God's own message, in the language of the people to whom it had not been sent before. Not only had God opened doors, but the facilities given to the society at the present time for the multiplication of the scriptures were such as had never been possessed. It was cheering to see that God was honouring his own word, that he was still using his word and maintaining the hearts of his people in the confidence and in the power of his word, so that, though the enemy might come in like a flood, the Spirit of the Lord was lifting up this eternal standard of truth against him, and they rejoiced in the assurance that God's word would not return unto him void, but would accomplish that which he pleased, and prosper in the thing whereto he

sent it. In spite of opposing forces on the right hand and on the left, the word of the Lord was having free course and being glorified, not only in the hearts of his own chosen people here, but even in the ends of the earth. Let them thank God for that, and take courage; let them not think the work was done because so much had been done, because he believed the true point of view from which they should regard the present position of the Bible Society was that it had a work before it far exceeding all that it had accomplished in the years that were past.

H. S.

SOME THOUGHTS ON CHURCH MATTERS

No. XXI.

The church of England is comprehensive in its character. And it is right it should be so. For, if its terms of communion were very close and narrow, seeing the almost-endless diversity of men's—of conscientious men's—minds, much ground must necessarily be yielded up, and the church be hardly in any sense national. And those who widely differ may all, with equal sincerity, be equally attached to the church, as loving children of one mother. Take, for example, those of what are called Calvinistic and Arminian views. It is well known that archbishop Whitgift was strongly Calvinistic, and is equally the fact that bishop Burnet was decidedly Arminian. But will any one say that one of these eminent men was a faithful and the other an unfaithful son of the church?

There must, however, be some rule, some dividing line; else heterodoxy of every cast and to any conceivable extent might demand a home and a welcome within the church of England. It may be worth while to inquire what this is.

When the church was reformed, more than three centuries ago, the rust and ruinous accretions of several ages of deterioration being wiped off, this reformation was conducted on certain principles; and these principles were defined in certain formularies and standards which we still preserve. These principles were avowedly antagonistic to Rome, and were so plainly felt to be antagonistic, that Romanists, while they had the power, put to death those who maintained them. And thus several of the men who took the foremost part in cleansing the church were publicly executed as rebels to the faith and authority of Rome. It seems hard, then, to believe that those who would lead back to a reconciliation with the ancient enemy can be true sons of the church of England.

But to be a little more particular. The wit of man can scarce devise any statement or standard, respecting the meaning of which, or of some part of it, there shall be no doubt. If the standard be cordially embraced and held to, differences as to the exact meaning of it may be reasonably allowed without the reproach of one side against the other that there is unfaithfulness or treason. It is notably observed in *the royal declaration* prefixed to our Articles, "*Though some differences* have been ill raised, yet we take comfort in this, that all cl within our realm have always most subscribed to the articles established, an argument to us that they all agre true, usual, literal meaning of the said and that.....men of all sorts take th of the church of England to be for them is an argument again that none of the any desertion of the articles established

But clearly the case is altered when of a mere difference of opinion as to the of the standard, the very *principles* the church was reformed are denoun the leading actors in the reformation to reprobation, when the standards nounced an intolerable yoke, and ef made to introduce or re-introduce (it not) doctrines against which those s were speedily directed. Men who so be very earnest, well-meaning, they m believe that they are doing God serv surely they are not obedient faithful so English church.

The church is passing, no doubt, t time of trial; and what the issue m alone can tell to whom are known all h events. But doubtless on the charact results a judgment may reasonably b The result would be disastrous if the c maintained and loved and obeyed by s as Ridley, Parker, Jewel, Hooker, Waterland were to be altogether re-i her voice made to speak in tones a diverse, her services to be dressed forms and colours. She would not th true old church of England which ou loved, and in which we have oursel nurtured.

Is, then, all change necessarily de all improvement prohibited? Nay, bu be change, to be improvement, in ac with the original principles, not chang principles heretofore rejected. Human ries cannot be altogether perfect; but strange mode of perfecting them to m point-blank the opposite of what they

Great alarm is felt in certain qua there should be a schism. It is true, sa this man or that man does not subn teaching of our present prayer-book how much good he is doing in a negl trict—anything rather than lose his services. There can be little force in soning. If the man is not faithful to t in which he ministers, surely to desire him in it, unless he returns to the t sanction evil that good may come. measures of expulsion are not recon but it is indisputably far better t should practise and propagate erro the pale of the church than with the a of retaining the rank and authorit ministers. This may well be pon thoughtful persons.

RATIONALISM.

have the rationalists of the present ed the interests of truth? They ad- theories prefaced with bold con- nd we naturally expect sound argu- ming at least a basis whereon the ker for truth may begin to construct n of faith to become his solace through , in the sciences of geology and astro- t interesting knowledge has been ob- late years; but not one iota of that has been developed which Chris- y not accept without disturbing the ctrines on which it rests.

consequence is it whether each of the Moses be construed to mean a day of twenty-four hours or a day com- thousand years, nay, a day composed ousand years? In the sight of the "a day is as a thousand years, and a years as one day;" the life of a Me- being only like a single drop in the time. Then, astronomers aver that liscern creation going on among the What then? He who *has* created ; and our almighty Creator we may ieve to be still advancing his trans- eneficence in universal space. Does lower our estimate of God? Contra- the mind of the true believer it ex- ond conception; for he who spake a n nought is, then, exercising that ogative within the scan of mortals ent. Certainly it may well be said nomy, of all the sciences, is the one lucive to impress the hearts of its vith the grandeur of the creative and ; power of our heavenly Father. rom revelation, however, the wisest of will grope in vain for truth. "Canst in man, by searching, find out God?" ans. The geologist, the astronomer, rithmetician become only bewildered step from the bible and found their ther principles, on their own wonder- eries.

s, the wisest of heathen philosophers, earer to truth, without the light of , than any other rationalist of ancient date; yet Socrates, with all his en- ws of the Supreme Being, with all his s of morality and virtue, to which in- itualists of heathendom sacrificed his deploring his utter inability to arrive

One may easily imagine, had Socra- four hundred years later, he would d the stupendous doctrine of human n, and, hurrying to Palestine, would among the first to sit at Jesus' feet, his disciples there to learn what true y means.

hough the rationalists of to-day boast things which learned men, like lord and others, can easily controvert, tian must deplore the many writers of ion and elegant phraseology who des- arious subjects in such a manner as to the young and unstable, and to shake their faith in those holy truths which alone can solace in the hours of sickness and death.

He who has once been led by the Holy Spirit of God feels and knows the vitality of Christianity, and cannot be easily led to the weak and beggarly elements of a restricted rationalism; but young persons, even those nurtured in the admonition of the Lord, are open to the attacks of the subtle enemy of mankind. Let Christian parents and teachers, then, watch over the precious ones committed to their care, and protect them from the invasion of books which have already spread alarm among the tender flocks of Christ.

E. A. GILBERT.

Weekly Almanac.

"He must rise again from the dead."—JOHN xx. 9.

"I have glorified thee on earth. I have finished the work which thou gavest me to do. ..... All mine are thine, and thine are mine; and I am glorified in them."—JOHN xvii. 4, 10.

EASTER DAY.

ALMIGHTY God, who, through thine only-begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life, we humbly beseech thee that, as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

MARCH.	MORN. LESSONS.	EVEN. LESSONS.
28. Easter Day*	Exod. xii. / Rom. vi.	Exod. xiv. / Acts ii. 22-47.
29. Monday in East.-wk.	Exod. xvi. / Matt. xxviii.	Exod. xvii. / Acts iii.
30. Tuesday in East.-wk.	Exod. xx. / Luke xxiv. 1-12.	Exod. xxxii. / 1 Cor. xv.
31. Wednesday	1 Sam. iii. / John xviii.	1 Sam. iv. / Heb. ii.
APRIL. 1. Thursday	1 Sam. v. / John xix.	1 Sam. vi. / Heb. iii.
2. Friday	1 Sam. vii. / John xx.	1 Sam. viii. / Heb. iv.
3. Saturday	1 Sam. ix. / John xxi.	1 Sam. x. / Heb. v.

* Proper Psalms: Morn., Psal. ii., lvii., cxi.; even., Psal. cxiii., cxiv., cxviii.

"This glory he seeks not for himself alone. It is to be his, but his for a purpose: 'Glorify thy Son, that thy Son also may glorify thee.' When his work was finished by his death on the cross, when he had sealed the completion of his labour by his tarriance in the grave, when he had risen and been received up into his glory, then was the Father fully glorified in him; then the law was fully magnified by his obedience; the attributes of God were fully manifested, cleared, and vindicated; love, grace, and truth were fully established, and, in the uncreated glory bestowed on the Son as God-man, thereby exhibited to the perception of the adoring and worshipping hosts above. There is to be seen here what is the faith and hope of the gospel. Nothing in it is clearer than this, that, if we suffer with him, we shall also be glorified together. This is the very essence of the

coming reward, to inherit the joy of our Lord. This will be said to every faithful servant, 'Enter thou into the joy of thy Lord.' And 'the joy of thy Lord,' this crown of glory that fadeth not, is the same joy that was set before him, the glory of the Father, the very glory which he had with him before the world was. Into this glory, by a full participation therein, shall every believer in Jesus be exalted. Up to the full heights of eternal felicity shall he be carried; so that whatsoever fulness of delights dwelled in and between the triune Jehovah from eternity, up to that height shall be carried, and with that perfection of blessedness shall he be filled. It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. The head is exalted to ensure the future exaltation of the body. The Substitute of his people has taken his place at the right hand of the Father, to ensure the future reception of all his seed into the same blessedness. They must all, at last, be one with him. They must also be taken up into glory as he has been; and into the glory of the Father shall they be received. It is not created glory. It flows forth of no fountain. It dwells not and never dwelt in any creature. It is no reflected light, no borrowed lustre. It is glory from the fountain, light from the Sun of eternity. It is life fresh flowing from the source of all life. It is man taken up into the glory of his Maker. In the language of the prophet, it is 'my God thy glory.' This is the hope that is set before the believer: this is the end of his faith. Is this thy hope, O reader? Dost thou live as if it were? Art thou indeed risen with Christ? and are thy heart and affections at God's right hand, where he is? Hast thou proved to thyself till thou art satisfied that thy heart has hold of this treasure, by thy faith and hope and love for it? Having such a hope in him, dost thou purify thyself? He also is pure. Impurity cannot inherit this glory. Flesh and blood cannot inherit this kingdom that passeth not away" (Rev. Thomas Alexander).

H. S.

THE PLACE WHERE THE LORD LAY:

A Sermon

(for Easter),

By the Rev. Henry Whitehead,

Curate of Linton, Yorkshire.

Matt. xxviii. 6, 7.

"He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead."

Never was a message of more importance to mankind than this contained in the words of our text: never did even the angels of God *convey tidings* to men more blessed than these. Great indeed was the joy and wonder in heaven when our Lord condescended to visit this world in human form—yes, so great that his holy angels followed him to earth and sang hyms of glory at his coming: they filled Bethlehem's plains with celestial light, and with heavenly music sung "Glory to God in the highest; and on earth peace, good-will towards men." But vain were his coming in the likeness of sinful flesh—vain were his mission to earth at all if he had not risen from the dead. The resurrection of Jesus is the chief corner-stone upon which the whole fabric of our faith is built. It is the pillar which supports the entire structure of our holy religion—it is one of the most important links of that chain which binds together the mysterious system of Christianity. If Jesus Christ had not risen from the dead, we could never have salvation by faith in him—if Jesus Christ had not risen from the dead, woe is unto us, because of our transgressions, we are yet in our sins. To tell a believer in Jesus that his Lord did not rise from the dead is to destroy all his dearest hopes, to plunge him into unfathomable grief, to make vain his trembling faith, to render the glorious gospel of no effect; yea, to assure him that all beyond the grave is blackness and darkness of chaotic night; that all his loved ones who he thought died in the Lord are perished—annihilated. O! this would be to hurry him into despair. If Jesus did not rise from the dead, Satan's empire is still reigning triumphant, and we are still liable to the thunders of Sinai's broken law, and have no cleft in the rock in which to be hidden. For, though Jesus did die for our sins, yet are we no wise benefited unless he had risen again also for our justification.

But we need not doubt the resurrection of our crucified Lord, nor need we trace the consequences of that doubt; for the resurrection of Jesus is attested by the strongest evidence that could possibly be produced in favour of any ancient fact. No, "blessed be the God and Father of our Lord Jesus Christ," "he did not leave his soul in hell; he did not suffer his Holy One to see corruption." God hath fulfilled his word. The types and prophecies concerning Christ were all fulfilled: the scripture was not broken: the scribes and Pharisees, because they knew not the voices of the prophets which were read every sabbath-day, far filled them in condemning him; and God in his mysterious providence so arranged everything that even the enemies of Jesus —enemies so bitter that they not only pursued him unto death, but even strove to take away his character after death—the

very enemies were so overruled in their rage, as to become the most certain evidences of his rising again. Had the scribes and Pharisees known that it was their part to aid in the fulfilment of scripture concerning the resurrection of Jesus, they could not have made use of better means to accomplish the proof of it than they did. "We remember," say they to Pilate, "we remember that deceiver said while he was yet alive, 'After three days I will rise again.'" And so they determined he should not. Now that he is dead and secure, he shall remain so: there shall be no more deceptions concerning him; we will seal the stone; we will set a watch; we will make it as secure as we can. And then we will see what will become of his kingdom; then we will see what is the power of him who saved others, but could not save himself; and we will see what will be the consequence of his calling together a few ignorant fishermen and attempting to teach us; his body shall remain in our hands; and then his disciples cannot come by night and steal him away, and say unto the people that he is risen from the dead. Such was the determination of man—such was the counsel of humanity; but God disappointed the devices of the crafty, so that their hands could not perform their enterprize.

But we have just heard that the Jews feared lest the disciples of Jesus should come by night and steal him away; and it is most certainly true that their affection for their Lord and Master was very great. But then they had trusted that this was he who should have redeemed Israel; they had hoped that this was he who should have freed them from the Roman power; but now he was laid in the cold silent tomb. They had trusted that they would sit one on his right hand and the other on his left in his kingdom; but now all their hopes were vanished. They were trembling with astonishment at what had happened, and were hiding all together in an upper chamber from fear of the Jews. Yea, were they not repenting that they had left all and followed him who was now no more? Had not the two disciples who were going to Emmaus given up all hope of ever seeing him again? does not their conversation with our Lord sound as if they were entirely disappointed? That they never expected he would rise again is evident from their embalming his body. What object, then, could they have in stealing his body, and, more, to make use of it for deception? Their hopes and fears with regard to him were all built on earthly glory; and now that he had suffered an ignominious death could they trust to him any longer?

Such were the determinations of the rulers, the scribes and Pharisees, and such were the blighted hopes, the disheartening disappointments, and trembling fears of the disciples, while the crucified Redeemer lay in silence in the tomb. But the hour was at hand when the Roman soldiers would not be the only guards at the sepulchre: the hosts of the Lord were moved, the armies of heaven were arrayed, to protect the sacred treasure. Twice the sun had gone down upon the earth; and all was yet still at the sepulchre, save the tramp of the Roman soldiery who sentinelled the grave: death, the wages of sin, still triumphed over the Son of God. Still and silent the hours passed on; the guards still kept their watch, while the rays of the midnight moon gleamed on their helmets and on their spears: the enemies of Jesus were still exulting in their success: the hearts of his friends were still sunk in despondency and in sorrow. At length the morning star, with silver ray, arising in the east, heralds the approach of day. The third day begins to dawn upon the world, when lo! the earth trembles to its centre, and the powers of heaven are shaken. An angel of God is seen at the tomb: the guards shrink back from the terror of his presence: his countenance is like lightning, and his raiment white as snow: he rolls away the stone from the door of the sepulchre and sits upon it. Now, who is this that cometh forth from that tomb with dyed garments from the bed of death? whose is that pierced and bloody form, who comes forth with garments rolled in blood? It is he that is glorious in his appearance, walking in the greatness of his strength. Believer, it is thy Redeemer. Though he hath trodden the wine-press alone, though he hath stained his raiment with blood, yet he arises a conqueror from the grave. Death, he hath destroyed thy sting. Grave, he hath taken away thy victory. He has passed thy gate, O grave, and now returns with salvation to the sons of men. Never did the returning sun issue on a day so glorious. Then the morning stars sang together: then all the sons of God shouted for joy: then the Father of mercies looked down from his throne in heaven, and with satisfaction beheld his work restored; he saw of the travail of his Son's soul, and was satisfied; he saw the entire work was finished, and was very good. Yes, he is risen, and the empty tomb proclaims his conquering arm: he is risen, and worthy is the Lamb that was slain: he is risen to receive power and

riches, and wisdom, and strength, and glory, and blessing. He is risen: sing ye ot the Lord; for he hath triumphed gloriously. Yea, he has done marvellous things. He is risen "that was dead, and behold he lives for evermore, and has the keys of hell and of death."

Yes, he is risen indeed! Come, see the place where the Lord lay: view another time the valley of the shadow of death: see again how low our sins brought him: contemplate once more the cost of your soul's salvation: consider his blood-stained robe, by which he purchased the garments of righteousness. Come, see the place where Lord lay, the Lord omnipotent, the mighty God, the Son of God, in a tomb, in the dust of death, a borrowed tomb. O my God, what was in man that thou so visitedst him? or the Son of Man that thou wast so delivered for his offences, and raised again for his justification? Come, see the place where the Lord lay: see his enemies baffled: see their plans overthrown. Where is now their great stone to secure him? the very rocks themselves were rent. Where is now their seal? where is now their guard and watch? How vain the thought that they could confine him, who had the keys of hell and death, though he lay sealed up in another's grave. Come, see the place where the Lord lay. Look around on the grave-clothes; all is left in order; there was no haste; he rose when the fulness of time was come, and leisurely laid aside the badges of his humiliation. See the napkin wrapped together and laid in a place by itself—the napkin that bound his head, that blessed head, which the thorns had bruised. O he has done all things well; he has led captivity captive. When the tyrant death plunged his spear into our Lord's side, he lost it; for our Lord took it away, and triumphed over it as he rose from the grave. He could well say, "O death, where is thy sting? O grave, where is thy victory?" Come, my soul, see the place where the Lord lay, and behold in that empty tomb the sure pledge of thine own glorious resurrection.

Yes; "Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead." "Go unto my brethren—*my brethren still*—though they forsook me and fled: go, tell them that I am risen from the dead." And, as we read in St. Mark: "Go your ways; tell his disciples, and Peter (or, as the original will admit, especially Peter). Go show my compassion to all my disciples, and especially to Peter, Peter who followed *me afar off, after all his* protestations, after all his professions, after all his eagerness in drawing the sword on my behalf, Peter who denied me, his Lord and Master, Peter who foreswore me. Tell him that I remember him, and assure him that his sin has been forgiven." O how great is the love of Jesus even for his unfaithful friends! O repeat that the Lord is risen, and that he is still compassionate and will pardon. Let it be known that, though he has gained the victory over death and hell and the grave, and is crowned conqueror, King of kings, and Lord of lords, yet still he does not disdain to call his disciples, his sinning disciples, "brethren." Though he is highly exalted, yet will he still forgive sin; he will pardon guilt. Let the sound go out into all lands, and these words to the ends of the world, "Jesus has risen, and has forgiven Simon." Tell it out among the brothers that Jesus is risen, and is ready to pardon. Carry the news to earth's farthest verge: spread the tidings at the poles, where the poor Icelander shivers amidst mountains of eternal snow: let it be heard on the burning sands of Africa, where the poor benighted son of Ham bows down and worships the trees and rocks of his native land. Carry this message to the shores of classic elegance, and sound this report in the regions of uncivilized humanity: let it be known to *man* that Jesus died for his sins, and has risen again for his justification; and, above all, tell him that our risen-again Saviour will abundantly pardon.

Is it not assuring to reflect on the boundless compassion of our Lord, on the abundant mercy of Jesus? to think that the very first offer of grace and pardon should be made to Peter, who had so shamefully denied him? But it was so offered not only to Peter, but also to all the Jews, who had, of all people, done most despite to him. It was ordered that repentance and remission of sins must be preached, beginning first at Jerusalem. It is as if our risen Lord had said "Let them that struck the rock drink first of its refreshing streams, and they that drew my blood be first welcome to its healing virtue!" O what mercy can be greater than this? what compassion can exceed this?

And how shall we apply these things to ourselves? Shall we not accept his free pardon for the past, and strive to serve him more faithfully for the future? Shall we not begin to-day to rise more determinedly from the death of sin unto the life of righteousness? Shall we not this Easter day begin to live less to sin and more to him that loved us and gave himself for us? O come nearer to your risen Saviour this

day. Again, he promises pardon to the repentant. Do you feel that you are not worthy of such a Saviour? that you are not deserving of such mercy? that through your sin and wickedness you are sore let and hindered in running the race that is set before you? Well, then, Jesus died for you, Jesus rose again for you. And O! by the power of his resurrection, may he enable you to believe in him more firmly, to love him more truly, to obey him more faithfully, and to confess him more boldly. And may "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen."

THE YEAR 1869: ITS PRIVILEGES AND ITS DUTIES.

It may not be in vain that we have been spared to begin another year, though in strict justice we might long ago have been cut down as cumberers of the ground. It may not be in vain that we are still kept within the range of mercy; that the spiritual husbandman is still permitted to dig about the vine which as yet hath yielded so little, if indeed any fruit. We are not yet on the dark mountains: it may be, we are approaching them. The old *must* be approaching them; the young *may* be approaching them. But if we seem to behold them on the horizon—the gloomy frowning masses—still the Sun of Righteousness hath not yet gone down on our firmament; still there needs nothing but the looking in faith unto Jesus, "delivered for our offences, and raised again for our justification," and the beams of that Sun shall edge, as with a line of gold, the dark and dreaded rampart, or rather throw a transparency into the stern barrier, so that it shall seem to us to melt into the garden of hope, the land where the river of life is ever flowing, and the tree of life is ever waving. May God grant it!

I stand amongst you at the commencement of a new year, as amongst those who are all sealed for death, and I bear on my own forehead the same printed sentence. Already on those dark mountains, which we all have to pass, I seem to hear the chariot-wheels of the Judge. He comes. Great God, and is the day of probation at an end? Is all over? Is there no more time for repentance? Not so! Not so! The night indeed "cometh, when no man can work;" but this is a reason not for the resting still in despair, but for the labouring in hope. Therefore, "while it is called To-day," all habits, let us seek to break free from them; passions, lusts, let us strive to withstand them; injurious friendships, let us be bold and dissolve them; the bible, let it be diligently searched; the aids of God's Spirit, let them be sought in earnest importunate prayer; and there then is no presumption, there is only just confidence, in the hope that, being divinely enabled to glorify God here by an imperfect obedience, we shall be privileged hereafter, through the merits of his Son, to pay the richer tribute of unwearied praise and unbroken consecration. Ere the year close we may be required to tread the dark mountains. But our feet shall not stumble: we shall find them on the delectable mountains which hem round "the city which hath foundations, whose builder and maker is God" (Melvill).

READING, THE SOLACE OF TOIL.

Of all the amusements which can possibly be imagined for a hard-working man, after his daily toil, or in its intervals, there is nothing like reading an entertaining book, supposing him to have a taste for it, and supposing him to have the book to read. It calls for no bodily exertion, of which he has had enough, or too much. It relieves his home of its dulness and sameness, which, in nine cases out of ten, is what drives him out to the alehouse, to his own ruin and his family's. It transports him into a livelier and gayer and more diversified and interesting scene; and, while he enjoys himself there, he may forget the evils of the present moment fully as much as if he were ever so drunk, with the great advantage of finding himself the next day with his money in his pocket, or at least laid out in real necessaries and comforts for himself and his family, and without a headache. Nay, it accompanies him to his next day's work, and, if the book he has been reading be any thing above the very idlest and lightest, gives him something to think of besides the mere mechanical drudgery of his every-day occupation; something he can enjoy while absent, and look forward with pleasure to return to.

But, supposing him to have been really fortunate in the choice of his book, and to have alighted upon one really-good, and of a good class, what a source of domestic enjoyment is laid open! what a bond of family union! He may read it aloud, or make his wife read it, or his eldest boy or girl, or pass it round from hand to hand. All have the benefit of it: all contribute to the gratification of the rest; and a feeling of common interest and pleasure is excited. Nothing unites people like companionship in intellectual enjoyment. It does more, it gives them mutual respect, and to each among them self-respect, that corner-stone of all virtue. It furnishes to each the master-key by which he may avail himself of his privilege as an intellectual being to

> "Enter the sacred temple of his breast,
> And gaze and wonder there, a ravish'd guest,
> Wander through all the glories of his mind,
> Gaze upon all the treasures he shall find."

And, while thus leading him to look within his own bosom for the ultimate sources of his happiness, it warns him, at the same time, to be cautious how he defiles and desecrates that inward and most glorious of temples.

If I were to pray for a taste which should stand me in stead, under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. I speak of it, of course, only as a wordlly advantage, and not in the slightest degree as superseding or derogating from the higher office and surer and stronger panoply of religious principles, but as a taste, an instrument, and a mode of pleasurable gratification. Give a man this taste, and the means of gratifying it, and you can hardly fail of making him a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history, with the wisest, the wittiest, with the tenderest, the bravest, and the purest characters who have adorned humanity. You make him a denizen of all nations, a contemporary of all ages. There is a gentle but perfectly-irresistible coercion in the habit of reading, well directed, over the whole tenor of a man's character and conduct, which is not the less effectual because it works insensibly, and because it is really the last thing he dreams of. It civilizes the conduct of men, and suffers them not to remain barbarous (Sir John Herschel).

ENGLAND AND THE POPE'S DOMINATION.

THE SUPREMACY OF THE BRITISH SOVEREIGNS ASSERTED AND MAINTAINED AT ALL TIMES*.

AGAINST the assumptions of the papacy the supremacy of the crown of England has ever been maintained, and the resistance of the nation has been shown at different times to the aggressions of the papacy on its independence in matters civil and ecclesiastical. The ancient British church never acknowledged the supremacy of the bishop of Rome. The supreme direction of religious as well as of civil affairs was maintained by our Anglo-Saxon kings as their undisputed prerogative. Edgar, who reigned from A.D. 959 to 975, styled himself "The Vicar of Christ;" and the laws of Edward the Confessor declared "that, as the vicar of the Supreme King, his duty called him to rule the church of God."

The growth of the papal power in England was gradual; and it was not till after the Norman conquest (A.D. 1066) that the pope began to send his legates hither. Pope Alexander II. having favoured and supported William, duke of Normandy, in his invasion and conquest of England, took occasion therefrom to enlarge his encroachments. But William made the following answer to a succeeding pope's legate, A.D. 1078: "Religious father, your legate, Hubert, coming unto me, admonished me in your behalf, inasmuch as I should do fealty to you and your successors. Fealty I would not do, nor will I; because I never promised it, neither do I find that my predecessors ever did it to your predecessors." His successors of the Norman, the Plantagenet, and the Tudor line, constantly resisted the usurpation of Rome.

In the long reign of Edward III. (A.D. 1327 to 1377) the parliament unanimously agreed "that the grant of the kingdom by king John to pope Innocent III. was null and void; that it was made without the concurrence of parliament, and in violation of the king's coronation oath." And the temporal lords and commons engaged "that, if the pope should attempt, by process or otherwise, to maintain such usurpation, they would resist and withstand him with all their power." Moreover, the pope was declared to be "the common enemy of the king and the realm."

On the accession of Henry IV. (A.D. 1399 to 1413) it was declared "that neither the pope nor any other prince or potentate ought or may intrude himself or intermeddle with the rule or government of the land."

In the reign of Henry VI. (A.D. 1422 to 1461), Chicheley, archbishop of Canterbury, refused to consecrate a bishop for a diocese in England, nominated by pope Eugenius IV. Chicheley also refused to obey pope Martin V., when he required the archbishop's influence and services to get the statute of *præmunire* repealed. His refusal so exasperated the pope that he issued a bull to suspend the archbishop from his office. The house of commons presented an address to the king that he would send an ambassador forthwith to the pope, to justify the conduct of the archbishop. In the letter which the king sent to the pope are the following memorable words: "Be it known to your holiness that while I live, by God's assistance, the authorities and usages of the kingdom of England shall never be diminished. But even, if I were willing so to debase myself (which God forbid), my nobles and the whole people of England will by no means suffer it."

In the reign of Henry VIII. (A.D. 1509 to 1547), after his quarrel with the pope on the subject of his marriage, he ordered his divines to "examine what authority the pope had in England, either by the law of God, or the practice of the primitive church, or the law of the land." And after a long and accurate search in ancient records, they found "that the pope had no authority at all in England, either by the laws of God, or by the laws or practice of the primitive church, or by the laws of the land." Upon this was passed the act 24 Hen. VIII., c. 12, in which there is recited: "By sundry and authentic histories and chronicles it is manifestly declared and expressed that this realm of England is an empire, and so hath been accepted in the world, governed by one supreme head and king, having dignity and royal estate of the imperial crown of the same; unto whom a body politic, compact of all sorts and degrees of people, divided in terms and by names of spirituality and temporality, being bounden and owen to bear next unto God a natural and humble obedience; he being also furnished by the goodness and sufferance of Almighty God, with plenary, whole, and entire power, pre-eminence, authority, prerogative, and jurisdic-

* From "A Pastoral for the Times." Cambridge: Met-*1809.*

to render and yield justice and final deter-
ation to all manner of persons resiants
in this realm, in all cases, matters, debates,
contentions, without any restraint or pro-
tion to any foreign princes or potentates in
world." And again, in the act, passed in
following year, it was recited "that the
m of England, recognizing no superior un-
God, but only the king, hath been and is
from subjection to any man's laws, but only
as have been devised, made, and obtained
in this realm for the wealth of the same, or
ch other as, by the sufferance of the king,
people of this realm have taken at their free
ty by their own consent to be used among
n, and have bound themselves by long use
custom to the observance of the same, not
the observance of the laws of any foreign
ce, potentate, or prelate, but as the cus-
ed and ancient laws of this realm, originally
blished as laws of the same by the said suf-
nce, contents, and custom, and none other-
." A public disputation was also held at
bridge, on the question, "Whether the
had, granted him by God in the scriptures,
greater authority or power in this kingdom
any other foreign bishop." The question
determined in the negative; and the deci-
was confirmed by the votes of the senate on
2, 1534.

ueen Elizabeth (A.D. 1558 to 1603), on her
ssion to the throne, asserted "herself to be
eme governor, as well in all spiritual or ec-
stical causes, as temporal," and declared
"she did not challenge any other authority
was challenged and lately used by king
ry VIII. and Edward VI., which is, and
of ancient times, due to the imperial crown
is realm—that is, under God, to have the
reignty and rule over all manner of persons
within these her realms."

hen the bishops were summoned before her
cil, to say whether they would comply with
ecent acts, archbishop Heath replied that
ate queen Mary had been reconciled to the
ch of Rome, and had engaged to suppress
y; from which engagement her successor
l not release herself without falling under
se [query, of God or of the pope?]. To
h Elizabeth replied: "'As for me and my
e, we will serve the Lord.' Being resolved
itate Josiah, who assembled the elders of
h and Jerusalem, in order to make, under
advice, a covenant with God, I lately called
ther my clergy and my parliament. My
t was to bind myself and my people unto
Lord, and not unto the Roman see. Our
ds show that the papal jurisdiction over
realm is an usurpation; and they fully jus-
he statutes which have lately been enacted.
by following the precedents which have
down to me from my predecessors of old
I mean to rule."

hen king James II. (A.D. 1685 to 1688),
the assistance of divers evil councillors,
s, and ministrrs appointed by him, did en-
ur to subvert and extirpate the protestant
on and the laws and liberties of this king-
" and did attempt to set up the Roman-
lic religion, he was compelled to abdicate
the throne of England; and the constitution of "this protestant kingdom" in church and state was settled under king William III. and queen Mary II.

THE PRIESTHOOD OF CHRIST.

We maintain that the priesthood of Christ was a real and literal priesthood, because the whole history proves that the elaborate system of Livitical types, being images or shadows of his work, were preparatory to him, and found their fulfilment in him. Thus, for example, the apostle John declared that the fact that the soldiers did not break the limbs of Jesus, as they had done those of the two thieves, was in fulfilment of the law with regard to the paschal lamb (John xix. 36; Exod. xii. 46; Numb. ix. 12). The instant of Christ's death, the veil of the temple, which had from the beginning marked the line between the priests bringing near the offerings, and the unapproachable Jehovah dwelling between the cherubim, "was rent in twain from top to bottom" (Matt. xxvii. 50, 51). This was true not only of each type or prophetic symbol in detail, but also of the entire system as a whole. It is a grand historical fact that the ancient temple, its ritual services, and its ministers and their functions, prefigured and prepared the way for the advent and work of Christ for nearly two thousand years. It is also a grand historical fact that the priestly work of Christ immediately and definitely superseded the work of the Levitical priesthood. The sacrifice of Christ made the Levitical priest *ipso facto functum officio*.—(Rev. Dr. Hodge.*)

ANGLO-EPISCOPALIAN FLOCKS IN EASTERN TURKEY.

Bishop Gobat, in his annual letter of January, thus speaks of these flocks:

"The rev. Mr. Carabet has continued to visit and minister to the churches, whose first members were converted by him, whilst he was labouring here among the pilgrims, and at Kessab, Aleppo, Aintab, Marash, Killis, Orfa, and Diarbekir. In the absence of Carabet they seek to edify one another with the help of the bible and our precious prayer-book. In the past year and last winter, Carabet, being obliged to remain at Aleppo, in order to be near the pasha and the British consul, with the object of obtaining some protection for the native protestants connected with the church of England in those localities, and especially at Aintab, took up his abode in a khan, where he had daily many opportunities of preaching the gospel to numerous Mohammedans, of whom several professed to be convinced of the essential truths of Chris-

* From a work entitled "The Atonement," of which we spoke very favourably some time ago. We do not alter our general opinion, but we can hardly think so highly of Dr. Hodge's book as we did on our first examination of it. His view of the atonement itself we cordially adopt; but some of his notions are, we think, pushed to an unwarrantable extreme.—Ed.

tianity; but none had the courage to make an open profession, for fear of being put to death; which would most probably happen, notwithstanding the promises, on paper, to the contrary. At Aintab, the good archbishop Meyredich, of whom I wrote two years ago as having left the Armenian to join our church, after having gone through a patient examination and comparison of our prayer-book with the bible, has been exposed to great trials, by petty persecutions of divers kinds, the most trying of which is his being prevented from hiring a sufficiently-large place of worship, or, if hired and paid for, his being prevented from using it for public worship, under the most absurd pretexts. However, his excellency the British ambassador lately informed me that he had forwarded an order from the Turkish government to the mushir or pasha of Aleppo, requesting him to see that justice was done to the archbishop and his congregation, consisting of between 300 and 400 members, to whom he ministers at divers times and in various localities. The British consul at Aleppo, Mr. Skeene, to whom I am much indebted for the interest he takes in my mission in those parts, wrote to me a few months ago concerning archbishop Meyredich: 'His conduct has hitherto been in every respect such as you wished;' and of Carabet he writes: 'As for Mr. Carabet, I cannot speak too highly of him; he is a worthy man'."

NATURE: ODDS AND ENDS.

HOW THE BELIEVER CONTEMPLATES NATURE.

"In every respect Christianity, far beyond any system of philosophy whatsoever, opens out to the contemplater of nature a broad and fertile field of instruction. The believer, instead of raising his thoughts by slow degrees from nature to God, looks up to the Creator first, and then descends to nature. God, in his eyes, is not merely the last link in a lengthened chain of reasoning, but the immediate object of his faith. 'He feels God in his heart,' as Pascal says, and, realizing this feeling in every sense, discerns, from the very light given him from on high, every part of creation with an undimmed glance. At the very outset the world appears to him as the spontaneous product of the divine will. 'Through faith we understand that the worlds were formed by the word of God, so that things which are seen were not made of things which do appear' (Heb. xi. 3). This impression, of which Christianity alone is the parent, is of surpassing grandeur. The creation, as the work of a sovereign artificer, has been justly characterized as the finest hymn that ever heralded his omnipotence, but it is a hymn which also celebrates his love. The ocean, with its boundless horizon, the lofty mountains towering in majestic groups, attest the might of their great Maker. The little flower that grows under the shade of the bank, the Alpine rose whose brilliant corolla glows as the *gem of* regions trodden by none but the way-*farer's step, emulate each* other in proclaiming the goodness of the heavenly Father, who can no less for the enjoyments than the necessities of his human creatures. All is full of life: the most insignificant of objects may at certain moments speak to us with a language that reaches the inmost heart; for all is the work of one and the same hand, and all in some degree tend to the end to our benefit. Such a mode of contemplating nature is an integral constituent of a believer's faith. God, who created nature in all her forms and varieties, governs them all but for us men, and for our good. And it is this assurance which lends so much life to the descriptions in the word of God which are scattered throughout the sacred volume" (Vallotton).

THE BANYAN-TREE RENDERED SYMBOLIC.

"On the occasion of lord and lady Napier visit last autumn to inspect the Tinnevelly mission in South India, we are told that, being at Pullamcotta, the governor and his party proceeded from the church to a space in front of the Preparandi Institution, where, chairs being provided for the ladies and gentlemen present, the native agents, with the students and members of the congregation, in number about 400, formed a square. Immediately singing was heard in the direction of Mrs. Sargent's girls' boarding-school, whence they marched up, singing as they came, with a branch of a banyan-tree, carried by four of the girls, which was placed near a spot prepared for the same and held there till lady Napier should plant it. Mr. Sargent then spoke as follows: 'I am sure that in giving expression to my own feelings on the present occasion, I am only echoing the sentiments and feelings of all my missionary brethren, when I say that lord and lady Napier have, by their kind, friendly, and cordial bearing, endeared themselves to us all, and embalmed their name in the memory of all our people. Hitherto the only idea our people had of the governors of this great land was, that they are so exalted in their position, and so engrossed in the affairs of office, that they are inaccessible to the humbler classes, and are altogether unaffected by any sympathy regarding them. I think the circumstances attending the present visit of the governor of this presidency to this province must dispel such an idea; and our people will now learn that exalted office and the execution of responsible duties are not incompatible with kindness and condescension. I wish therefore that the memory of this event may be cherished in the minds of these dear children, and, in fact, of all the native Christians around me. I could have wished that a more imposing ceremony had offered itself than the simple one of planting a tree; but lady Napier will kindly take the wish for the deed, and estimate the duty she has now to perform rather by our intentions in this matter than by the merit of the thing itself. I have chosen the banyan-tree as being, from the vegetable world, the most appropriate emblem of our holy religion. In its growth it most aptly represents the expansion, power, and durability of the gospel of Christ—that divine plant which I trust has taken root in this land, and which will spread wider and wider every year. I have

ıe banyan-tree for another reason also. genous to the country, and not an ex- Hindoo is said to have remarked that ıo fear for the old tree of Hindooism, d flourished for so many centuries, so e saw that the destroyers of that tree n a foreign country; for as soon as the 'the hatchet broke they had to wait till t to England for a substitute: now, he began to fear, because he saw that ee itself was made to further the de- ts destroyers. The Institution before ı stand is one among others designed ırpose; and lord Napier will have ob- s he passed through the various mis- ons, that, whereas the guiding and nding person in each district is from the labourers who occupy the country ε throughout the towns and villages ıtives. I have chosen the banyan-tree d reason also, which the native friends ıe will know how to appreciate. When ɔ would express his good wishes re- another that he may have an abun- relatives and connexions, he usually ay you flourish like the banyan." Let , then, represent our good wishes for ɔ of lord Napier, that his lordship may ɔk scions worthy of the name, who, ɔ parent-stem is removed, shall support ity of the house with honour. With hes, as entertained by the native Chris- ɔund me, I call upon lady Napier to s branch; and may it grow and flourish ɔble tree!' Lady Napier then came and, taking the branch still held by ɔl-girls, placed it in the spot prepared d having, with a small spade, filled up nt place around it with earth from a row, she touched the plant, and said, ıis plant thrive and grow up into a ee!' Three cheers were then given arty good-will by the students and people present; and lord and lady eturned to the collector's house, after hus been more than six hours in almost occupation" ("Church Missionary).

IFA AND THE PALM-TREE.

lubi, a native catechist, being at Iba- Western Africa, last July, and seeking e the variety of the superstitions which e heathen in that quarter, inquired of bystanders among them, "Has Ifa any be your god and king?" "Yes," they I then stated to them the various uses alm-tree, which is the original seat of Ifa. ther and mother of Ifa is the ope (palm- od created it purely for the use of man, oes faithfully discharge its duty to us. ee how far we can go. I will begin at . Its root and bark are made into me- its sap into wine. The tree itself is cut ag posts, or for fire. Owa (the branch) to frame houses. Ogerè, to catch fishes. climb the trees. Efan, to make baskets, ı spin cotton; and Kere, for shutters. sweep with; and Ase, to sift. Imo, to nts and cover houses. Okun-imo, to tie ewu, for matches. Epo, to put into our soup. Adi, to light the lamps. Esan, for lagi- digba (bead) and for blacksmith's fire. Oguso, for torches, &c. Are these things not true which I have stated?" "Yes, and much more could be named," was the reply. "Suppose, then, the palm-tree had been a human being, and these things are to be got out of him, he would certainly be a poor and most miserable creature, would he not?" "Yes," they say. "And would the people run after such a person for a blessing?" "Agbodo, gbodo" (No, never). "Then so it is with Ifa. After you have made use of so many things out of it, you actually fall down before it and pray for a blessing to deliver you from difficulties, to grant you abundance of riches, long life, &c. Can it really be? And can it really give a blessing?" At this many mouths were silent, and went away. May they mercifully be made to know what the will of the Lord is.

THE SWALLOW OF PALESTINE.

"Although the swallow is a migrant in the Holy Land, yet it is not so to the same degree as in our more northern latitudes. Many swallows remain all the winter by the sea-coast; but in the Jordan valley the swallow is by no means rare throughout the year. Its numbers are largely recruited in spring; but we could scarcely say of it in Palestine that the swallow observes the time of its coming. Again, no one would seize on the subdued warbling note of the swallow, as at all resembling the cry of pain. But the whole difficulty was solved when we found that *soos* is to the present day the vernacular or provincial, though not the classical Arabic name of the swift; and when we noted that, unlike the swallows, the swifts return to Palestine on a sudden in one day, and cover the land in countless myriads. We were encamped near Carmel when these birds returned; and in the morning, when one was shot and brought to our tents, I inquired of the Bedouin boys what they called it. 'O, that is a *soos*,' was the reply. Here is the explanation at once, in perfect accordance with the scriptural references. We all know how exactly the harsh scream of the swift—imitated in the very name, *soos*, and most unlike the twittering of the swallow—resembles the shriek of pain. We find here no inaccurate natural history, but research shows us that still the bible is abreast of the most advanced science" (Rev. H. B. Tristram).

M. C.

JESUS COMPARED WITH ADAM.

1. God was the Father of Adam; and of the Child Jesus (Acts iv. 27). Both are sons of God: the first Adam, being dust, was created man: the Last Adam, being God, was made man (1 Cor. xv. 47; Matt. i. 23).

2. Adam was created the head of all men; and by his fall from God, many were made sinners. Christ is made head over all men; and by his obedience to God, many are made righteous (Rom. v. 18, 19; Heb. v. 7-9).

3. The first Adam brought wrath on all

men, by his sin: the Last Adam bought life and peace for all men, by his blood (1 Cor. xv. 21, 22; Eph. ii. 3-5, 13).

HYMN.

When Adam fell, the blood entire
  Of mortals was infected;
Our nature bred the poison dire,
  And would not be corrected.
Small sins at first grow up to worse,
  And death is their production;
But God's free grace hath snatched our race
  From misery and destruction.

By one man's guilt we were enslaved
  To serve and please the devil;
But, by another's merit saved,
  We shall escape all evil.
So sin and shame have lost their claim
  To hinder my salvation;
While looking up to Christ my hope,
  I fear no condemnation. G. E. S.

Miscellaneous.

THE PALESTINE EXPLORATION.—A weekly periodical thus sums up the leading discoveries which have hitherto been made in this most deeply-interesting field*: Thus, the remains of the grand bridge, at the sight of which the queen of Sheba is thought to have had no more spirit in her, have been so far traced as to make its course pretty clear. It seems to have been designed to span what is called the Tyropœon valley, leading from the royal cloister to the upper city; what is known as Robinson's arch forming its starting-point on the side of the temple. Another important discovery is that the south wall at least stood originally 180 feet above the ground; bearing out the language of Josephus as to the giddy height of the battlements. A remarkable aqueduct has been opened up, which it seems reasonable to identify with that which led from Solomon's pools to the haram-area. Its structure cannot be so late as the Roman period. Its style of masonry is evidently of most ancient and highly-characteristic construction. It is from 10 to 12 feet in height. The stones are of great size, 12 feet by 6; and it is arched and ridged by two sets of sloping stones, like passages in the great pyramid. It has been traced to a distance of 450 feet, till farther progress was stopped by rubbish. By following up this aqueduct we shall, it is likely, come to some definite conclusions respecting the original method of supplying the temple with water. Being entirely concealed from the enemy, unlike the open watercourse, which followed the contour of the valley to the west and south of the city, it must have been of immense importance during the time of a siege. Near the south-west corner of the haram-wall, at a depth of 22 feet, was dug up a small black signet-stone, inscribed in Samaritan characters with the name of "Haggai, son of Shebanaiah." A dozen coins, some of the Maccabæan, others of the Roman period, one or two bearing Cufic characters, are among the scanty curiosities brought to light. In January, 1868, the discovery was made of an extensive system of vaults, tanks, and aqueducts, to the west of and in connexion with Wilson's arch. These are apparently of the same age and construction, and will not improbably prove the key to the scheme of underground Jerusalem. Three or four additional arches, of about fourteen feet wide each, have since been laid bare in continuation of Wilson's. If to these particulars we add the recently announced results of excavation on and around the hill of Ophel, we may be far indeed from realizing the sanguine expectations with which the enterprise was started three years ago, but we may feel that we are at length touching sure ground. And we may trust that increased vigour of management, followed as it is sure to be by a corresponding increase of support on the part of the public, will see us in possession ere long of the clue through that labyrinth of doubt in which topographers of the Holy City have left us to grope.

* *More has come to light since* this was written.—ED.

PRESENTATION OF BELLS TO ST. JULIAN'S, SHREWSBURY.—Mr. J. J. Peele, town clerk of Shrewsbury, and churchwarden of St. Julian's, has just presented a peal of six fine bells to the parish. The bells were cast by Messrs. Mears and Stainback, and have been hung in the tower of the church, in lieu of a like number of bells anciently placed there and requiring renewal. The mottoes inscribed on the several bells are:

No. 1.

"On earth peace," &c. (Luke ii. 14).

"My gentle note shall lead the cheerful sound:
Peace to this parish; may good-will abound!"

No 2.

"Our voices tell when joy and grief betide,
Mourn with the mourner, welcome home the bride."

No. 3.

"May all in truth and harmony rejoice,
To honour church and queen with heart and voice."

No. 4.

"Prosperity attend old England's shore:
Let Shrewsbury flourish, now and evermore."

No 5.

"For mercies undeserved this *peal* is raised:
So may thy name, O God, through Christ be praised."

J. J. P.

No. 6.

"With deepest tone I call to church and prayer,
And bid the living for the grave prepare."

THE BLACK COUNTRY.—The black country at work presents an industrial hive which the queen of all the bees might envy. The extent and variety of its produce in a single week are something prodigious. They include the raising of 80,000 tons of coal, 20,000 tons of iron-stone, 5,000 tons of limestone, 2,000 tons of fire clay, and 1,500 tons of basaltic stone or Rowley Rag; also the smelting of 10,000 tons of pig-iron, the rolling of 15,000 tons of finished iron, and the fabrication of 2,000 tons of cast-iron ware, 200 tons of brass and copper ware, 380,000 locks and keys, 20,000 bolts, 1,000 tons chains and cables, 50 tons anvils and vices, 200 tons agricultural implements, 6,000 tea-trays, 50,000 waiters, 3,000 pairs of spectacles, 500 tons glass, 250 tons of hollow ware, 200 tons anchors, 200 tons boilers and gas-holders, 1,000 saddles, 500 sets of harness, 500 tons nails, 2,000 tons railway and engineering ironwork, 5,000 traps, 500 tons edge-tools and steel toys, scores of miles of tubing, and an innumerable array of miscellaneous small wares, ranging from a rivet to a candlestick. —*Birmingham Post.*

GROWTH OF POTATOES IN 1868.—Rather more than a million and a half acres of ground in the United Kingdom were devoted to the growth of potatoes in the year 1868; rather more than half a million in Great Britain, rather more than a million in Ireland. In England and in Wales the quantity of land under potatoes was about 10 acres in 1,000, in Scotland about 8½, in Ireland about 50 acres.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

MARCH 31, 1869.

ITALY AND ROME.

No. XXXIX.

"Hast thou admitted, with a blind fond trust,
The lie that burned thy fathers' bones to dust,
That first adjudged them heretics, then sent
Their souls to heaven, and cursed them as they went?
The lie that scripture strips of its disguise,
And execrates above all other lies,
The lie that claps a lock on mercy's plan,
And gives the key to yon infirm old man,
Who, once ensconced in apostolic chair,
Is deified, and sits omniscient there?
The lie that knows no kindred, owns no friend
But him that makes its progress his chief end,
That, having spilt much blood, makes that a boast,
And canonizes him that sheds the most?
Away with charity that soothes a lie
And thrusts the truth with scorn and anger by!
Shame on the candour and the gracious smile
Bestowed on them that light the martyr's pile!"

COWPER.

ENGLAND.—"Whatever may be the errors of individuals, I never can bring myself to believe that there would, at any time, be found in this house [of commons] a sufficiently-powerful and numerous protestant party so profligate in principle, and so dead to a sense of every thing which would be due to themselves and to their country, as to barter away the religious establishment of any part of the empire for the gratification of political ambition. But, supposing, again, this combination of improbabilities to occur, and such a vote to be extorted from that house, I trust that there would still be found, in the other house of parliament, in a protestant sovereign, and, above all, in the indignant feeling of a betrayed people, barriers amply sufficient to protect the protestant establishments of the empire from profanation by such sacrilegious hands" (Speech of lord Palmerston in the house of commons, on March 1, 1813).—"The Holy scriptures are now circulated and the gospel preached, with more or less freedom, in all Romish countries, and the people are becoming anxious to hear the truth, the chief hindrance to its rapid dissemination being the lack of missionary enterprise in England. What will be the policy of Rome in her extremity? Powerless to resist the political tendencies of the time, she will employ them to serve her own ends. Deserted by kings and governments, she will appear in a new character, as the friend of the people. Her election has been made and her plans formed. She has sent instructions to her agents in all countries to work for a great revolution with the double object of chastising those rulers who have defied her authority, and of restoring that authority on a new basis. If these schemes are permitted to succeed, we may expect to see, sooner or later, a movement which will convulse society to its foundations, and by which Rome may either be borne to power or completely overthrown. But where is the one bright spot which Romish watchers discern on the horizon? Strange to say, it is Great Britain. In this land alone is the church of Rome in a hopeful condition, extending her political influence, multiplying converts, and gathering wealth. Her agents of all classes and conditions are working with a desperate eagerness to accomplish the great object to which her energies are now directed—the bringing England once more beneath the papal yoke. The nation meanwhile looks on, as a whole, with indifference, while our neglected children are gathered into Romish schools, our sick are left in the hands of Romish nurses, our young women are enticed into Romish convents, and our taxes are applied to the payment of Romish chaplains, and the setting up of Romish ceremonies within the walls of our workhouses and gaols. The opening of new Romish churches and conventual institutions is almost a matter of every-day occurrence, and the statistics of the last few years show that Romanism is fast becoming a power in this country. Sir Robert Peel's anticipations uttered in 1838 are now realized, and protestants are called upon to fight over again the battle of the Reformation. A cry has been sent forth that protestantism has lost its hold upon the English mind, and that Christian men flee for refuge to the church of Rome. The ag-

gressions of Rome are daily seen, and her increasing demands are heard on every side. No religion but that of popery; no toleration of any creed, or permission to any man to speak, write, or preach against the Roman faith. Passive obedience and non-resistance are demanded—that is, submission to the pope's decrees and obedience to the papal laws; the canon law of Rome to be superior to the laws of the realm; in other words, the pope, as the vicar of Jesus Christ, to reign uncontrolled throughout this kingdom, and the queen's supremacy to be disavowed. A glance at the past operations of Romanism in this country will enable men to judge of the future" (Annual Address of the Protestant Alliance, 1869).—It appears from the new "Roman Catholic Directory," published *permissu superiorum*, and under the sanction of archbishop Manning, that there are 30 peers of the three kingdoms and 50 baronets who profess the Roman-catholic faith, and also 38 members of the house of commons. There are now 13 Romish "dioceses," including the "archdiocese" of Westminster, all which, taken together, form the "province" of Westminster, with archbishop Manning at its head. Of his twelve "suffragans" there remain only two, Dr. Ullathorne, of Birmingham, and Dr. Brown, of Menevia and Newport, who were among the hierarchy revived by Pius IX. under cardinal Wiseman in 1850. The other "suffragans" are Dr. Grant, of Southwark, Dr. Turner, of Salford, Dr. Brown, of Shrewsbury, Dr. Roskell, of Nottingham, Dr. Goss, of Liverpool, Dr. Vaughan, of Plymouth, the hon. Dr. Clifford, of Clifton, Dr. Amherst, of Northampton, Dr. Cornthwaite, of Beverley, and Dr. Chadwick, of Hexham. During the past year there have been no less than 63 Romish priests ordained in England and Wales, 56 belonging to the regular and seven to the secular clergy. There are 19 Roman-catholic chaplains to the forces, including three "on half-pay." The total of Roman-catholic priests in England and Wales is given as 1,489; the number of churches, chapels, and "mission-stations" as 1,122; the monasteries, or convents of men, as 67; the nunneries, or convents of women, as 214; and the colleges as 18 in all, including some "preparatory colleges," or, as we should term them, schools. Of the chapels in England and Wales no less than 640 are registered for marriages, and, therefore, the "Directory" says, "may be regarded as parochial." The Roman-catholic church in Scotland, it appears from the same authority, is presided over by four bishops, and geographically divided, not into "dioceses" but, into "districts." These are three in number—the eastern, the western, and the northern. These "districts" number 201 clergy, who serve 207 chapels and "mission-stations." Besides these, there are in Scotland 18 convents for women and two colleges. The list of Roman-catholic peers of the three kingdoms is as follows: The duke of Norfolk, the earls of Denbigh, Buchan, Fingall, Granard, Kenmare, Orford, Dunraven, and Gainsborough; the countess of Newburgh; viscounts Gormanston, Taafe, and Southwell; lords Beaumont, Camoys, Stourton, Vaux of Harrowden, Petre, Arundell of Wardo Dormer, Stafford, Clifford of Chudleigh, Herri Lovat, Trimleston, Louth, Ffrench, Howd and Bellew. To these must be added t marquis of Bute, who apparently "secede after the sheets of the "Directory" were sent press. It may be interesting to know that t list of Roman-catholic peers in 1769, just a hundred years ago, included only eight Engli and six Irish peers, viz., the duke of Norfol the earl of Shrewsbury, the lords Stourto Petre, Dormer, Teynham, Langdale, and Aru dell in the peerage of England; and viscoun Taafe, Molyneux, Fairfax, and Barnewell, a lords Cahir and Baltimore. At the time wh Roman-catholic emancipation was granted, n just forty years ago, the list stood as follow The duke of Norfolk, the earl of Shrewsbu lords Stourton, Petre, Arundell, Dormer, a Clifford, in England; the earls of Newbur and Traquair, in Scotland; and the earls Fingall and Kenmare, viscounts Gormanst Taafe, and Southwell, and lords Trimleston a Ffrench. The Roman-catholic baronets numb fifty-one.

Scotland.—*Proposed Papal Hierarchy.*—"W subjects of queen Victoria, we protest again the erection of the papal hierarchy in Scotlan Despite all the apologies that may be offered f it, and all the spiritual pretexts under which i true character and design may be attempted t be hidden, we unhesitatingly proclaim it to b a government, set up in our free country, by foreign temporal monarch, for the purpose controlling the inhabitants of Scotland, in bot spirituals and temporals. We hold it to be a insult to our queen, and, not less an attack upo the independence of our nation. And, eve granting that it may be as futile as the attem of the pretender in the middle of the last ce tury, this neither lessens its essential treas nor palliates the criminality of its object. T teach, as Bellarmine and the council of Tre do teach, that the pope is the representative Peter in his 'temporal supremacy of Christ dom,' and that that supremacy extends to th right of 'disposing of the temporal possessio of all Christians;' to teach that the pope, whose authority the hierarchy is set up, is th supreme sovereign of all realms, and that th canon law, which the hierarchy is meant to i troduce, is superior to the laws of all kings a states—to have these doctrines endorsed London by the head of all the papists of En land, Dr. Manning; to have them endorsed Rome by the head of all the papists of the wor Pius IX.; to have these doctrines preached all priests, taught through the confessional, a enjoined upon the conscience, by an authori which, to the papist, is as God; to have a reg lar organization of functionaries and courts s up in England and Scotland for carrying the doctrines into effect, and to be told that th organization has the right of using tempo force, and that, meanwhile, it is restrained on by a superior power from using such force, b that, of course, it will use it at the first oppo tunity—to do all this, we ask, what is it but preach sedition? what is it but to organise i surrection? what is it but to make war upo

both queen and country—war to the extent of their ability meanwhile, and with the declared intent of carrying it to the utmost extremity hereafter?" ("The Threatened Papal Hierarchy in Scotland").

IRELAND.—*The United Church.*—The fundamental article of the treaty of union enacts: "That the churches of England and Ireland as now by law established be united into one protestant episcopal church, to be called 'the United Church of England and Ireland;' and that the doctrine, worship, discipline, and government of the said united church shall be and shall remain in full force for ever as the same are now by law established for the church of England; and that the continuance and preservation of the said united church, as the Established Church of England and Ireland, shall be deemed and taken to be an essential and fundamental part of the union." On the 13th May, 1805, lord Ellenborough (then lord chief justice of England) thus expounded this article of the treaty in his place in the house of lords: "By the fifth article of the union, it is declared that the continuance and preservation of the said united church, as the Established Church of England and Ireland, shall be deemed and taken to be an essential and fundamental part of the union. By fundamental is meant, with reference to the subject-matter, such an integral part of the compact and union formed between the two kingdoms as is absolutely necessary to the support and sustaining of the whole fabric and superstructure of union raised and built thereupon, and such as, being removed, would produce the ruin and overthrow of the political union founded upon the article as its immediate basis." The right hon. sir Joseph Napier, bart., was examined as a witness, before a committee of the house of commons, on the taxation of Ireland. The following questions were put to him, and the answers given, as they appear in their report: "Q. Was not the act of union founded upon certain resolutions which had been passed the year before, both in the English and Irish houses of commons? A. The act of union was founded on a great international treaty, one of those great foundations which made it a fundamental law in its very nature and character. Q. Similar to Magna-charta, would you say? A. I think, if I might say so, possibly greater, because upsetting the act of union would involve dismembering the empire. I look upon it, from the peculiar nature of an incorporate union of that kind, that the weaker state would have no protection if there was not in the very nature of the union an essential protection growing out of its fundamental character. There may be matters of regulation afterwards affecting it to a certain extent; but I think all jurists treat a law of that kind as in its very nature so fundamental that, in fact, you can hardly contemplate its subversion. Q. Then upsetting it would, in fact, be a revolution, in your opinion? A. Yes; it was twice debated in parliament, in 1834 and in 1843; and I think that the impression of all the ministers then was that the whole moral, physical, and legislative power of the country should be called in aid, to prevent the dismemberment of the empire. Q. Therefore, the repeal of any one provision is contrary to the powers of the present parliament, in your opinion? A. Clearly so, as an unconstitutional exercise of their power, if the provision is fundamental." The faith of treaties ought to be held sacred, and especially so by England; and such a treaty as that on which the union of Great Britain and Ireland rests is not less sacred than any other.

The Sunday-schools.—"In the larger sphere embraced by the operations of the Sunday-school Society for Ireland, there were, in connexion with that society, on the 1st of January, 1868, 2,409 schools, 195,823 scholars, and 18,070 gratuitous teachers. Of the total number of the scholars, 127,207 were reported to be reading the bible or testament, and 51,123 to be adults above the age of fifteen years. It is also estimated that 96,383 scholars were receiving instruction in week-day schools, leaving 99,440 attending Sunday-schools only. In the present controversy respecting the church in Ireland, frequent reference has been made to the statistics of the census of 1861; and unfriendly and ungenerous opponents have even striven to make them testify to the palpable untruth of the decadence of the protestant religion in this country. Attention, however, has been lately called to the testimony which, supplemented by the returns of the Sunday-school Society, they truly bear to protestant life and vigour in this most important department of Sunday-school instruction. The census of 1841 gave the whole population of Ireland as 8,175,124; and, according to the returns of the Sunday-school Society last preceding that census, the number of schools in connexion with the society was 3,028; of teachers, 21,668; and of scholars, 230,679. According to the census of 1861, the entire population of this country amounted to 5,764,543; and, at the same time, the Sunday-schools numbered 2,705; the teachers, 21,302; and the scholars, 233,390. Thus, at the end of twenty years, the country had sustained a loss of nearly two millions and a-half of inhabitants, in a population somewhat exceeding eight millions. But at the end of the same disastrous period, while the Sunday-schools exhibited a slight decline of 323, and the teachers of 366, the scholars numbered 2,711 more than they were at its commencement, when the whole population was so vastly greater Moreover, these statistics are only those of the Sunday-school Society for Ireland: but there were then, as there are still, a number of other Sunday-schools not in connexion with the society, but affording, generally, the same kind of instruction. There are no reliable returns from these schools, but they are supposed, on sufficient grounds, to have amounted to about 530; and, if we assign them teachers and scholars in the same proportion as those of the society, they would contain about 4,200 teachers and 45,000 scholars. Accepting the statement thus offered in the absence of certain information, we make up a general total for Ireland, in 1861, of 3,335 Sunday-schools, 25,552 teachers, and 278,900 scholars. 'Not unto us, O Lord, but unto thy name, give glory; for thy mercy and for thy

truth's sake' "(Rev. A. Dawson). *The Voluntary System, its Giant Grievance.*—The rev. D. O' Croly, parish priest, published a book in 1834, entitled an "Essay on Religious and Political Finance," in which, with the view of advocating a state-provision for the Roman church in Ireland, pursuant to the wish of doctors Troy, Plunket, and Moylan, its leading bishops at the time, he gave details, not generally known before, respecting a priest's revenue as levied under "the voluntary system." I shall quote the more largely from this essay, as the book is now not to be had. And first, respecting baptism, he tells us that "scarcely any infant is at present baptized in the parish-house of worship. ..... The general rule is to baptize at private houses, or at the priest's house or lodgings. ..... One leading feature in the transaction, on the part of the priest, is to get in the customary offerings, and to swell, if possible, the amount. The father of the infant pays, as they say, for the baptism; the gossip-money is demanded of the sponsors, who sometimes amount to four in number and upwards, contrary to the canons of Trent, but not contrary to the pecuniary interests of the priest. This money is often demanded previous to the administration of the rite, and if not promptly paid scenes of abuse and recrimination frequently ensue. ..... Children are sometimes sent away without baptism for lack of money; and women remain frequently without being churched (a great evil in their eyes), because the priest has not been satisfied respecting the baptism-money. Intended sponsors are sometimes excluded when the gossip-money is not forthcoming, and others substituted by the priest—his own servants, perhaps." Secondly, respecting penance, he informs us that "confession furnishes (the priest) the most steady and constant source of revenue. Twice a-year he collects confession-money under the denomination of Christmas and Easter offerings. ..... The priest selects one or two houses in every ploughland or neighbourhood, where he holds stations of confession; and it is required that the families all about should meet him, ... should make their confessions, receive the holy sacrament, and finally pay the customary dues. ..... If increased dues are demanded, a thing of occasional occurrence, disagreeable and sometimes scandalous altercations ensue. Similar scenes occur when individuals attend and crave time for payment; while such as absent themselves, unless they send the dues as an apology, are generally made the subject of public abuse and exposure." This, adds Mr. O'Croly, "transforms religious rites into merchantable commodities, which the priest prices, and turns to his own advantage in the best manner he can. He gives and he gets *quid pro quo;* ..... and the common people do imagine that they pay their money in lieu of getting confession and communion. So deeply, indeed, is this persuasion engraven on their minds that they consider themselves exempt from the obligation of payment unless they actually get absolution and the holy sacrament, *i. e.*, value for their money." Lastly, *respecting extreme unction*, he says that anointing "is considered in this country to be of the last importance; so much so that no misfortune is accounted greater than for a poor mortal to depart this life without its reception." He adds, that "this rite is often administered under most distressing circumstances—amid sickness, lamentation, destitution, and want—yet money is demanded in most cases, particularly in the country; and instances occur of payment being demanded beforehand." The demand, he says, "is one of the fixed determinate dues," and "often, when the money is not to be had, bitter words take place in the very hearing and presence of the dying person."

English Acts of Parliament: the Pope's Veto.—The "Tablet" (Romish paper) thus writes of acts of parliament: "The queen wills it: her lords will it: her commons will it. What does it want to complete the perfect fashion of a law? Nothing of solemnity, nothing of force, which the imperial sceptre of this kingdom can give is wanting to it. But the pope snuffs disdainfully at it: an Italian priest will have none of it: it trenches upon his rights; and, therefore, commons, lords, queen, wax, parchment, and all, avail it very little. You may call it law if you please, you may note it on your roll, but before long you will have to repeal or alter it in order to secure the sanction of a foreign potentate, without which it has not, in the end, the value of a tenpenny nail" ("Tablet," 1848).

ROME.—A letter from Rome in the "Indépendance Belge," describing the Christmas festivities, says, "Jesus Christ is not a popular hero at Rome. People do not illuminate in his honour as they do for the Madonna. His worship is not celebrated except by enlightened worshippers, who are very rare in this country; and the Son of God is hardly known to the ignorant multitude".—*Poisoning of the Consecrated Elements:* Mr. Ffoulkes, a pervert from the English church, in a remarkable letter addressed to Dr. Manning, alludes to the unutterable horror of Romish priests being poisoned with the consecrated elements, with what they teach their benighted followers to be the real body and blood of our blessed Lord, and of the precautions taken amongst themselves in consequence. Mr. Ffoulkes says: "Is there any tale of irreverence towards the sacraments amongst Anglicans comparable with the horrors of poisoned chalices and poisoned hosts amongst ourselves (*i. e.*, the papists) formerly, the extent of which is made patent to this day by the official precautions taken whenever the pope celebrates mass? I am quoting from a well-known directory of the ceremonies at Easter in Rome. 'Before the pope arrives they make proof of the bread and wine in this manner: the deacon takes one of the three hosts or wafers, which he has placed in a line on the plate, and hands it to the bishop sacristan. As soon as this last has received it, the cardinal deacon takes one of the two wafers which remain, and after he has felt the cup and the plate inside and outside, he consigns it to the bishop sacristan, who ought to eat it forthwith, as well as the first, with his face turned towards the pope. The third and last wafer is employed

or the sacrifice. The cardinal takes the vessels f wine and water, and pours a little into a cup hich the bishop sacristan presents to him, f which the latter ought immediately to drink he contents.' Such perversion of the sacra- ent to destroy life, as had to be guarded gainst in this way whenever the vicar of Christ fficiated, is absolutely without parallel."

SPAIN.—*Sunday and Holy Days' Occupations.* —"It is from the craving for extraordinary ex- itement, I believe, that has arisen the practice n southern countries of disregarding the ap- ointed day of rest, and setting great store by aints' and fair-days; coming at odd intervals, nd bringing a variety of special pleasures for very particular season. Christmas and carni- al, Easter and holy week, the Corpus Domini, arvest and vintage time, a hundred Madonnas nd local saints, break through the monotony f existence. ..... Whether it be a pure or orrupt religion, there is no denying that catho- icism is 'a jolly religion.' Take, for instance, esterday's solemnity (2nd February). It was Candlemas, or the purification of the virgin, a estival reserved, even under the provisions of he latest concordat, which vainly strove to do way with some of the hundred days in the year ept idle in Spain. Look at any of the morning apers, and you will find two rows of advertise- ments, close under each other, the upper one for 'cultes,' or religious shows; the lower, for espectaculos,' or theatrical performances. It s no irreverence to say that to Spaniards there s equal entertainment in both. Indeed, at Christmas and in passion-week, the exhibition n the churches and theatres are perfectly identical. There were yesterday in the morning high masses and taper processions at no less than seven of the churches dedicated to the Virgin, and plays and farces at as many theatres at four o'clock in the afternoon; late in the evening farces and plays again; the whole to wind up with masked balls at the Zarzuela and Novedades, where revellers would not go home till morning, their shrill shouts under my win- dows informing me that their day was ending just as mine was about to begin" (Madrid Cor- espondent of the "Times").—"*Tract Circula- tion:* The distribution of the tracts, printed here at the expense of the Religious Tract So- ciety, continues on a large scale, and serves greatly to awaken in wide circles inquiry after the things of God. It would be difficult to over-estimate the value of this means of draw- ing attention to the gospel of the Saviour. To this date as many as 150,000 of tracts and small books like 'Andrew Dunn,' 'A Saviour for you,' &c., have passed from where I write into circulation. Every day also we despatch par- cels to the provinces, availing of every oppor- unity through persons of our confidence, to whom the distribution can be entrusted. Yes- terday a friend took a packet for Manilla. To- day, whilst I write, in the midst of the elections, the business in the *agrentamiento* was for a mo- ment suspended, whilst one of our distributors, entering to claim his vote, was relieved of his armful of tracts by president, magistrates, counsellors, and officers, all eagerly begging the favour of a 'protestant tract.' He returned again to fill his wallet afresh for the same field. An hour before another good helper, going to his work as compositor, had sought entrance for his tracts among the guard on duty for the day at the home-office. The captain gave the word of command, the entire company was placed in line, and, with a few words in which their officer told them they were to read the books with attention, because they told of liberty and life, the hundred and thirteen men of the company received each one his tract, 'What is the Gospel? or, The best and surest Road.' Since this another company has sent to ask in like manner to be supplied.—*The Press and Protestantism:* In the meantime the priestly party show their estimation of the work going on by writing against it in the public press. The 'Liglo' of Sunday, Dec. 27, dedicated a leading article to the tract 'A Saviour for You,' which they styled a Christmas gift, which the people of Madrid had received to lighten a dull season, at the hands of the protestants. The article is conceived in the strongest vein of Mariolatry, the writer complaining that the whole tract points to Christ, whilst the 'Mother of God' is passed over in silence. The 'Rege- neracion' of Dec. 31 has an absurd paragraph noticing the four tracts then issued, which they counsel good catholics to buy up and destroy. They say all publications are suspicious which cite largely the scriptures; that the produc- tions in question are poisonous; and that all religious publications which lack the 'appro- batur' of the ecclesiastical authorities, may be regarded as 'primâ facie' impious" (Evangeli- cal Christendom).

VENICE.—I have mentioned in a former letter the purchase by the Waldensian church of the palazzo Cavagnis for the evangelical congrega- tion in Venice. This was rendered necessary, both by the difficulty of finding a suitable room of sufficient size to contain the people who as- semble to hear the gospel preached, and also of retaining such a hall when once secured, on ac- count of the influence which the priests bring to bear on Roman-catholic landlords. Since the purchase of this palazzo several alterations have been made in the building, so that now a fine hall has been fitted up, capable of holding 500 persons; and arrangements have also been made for accommodating 200 more if necessary. There is also sufficient room for the accommo- dation of the pastor, his assistant, the school- master, and two assistant teachers. The church was opened for public worship at Christmas. The number of persons who attended was very large, and included representatives of the other evangelical churches in that city. On entering the church the pastor placed in the pulpit a copy of the holy scriptures, thereby intimating that from that place the bible and nothing but the bible should be the subject of teaching. After prayer and singing, signor Comba delivered a discourse on the text, "Go ye into all the world and preach the gospel to every creature." The services were then closed with the singing of a hymn and the benediction. Throughout the whole of the assembly the deepest attention and solemnity were manifested. In addition to the size of this congregation there are other most

encouraging features. Although the greater part of the people are poor, yet they are now beginning to exhibit that liberality and brotherly feeling which always accompanies the reception of the gospel. They now systematically support, as far as they are able, their very poor and sick, through a committee which has been formed for that purpose. Subscriptions have been made by them for funeral, sacramental, and other purposes; and they have now undertaken to defray the general expenses connected with the services in their church. The young men connected with the congregation have formed themselves into a society, under the direction of their pastor, for self-improvement.

SICILY.—*Catania.*—The congregation at Catania, since the death of the lamented Gregori, has been chiefly under the charge of signor Bellecci, who, humanly speaking, was the originator of this church, assisted occasionally by the rev. Mr. Kay, of Palermo. For a considerable time this congregation has been most anxious to have a regular pastor stationed among them. In this wish signor Bellecci most cordially joined; and, as the field was most promising, signor Malan has been removed from Pietra Marazzi (near Alexandria) and appointed pastor. The news received from him is very encouraging. He has succeeded in organizing schools and the various machinery connected with a regular congregation. The public meetings are very numerously attended, and he has begun to hold meetings in private houses, where the timid, and especially the women, come, under the pretext of visiting the neighbours. A Sunday-school has been formed, and numbers twenty-one children. "It is very pleasing," he says, "when I am questioning the children, to hear the parents giving the answers in a perfectly-audible voice."

H. S.

THE WHITE BUTTERFLY*.

"WHILST calling to remembrance the unusual number of white butterflies in the warm dry summer of last year, reflection was naturally awakened to the fact of such delicately-formed creatures having been so wondrously preserved during many months of variable weather, throughout their several changes, from the tiny egg to the perfect lively insect, which everywhere was seen to abound in happy life. Such, it is evident, could have been only through the universal supervision of One, equally their and our Creator, of whom the inspired psalmist has with so much truth observed that 'his mercy is over all his works.' In so remarkable a manner did these pretty fluttering insects abound that they almost appeared in spangled showers to descend on the gay pasture beneath my window. And, as many of their number probably came from afar, acute must have been in them the sense of smelling, through which they were attracted by the fragrance of flowers, whose nectaries furnished their favourite food. The capability of insects of this description to maintain themselves for a lengthened period on the wi been sufficiently evidenced on board of upon the rigging of which moths hav known to settle, at a considerable distan land*. The plan of nature in creatin sylph-like inhabitants of the air is wo indeed. Who could even pre-suppose lively, delicate, and brilliant an insect a terfly, so airy in its habits and so fastid its food, should be derived from a crawl racious worm? The butterfly, on issuin its cocoon, is entirely formed: nothin prior state remains: its figure, its habit a word, is so changed that it can no lo recognized. The butterfly is agility its grace personified. It appears to disd earth, and, in its magnificent robe, to s skies, while it is sustained with nectar, fabled deities of old. Issuing from it cradle, it seems to rejoice in its new-b istence, to court the sun-beam, or deligh cognizing the groves or fields where i rious infancy had been passed. Its life a scene of perpetual enjoyment. It v from flower to flower, continually in pu the pleasure of novelty and change" (G Cuvier).

* *Pieris brassica, the cabbage-butterfly.*

A PLEA FOR ADULT CLASSES IN OUR DISTRICTS†.

TO THE EDITOR OF THE CHURCH OF ENGL MAGAZINE.

DEAR SIR,—As a constant reader of you sine (in which you give such interesting of home missions, which, however, chi scribe the efforts for good in large tow you allow me to address a very short l you, in which I would attempt to inter readers in adult classes in rural district

Though I have been obliged, by stances, to relinquish at present the young women I used to instruct, yet it no change of opinion as to the plan bei desirable. Every lady, arranging such would find that local peculiarities make many modifications necessar still, in a few words, I will state the followed for some years with my ow Daughters of yeomen, farmers, tradesm many other girls, used to constitute th most coming from considerable dista held the class on a Saturday afternoon laundry of my father's house; and, after ceedings were over, an upper servant at a social tea; before which meal I leave, after first arranging our next m for, from different reasons, we could n every week, and therefore assembled every three weeks or every month.

My object in forming this class was religious instruction, and to make it as i ing as I could to my young women. I

* The convolvulus sphinx moth lighted on board Raglan when about five miles off Tynemouth.

† We willingly give insertion to a letter we h received.—ED.

sedings with prayer; and we always
rtion of the holy scriptures, which I
. We varied some of our plans; but
one I adhered to. I wrote short ad-
on important points of doctrine and
from striking passages of scripture,
these addresses to my class. Many of
now published, and have also been
of for family reading*, and favourably
in religious periodicals, such as your
gazine, the "Christian Observer,"
n Advocate," &c., &c.
nite sure that well-educated Christian
ring in rural neighbourhoods, would
réunions both pleasant and profitable:
ence should always be on the side of
ion and virtue; and the very fact that
kes an interest in the temporal, but,
in the spiritual, welfare of her young
rs attaches them to her in a way she
ver accomplish if scarcely acquainted
n.
me no longer trespass upon your pa-
d that of your readers.
I am, dear sir, yours sincerely,
DOROTHEA HASELL.

in.

Juvenile Reading.

THE PASSWORD†.

ne recent American war, a noble band
ans, called the "Christian Commis-
the head of which was Mr. Stuart,
ied the army wherever it went, and,
ne sick, wounded, and dying, did a
k for Jesus. Late one night Mr.
d to pass the lines of the two armies,
starting he asked the colonel of the
for the password. "Chicago" was
n; and away he rode, feeling all safe.
es a sentry challenged him with the
Who goes there? friend or foe?"
l," said Mr. Stuart. The sentry pre-
s rifle and demanded the password.
" was the confident reply. Without
he sentry said, "Mr. Stuart, it is my
oot you; for you have given the wrong
Ride back to head-quarters and get
one; for it would be death for me to
n." Mr. Stuart turned his horse's
pped back to the colonel's tent, and,
n, said, "Colonel, you gave me the
'Chicago,' and it is wrong." "How
such a fool?" said the colonel, "that
for yesterday: to-day's is 'Massachu-
am deeply sorry for the mistake, Mr.
Again he approached the lines, and
challenge met him, "Who goes there?

*published "Saturday Afternoons." London: This little book is in its second edition; price 2s. ly bound; the cheap edition is 1s. 6d. "Sun- " is a similar little work, price 3s., but much sher, Macintosh. There is also a little work on n, though not intended for my class, to which my ted—"The Rock;" by Miss Hasell, Dalemain. nt and Co.

†The Happy Secret; a New Year's Address for vid Harris, Edinburgh.

friend or foe?" "A friend," said Mr. Stuart. "Have you the password?" "Massachusetts," was the reply. At once the rifle was lowered, and the word given, "Pass." As Mr. Stuart rode up to the sentry, he said, "Well, you have asked me for the password twice; once I gave it wrong; it might have been fatal to me. Let me ask you, my lad, do you know the password for heaven, which will be asked for only once?" The sentry replied, "I thank God I do, sir; I learned it from your lips in a New York sabbath-school—'The blood of Jesus Christ cleanseth from all sin.' That is the password, sir." O, children, see to it that you have the right password at heaven's gate. The blood, and only the blood of Jesus, is sufficient then: Jesus only in life and after this life. Luther, whenever he wrote a letter, headed the sheet "Jesus," as if to intimate that all must be done with reference to him. Let this be your motto, as it was of many a Scottish martyr who, for his faith, suffered death by burning: "Jesus only."

NOTICE OF BOOKS.

WE have lately received the following books:

"Family Prayers for One Month, with a few Prayers for Special Occasions;" by the rev. J. W. Reeve, M.A., minister of Portman chapel, London. London: Nisbet and Co. 1869. We can freely say that these prayers are good in themselves, comprehensive, and in a large print—a great boon to weak and elderly persons, whose eyes are often sorely tried by the small type now so much in fashion; but they have not (and what prayers have?) the majesty and simplicity that characterize those of our liturgy. We trust they will be found useful. We cannot, however, help repeating what we have frequently said before, that we do not see the necessity of publishing fresh manuals of prayers. There are already a multitude of such volumes; why add others which present no appreciable difference in principles or expression from those that have gone before them?

"The Painted Bird and the Painted Text: A Simple Story for Little Boys and Girls;" by M. C. Bushe. London: Nelson and Sons. 1869. This is an agreeable addition to the library of small folks. It is amusing, and it inculcates very important scripture lessons. It may be safely put into the hands of boys and girls. They will learn much that is good from it.

"Daily Thoughts on Christ Alone;" by Zeta. London: Macintosh. 1869. We think this a valuable little book. There are thirty-one papers in it, consequently subjects of thought for a month. Each is headed by a text of scripture and a verse or two of a hymn. Then there is a brief meditation, often enlivened by an illustrative anecdote. One of these we shall extract. It relates to an individual, now with God, who kindly honoured us with his friendship: "The writer remembers reading some years since a beautiful incident in the life of the archbishop of Tuam of his love to his Saviour. 'I am able to state, on undoubted authority, a remarkable instance of his grace's visits of mercy before dawn to the sick poor. The contrast between his grace's character and employment and that of the carnal and careless witnesses of the scene is remarkable. Two young gentlemen, in returning from a ball in Tuam, observed the light of a lamp at the upper end of the street. They paused to wonder and conjecture whence it could proceed. As the object neared, they stepped aside, and with astonishment perceived that it was borne by the archbishop, who was wrapped in a large blue cloak,

"Let us dog him!" they idly whispered, and pursued his steps till he approached a wretched hut too ignoble to be called a cabin. As he entered he closed the crazy door behind him. The spies, who stood without, distinctly saw him approach the lair, on which three fever-patients were lying, and, taking from beneath his cloak a blanket and a rug, deliberately cover them with his own hands. His grace then drew over to him a three-legged stool, and, taking from under his arm a canteen containing some nourishment, he administered it to them. He then read a portion of scripture and prayed for them'."

"Home Thoughts for Mothers and Mothers' Meetings." London: Nisbet and Co. 1869. The position of a clergyman's wife is one of peculiar responsibility. If the clergyman is bound to care for the souls generally of his parishioners, his wife is bound also to devote herself to the improvement of the females around her. For this she has peculiar facilities. The earnest words from a woman's warm loving heart will very probably penetrate where a man's would be disregarded. And it must be remembered that, if to the unfaithful minister the awful question will one day be put "Where is the flock that was given thee—thy beautiful flock?" a like question will strike home to the conscience of the neglectful minister's wife in the great account. Of course we speak of cases where there is not the burden of a family. To her children's instruction and welfare the first duty of a mother is owed. But, where the family is small, or grown up, or removed, the obligation holds in full force. It holds, too, with a grown-up clergyman's daughter. No such person, wife or daughter, with the love of Christ in her heart, will fail to do something for the spiritual good of the females in the parish. She will visit them, she will gather them in mothers' meetings, she will show how tenderly she cares for their souls. And, the less promising the women around her seem, the more will she exert herself, knowing that such need her *greatest* care, her *most* diligent labour. These reflections are appropriate to the volume before us, which we warmly recommend, especially to our female readers. They can hardly peruse it without profit. They will find in it many interesting narratives, much inciting to exertion for the souls of others, much that may with propriety be read at mothers' meetings. Perhaps we may be able hereafter to give one of its chapters as an extract, the better to introduce it to general notice.

"Invention of the Electric Telegraph: Charge against Sir Charles Wheatstone of tampering with the Press, &c." London: Simpkin, Marshall, and Co. 1869. This pamphlet must give real pain to every reader. Two eminent men cannot agree which has had the greatest share in originating the electric telegraph. Into the merits of the dispute we cannot enter, further than to refer to p. 38 of our January part: we heartily wish that it may be composed in an amicable way.

The following periodicals have reached us: "The Christian Observer, February" (London, Hatchards, 1869)—there are some important papers in the present part of this valuable journal, such as "The Ritual Commission, No. ii.," "Children in Religious Households," and others that will repay perusal; "The Christian Advocate and Review, February" (London, Hunt and Co., 1869)—we always approve the principles of this journal, and, though it is occasionally rather dry, there is much important matter in it; we may specify in the present number a biographical sketch of the celebrated Anne countess of Dorset, Pembroke, and Montgomery, also the paper on "The Religions of China," but we cannot say we admire that on the Irish establishment, in which there are several coarse and hardly-intelligible expressions; "The Gospel Magazine and Protestant Beacon, February" (London, Collingridge, 1869)—*replete with pious* and spiritual reflections; "The Home *Visitor, February" (London,* Hunt and Co.)—an unpretending but pleasing little work; "Golden Hours, February" (London, Macintosh, 1869)—we have repeatedly commended this periodical; it is more for general reading than some of the others we notice, and usually contains much to interest and instruct; "The Gospel Watchman, February" (London, Yapp and Hawkins, 1869), "The Book-hawking Circular, or Quarterly Paper of the Church of England Book-hawking Union" (London, Rivingtons, 1869) in which the plan and some of the proceedings of a valuable institution are set forth; "Old Jonathan, February" (London, Collingridge, 1869)—this is always and very deservedly a favourite.

We have also received: "Dr. Newman on Anglican Orders, &c., with a Reply," by C. H. Collette (London, Macintosh, 1868); "Let Us not Rend it: an Appeal for Unity," by a clergyman of the diocese of Oxford (London, Macintosh, 1869).

Miscellaneous.

LESS THAN A QUARTER OF AN HOUR.—Our time on earth may be truly said to be less than a quarter of an hour, compared with eternity; and yet, on the spending of that little period the enjoyment of millions of millions of years, yea, a never-ending eternity, is suspended! Now in this period—less than a quarter of an hour—God has, through the blood of Christ, manifested his infinite love to man, in the depth of his poverty and wretchedness, by throwing open to him the treasures of eternal glory. He has commanded him to enter boldly, and become, through the Spirit of God, rich for eternity. He has assured him that all the riches on which he shall live throughout his immortality are to be secured, through grace, during the awful quarter of an hour. He has entreated him by every consideration, by the greatness of his redeeming love, the blood of his beloved Son, the brevity and uncertainty of time and its awful relation to the decisions of the day of judgment, to "labour for the meat which endureth to everlasting life," to "work while it is day," to "lay up treasures in heaven," to "seek for glory, honour, and immortality, eternal life." My dear reader, be wise to-day. Remember how much of the fleeting period has expired. Remember that every moment spent to please God, through love to Christ, is regarded by the sovereign goodness of God, who rewards his servants even for what his grace works in them, as a jewel laid up in the treasury of eternal glory; while, on the other hand, time wasted or spent to the neglect of the great salvation, or to gratify ourselves, resembles, in its folly, but in an infinitely higher degree, the throwing away precious diamonds into the ocean for the straws and pebbles scattered on the sea-shore.—*From English Monthly Tract Society's Tract.*

SABBATARIANS.—A Hungarian paper states that a sabbatarian congregation in Transylvania has embraced Judaism. They are called Sabbatarians because they do not rest on Sundays, but on Saturdays (sabbaths); but in every other respect are Christians. Their origin is supposed to be the following. After the destruction of the second temple a large number of Jews formed a particular legion, which, under Trajan, conquered Dacia, the Transylvania of our days, and received landed property as a reward. Their descendants, being compelled to embrace Christianity, retained some Jewish customs, one of which is the celebration of the biblical sabbath.

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ST. MARGARET'S, WESTMINSTER.

THE

hurch of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

APRIL 3, 1869.

ST. MARGARET, WESTMINSTER.

church of St. Margaret, Westminster, is many respects a noticeable structure, both its position, and in itself for its intrinsic racter. It stands near the northern en- ce of the glorious abbey, and contributes et off that building by breaking the conti- y, so to speak, of the long northern side. lso presents an interesting specimen of the itecture of the period of Edward IV.

the eastern window is some fine painted s, representing the crucifixion. This was nted by the magistrates of Dort to Henry , and was intended for his chapel then ding; but, as the king died before it was hed, the glass, after passing through va- s hands, was ultimately purchased for its ent situation at the price of £420.

this church Sir Walter Raleigh, beheaded 18, in Palace-yard, hard by, was interred, a tablet in the building is inscribed to his ory.

while ago a project was announced for removal of this church by some railway pany who would sacrifice Westminster- y itself to gratify the morbid desire of the ic to traverse the metropolis in a few utes less time than is now practicable. But ich a desire it is not very likely that par- ent would sacrifice St. Margaret's. For it ie parish church of parliament; and, on icular occasions, the house of commons nd divine service in it.

ie parish, at the census of 1861, contained pulation of 8,697.

o, 1957.

UNDER THE WILLOWS.

CHAP. IX. AND LAST.

"Bring whatever the years may bring,
The flowers will blossom, the birds will sing,
And there'll always be primroses."

THE following morning Harold Raymond received a note from Will, which ran thus:

"Dear Raymond,—Could you meet me for half-an-hour at the rectory this afternoon? I am leaving for the Isle of Wight to-morrow, and am allowed just to drive over, and take leave of Dr. Stone. I want to have a few minutes' private talk with you; and, as my time is precious, and I am not altogether my own master, I know you will forgive my thus troubling you. Kindest love and remembrances to all

"From your sincere WILL."

Harold was not slow in acceding to his friend's request; and four o'clock in the afternoon found the two friends together in Dr. Stone's little study, where both, and Will more especially, had known so many happy hours.

"Harold," Will said, after the first greetings had been interchanged, "I have not much time, and so must go right into the subject at once. You know well enough that you have always been like a brother to me, so much like a brother that I feel I can tell you anything; and so you will not be surprised when I talk to you on a subject which at present I could not speak of to any other human being. And I know you will answer me in the same way, will you not?"

"To be sure I will; but what on earth is coming, Will?"

"Is Madge engaged to be married to Charlie Brograve?" Will brought out the question as quietly and bravely as he could; but it cost him some effort; and that Harold could plainly see. Nevertheless he could not resist one of his heartiest laughs as he exclaimed: "Good gra-

cious, Will! Who has been putting such a preposterous notion into your head?" and he laughed again involuntarily.

"And you do not think she cares for him, or he for her? You know, Harold, the way I mean; because, if you should think so, that is all I have got to say." Will's tone was decidedly relieved, though he still spoke gravely and earnestly.

"She cares for him somewhat the same in quality, though less in degree, than she cares for me; and that is saying something. As for anything more, Will, why, I almost wonder at your asking"—— Here Harold stopped himself, and looked a shade more serious than his wont.

"You may well wonder," Will answered; "for I tell you, Harold, though I dare say you know it perfectly well before, that I love Madge more dearly, more intensely, than it is possible for words to express."

"There I think you are both pretty much of a mind," Harold interrupted. "The lady not being present I will answer for her, and more sensibly by a great deal than she would answer for herself, I will engage."

Will's heart felt very thankful. There was hope for the future, though it seemed so far distant; but now, how could he tell Madge's brother the painful and trying position in which he was placed? How, without implicating others, could he explain to Harold the necessity laid upon him to forbear, and that for so long a time, speaking of his love? Will's countenance gave evidence of the sorrow that was pressing upon him: he passed his thin hand wearily across his brow; but for a while he could not speak.

"Dear Will," Harold said, "we are brothers now, really and truly so: tell me all that is in your mind. You are not very strong, you know; and I might help you."

Will looked up gratefully; and a faint shade of colour flushed his pale cheeks. "Harold, you will not understand it, and circumstances positively *compel* me not to explain to you; but I cannot speak to Madge, cannot tell her of my love, for a whole long year to come. Do not ask any questions, only believe me that I am acting rightly, cruel and distressing though it is. Only tell me that you will be my friend and brother through it all, and not suffer Madge, if you can anyhow help it, to think unkindly of me. O if she only knew, I am sure that, far from condemning, she would approve."

Perhaps a faint suspicion of what was indeed the case flashed upon Harold's keen-sighted understanding; for he checked Will, saying: "Cheer up, old fellow. Things will come right at last, you may depend upon it; and I will engage to keep Madge's spirits up hook or by crook. She is made of the right material, you know, Madge is, and will not grieve herself to death because a fellow is not in a hurry to take her away from us all. But that she does love you, Will, do not you fear: she has been as blithe as a lark since yesterday afternoon; and you may guess the reason *why*."

Will tried to smile, though Harold's consolation had its bitter as well as its sweet interpretation.

"And I should dearly have liked to see her once more, and just say good-bye. But you must explain it, Harold: say that I am weak and cannot bear very much; and—should my plans be altered, which indeed they must—I trust it all to you; only do not let Madge think very hardly of me."

"That would be a more difficult matter than I should venture to undertake," Harold said, laughing, "Will: I hope you will soon get stronger: you do not look like facing a cavalcade to-day, by any means."

"I had no rest last night," Will answered; "and my mind has been perplexed, and everything has looked distorted and with its wrong colour. I shall be better in a few days."

"The sad effects of being in love! O dear, I wonder whether I shall ever experience the delightful sensation? I fancy not: my love-making shall all be "couleur de rose"—you see if it is not—and shall have a most exhilarating effect too, both on myself and other people."

Dr. Stone entered the study just then, and ordered refreshments for Will; and shortly after colonel Campbell's carriage drove up before the rectory door, and Will—after another hearty grasp of Harold's hand, and an assurance from the latter that his injunction should be regarded even as his life—was conveyed away in the direction of the Heights.

"That most tiresome of women has been humbugging that poor fellow, I verily believe, now that he is weak, and withal somewhat beholden to her!" was Harold's mental ejaculation, as he walked home across the hill. "But, if I do not set that matter right, aye, and before the year is out too, my name is not Harold Raymond."

* * * *

Did Madge wonder that day after day and month after month passed away after that brief happy interview, and she heard no word of Will? I think, she did. I think if it had not been for Harold and Harold's love and fond devices on her behalf, that she would sometimes have been very unhappy; although, to her honour it must be said, her confidence in Will as the firm true friend of her childhood was never for a moment shaken. An event, too, took place in the January of the following year which gave fresh current to thought and action, not only to herself but to the other inmates of Rockwood, affording also a vast amount of interest and conversation to all the friends and neighbours in the vicinity.

Mr. Raymond, his sister, and Madge (Harold was in London) were sitting one evening in the dining-room. Dinner had been removed, and Madge was relating some little incident of the day to her papa and aunt which seemed to cause the three considerable amusement, when the sound of carriage-wheels upon the drive, succeeded by a loud knock and ringing of the front-door bell, caused a sudden cessation of the talk.

Madge started, and her heart beat more quickly: she was thinking it might be Will. Had she observed, she would have seen that

Miss Raymond started too, and that a shade of colour came into her sweet pale face. That was often the case when there was an unexpected arrival; but Madge, fond, loving, and observant too, in most ways, had never noticed it.

A few moments, and a servant entered with a card, which he presented to Miss Raymond. Aunt Christine had scarcely glanced upon the name, when a deathlike paleness succeeded the unusual flush of colour, and before Madge could spring to her help she had sunk upon the couch. Another moment, and a tall gentleman of foreign sunburnt complexion and hair tinged with grey, but of distinguished and manly presence, was in the room, kneeling with Madge at aunt Christine's side, chafing the cold hands to restore animation, and calling on her by name in a voice of anxious tenderness. It was a scene altogether inexplicable both to Madge and to her father, especially to the former, who had never conceived a shadow of romance in connexion with that outwardly-calm and quiet nature. But Miss Raymond was not long in recovering both animation and composure, and before the evening was ended Madge knew, what she never before had guessed, how much that loving aunt had sacrificed for her and her brother's sake. Mr. Paget, for that was the name of the unexpected intruder, was a gentleman by birth and mental endowments, but a younger son, and almost portionless. He met Christine Raymond during her residence in India, and loved her devotedly. But he had his fortune to make; and a continued stay in the country whither he had gone to seek it was absolutely necessary before he could offer an English home of such comfort as he deemed she needed to the woman whom he loved. That Christine returned his affection he could not be unaware; but just then came her summons to England. Ernest Paget proposed to her. A bitter trial was that of Christine; either she must renounce him or the claims of love and duty across the water; and Christine, although with a breaking heart, chose the former. Not a word had she heard from him since; but a rapid rise of fortune had been his; and now he was come himself to claim her as his own.

No wonder that the unlooked-for meeting was more than Miss Raymond could bear: no wonder that she listened to Ernest's pleadings and her brother's thanks and self-reproachings, and gave the promise which alone would satisfy the former; for she felt that the duty which she had sacrificed her own love to perform was now no longer such. Mr. Raymond was not the desolate and sorrowing brother that she had found him; while Madge, both in years and discretion, was quite qualified to take upon herself the duties which Christine, in quitting Rockwood, must renounce.

That night, when Christine went as usual to Madge's room to take a last look of the child, she found her yet awake, and, as on one evening years before, with tears in her dark grave eyes. Miss Raymond kissed her, without speaking: she knew, although no word on the subject had ever been breathed between the two, that Madge was passing through a little of the heart-conflict *which she had known so long.*

Madge was the first to speak. "Did you find it very, very, hard, darling auntie?" she asked.

Miss Raymond well knew what she meant. "The first weeks and months were so painful, my sweet child, that I could not even speak of them now had not the prospect changed. But one thing, Madge, I never doubted, no, never for one moment, and that was his certain unalterable truth and constancy. Never seeing him, never even hearing the mention of his name, yet I knew that he would always be the same to me, and that, should his life be spared, he would one day come to me."

"O, auntie, I am so glad for you. You are very happy now?"

"Yes, happy and very thankful," Christine answered reverently. "Madge, my darling, you will never think much of the hardness of the waiting when it is all over."

"But is it wrong, is it possible, to help wearying a little, while it lasts, auntie dear?" Madge asked in a low tone.

Her aunt bent down and kissed her fondly; and the two womenly human hearts, which had never known each other perfectly before, met in that quiet embrace. "The satisfying of a long-waited-for earthly hope is very precious, darling," Miss Raymond murmured; "but how far more blessed will be the realization of those higher hopes which, though very faintly and imperfectly comprehended now, we yet wait and look for in our heavenly home! There will be no doubts, no misgivings there, my Madge."

Madge thought of "rest unfinished;" and she remembered how Will had said that *that* would never be in this world; but she did feel very glad and thankful for the unexpected joy which had come to her sweet loving aunt; and somehow she seemed able to enter into it all the better from the partial shadow which was just now clouding the perfect brightness of her own young life.

Before many weeks had passed away, there was a quiet happy wedding in the little Rockwood church; and aunt Christine's sweet gentle presence was no longer to be found in Rockwood Hall. Not at least as a constancy; but Mr. Paget took one of the beautiful country residences, which happened just then to be vacant, not three miles distant from Rockwood; so that Madge seemed not altogether deprived of the motherly care and watchfulness which she had known so long, aunt Christine being a frequent and always welcome guest at the old home.

It was in the month of April that Harold wrote word to Madge that he was coming home for a fortnight. The same letter told her (for Harold's epistles often contained scraps of information very interesting to Madge) that he had run down to Cambridge the day before, and had an interview with Will, who was well, but studying hard in preparation for the last examination preceding his ordination, which, all being well, was to take place in the autumn. For Will was some months returned from the continental tour which major Karney had insisted upon after his month's sojourn with the Campbells in the Isle of Wight; and indeed his

uncle had been right. The perfect change of scene and constant amusement of travel had proved most useful in establishing Will's health, which the terrible accident had so fearfully shaken. He was once more able to study in moderation, with ease and pleasure; while a great deal of his spare time he spent in parish work among the sick and destitute, and acquainting himself as much as lay in his power with the duties which the future spread before him. And in thus actively working Will was not unhappy, though the shadow of estrangement which he felt must be thickening between himself and Madge from the long, long, silence, did sometimes press heavily upon him. But the patient waiting-time nevertheless was good for him as well as for Madge, and was destined, in the end, to be shortened by some months, from what Will had gloomily anticipated.

"Harold," Madge asked of her brother, as on the afternoon of his arrival at Rockwood she was pacing with him up and down the terrace, "do you think Will has forgotten his old friends? It may be wrong; but sometimes the thought will come into my mind. He has not written to papa nor aunt for *so* long; and, though *I* know he cannot forget, yet I fancy *they* do not quite understand it."

"I know one old friend whom he has not forgotten," Harold answered so significantly that the colour came deeply into Madge's face; and she resolved within herself that she would question her brother no more on the subject of Will's forgetfulness.

"Does Clara Campbell ever come to see you, Madge, now that aunt Christine is gone?" Harold asked after a pause, during which he did not fail to compliment himself on the skill with which he was fulfilling his long-ago promise to Will.

"Yes, now and then," Madge answered; "but I do not know how it is though, Harold. I fancy Mrs. Campbell does not much favour her coming to see me. I do not think she will ever be able to forget my wild childish days and doings, and fancies that even now Clara may be contaminated. And yet Clara is a nice girl, very; and I believe rather likes me, and likes coming here whenever she can get away, which is not often."

"Write and ask her to spend the day with you to-morrow, will you, Madge darling?"

"O yes; I shall only be too glad. And, if I mention the fact of your being at home, Mrs. Campbell may not be afraid to trust her."

Which surmise was perhaps a correct one; for the following day brought Clara, calmly dignified and beautiful as ever, but far more free and approachable than when within the chill influence of her mother's presence. The day was warm and bright; and after luncheon Harold proposed a row on the river, which both girls willingly acceded to; only Clara feared they might prove too weighty a cargo for one rower.

"O as to that, I can easily take an oar," Madge said, gaily. "Clara, you scarcely know my capabilities in that way."

Ah, Madge, Clara knew them far better than *you fancied; but it was very* happily, and with a new strange feeling of liberty and gladn that Clara made the third of that little party, was rowed by Harold and Madge a long farther down the river than she ever before ventured. When they reached the will there was a short stoppage; and the spot of terrible accident was pointed out to Cla small need, however; for full well Clara k the spot before. And at the mention of W name, and his narrow escape from death there, Madge's colour deepened, and tears thered in her eyes; while Clara turned pale, shuddered.

"Clara," Harold said, as he walked h with her to the Heights that evening, hav somewhat unceremoniously dismissed the riage which had been sent to fetch her—"d Clara, I want you to say one word that make me happy for the rest of my life."

Whether Clara Campbell was taken alto ther by surprise, or whether during that or perhaps even for months past, some li happy feeling had been lurking in her hear cannot say, though I am disposed to think latter. Be that as it may, she was wholly used to words of fondness and affection; even the one word which Harold asked for given at last through tears. But it *was* giv and Harold, as he parted from her in the g porch, before he rang the bell, left one kis that calmly-radiant face, saying: "To-mor morning, darling, I shall come and make right with colonel Campbell and your mot Do not be afraid. I know there will be no ficulties." And then he returned home v happy in himself, and determined also that "exhilarating effect"—which months before had assured Will should attend his love-mak —should not be restricted to himself, but sh speedily extend to other parties in whom he deeply interested.

* * * *

In the course of two days Will Karney ceived the following letter:

"Dear Mr. Karney,—You will be surprised to from me; but, after a conversation with mamma morning, in which I became acquainted for the first with circumstances which filled me with vexation surprise, I feel I cannot for a single hour delay wr to you, to express my own sorrow and mortification, at the same time to entreat you not to feel bound moment longer to any promise which mamma, a under so mistaken an idea, exacted from you. You hear from my mother herself by this post; and sure we can only throw ourselves upon your goodnes friendship to forgive, and to *try* and forget the pas need not ask you to believe in my *total* ignorance o whole transaction, which, from the little that has told me, must have shocked alike your honour and generosity. Harold Raymond knows that I am wr and has given me your address. Again asking you giveness and the continuation of your friendship, I yours very sincerely,

"CLARA CAMPBELL

Will felt as though he could have embr the very paper with gratitude and deli "Excellent girl!" he exclaimed, as the light flashed into his mind. "As my Mad sister, how truly shall I love you!" And t he marvelled at himself for accrediting

Campbell's suspicions, when he recalled Clara's constant ease and unrestraint of manner, blended at the same time with so true an interest and friendliness of action. "I was weak and easily deceived," he said to himself; "but I did what appeared to be my duty; and now the trial is over, long, long, before I had anticipated."

The following afternoon—it was the last day of April, and as bright and charming a day as that month can ever boast of—Madge said to her brother: "Harold, you know that auntie and Mr. Paget are coming to dinner this evening; and you must go and fetch Clara."

"Just what I intended, in your pony-carriage. Will you come along?"

"Not for a moment should I think of being so thoughtless and intrusive; besides, I am going down to the shrubberies by the river, to gather coloured primroses for auntie. She never could learn to arrange them in wheels and stars, like as madame Guy taught me to do, and so she always gets me to put her up a few bunches."

"All right; and you do not expect any other company?" Harold asked, putting his head in at the door again.

"None that I am aware of: why?" Madge asked; but her brother was gone; and very soon Madge herself was as busy and happy as a child, picking coloured primroses on the sunny shrubby banks of the river. She might have been so occupied for an hour, perhaps more, when a short quick bark from little Sphynx, who was still her constant attendant, caused her to turn her head, and there who should be standing not a dozen yards off, and looking O so strangely natural, but her old true childhood's friend, Will! There was only one exclamation of surprised delight, and the next moment both hands were held firm in Will's.

"Madge!"

"O Will," she answered; and the words came from her lips so gladly, so heartily, that Will's heart leapt within him—"O Will, I thought you would *never* come!"

"My Madge, my darling little Madge," he exclaimed, "only say one word—that you have not thought *very* hardly of me."

"How could I?" she asked. "I have always known you would never do anything but what is right and best; though I *have* missed you, Will, sometimes—O so much!"

"A terrible shadow came across me, Madge, that evening—that very evening when I saw you last—just when I thought I might be happy. But it seemed like duty then; and I felt certain, Madge, that you would never wish me to shrink from that."

"O no, no," Madge interrupted him. She did not ask Will what the shadow was, though possibly some faint idea might have crossed her mind (for Madge's perceptions were not dull; and the strange events of the past two days had rendered them perhaps somewhat keener); enough for her that it was vanished now, and that he was happy.

"I have loved you almost ever since I knew you, Madge," Will said; and Madge replied quietly: "I almost think I must have done the same; for I cannot remember at all the time when it began. Will, does papa know?"

"Yes indeed; he sent me to you. And Harold, I met him on his way to the Heights."

Madge remembered his last words and mischievous smile, and thought herself very stupid not to have guessed more from them than she had done; but she only said: "Dear Harold, he is so happy, Will, and Clara too!"

"Madge, should you like to go as far as the willows? there would be time before half-past five."

Madge did not need to be asked twice; and the old days seemed brought back with added brightness, as she took her place once more in the "Margaret."

* * * *

"Harold," Clara said, that afternoon; for Harold found there was time for a little stroll through the romantic gardens of the Heights before driving Clara back to Rockwood—"Harold, you have never been into my observatory: it is worth the trouble of climbing the stairs just for once—the view is so lovely."

Harold very willingly climbed the stairs, walking almost backwards too, that he might give Clara the assistance of his hand; which, though kind in him, and not wholly disagreeable to her, was a self-infliction not altogether necessary.

"Put up the window, please, Harold, and we shall see better. No one takes the trouble to come up here but me; and I have not been for a very long time; so no wonder the glass is thick and dusty."

Then Clara knelt down on the matting, and drew out her little glass. After gazing a few moments, while Harold looked on rather wonderingly, and it must be confessed more admiringly at her, than at the well-known scene stretched out before him, Clara gave the glass into his hands. "Look straight down there, Harold," she said, and tell me if you know the place."

"Know it—rather, I should think! And—goodness, my darling Clara—here they come!"

"Who come?" Clara asked eagerly, and with the colour coming into her beautiful and now happy face.

"Look for yourself, dear. Ah! Clara, I will engage this is not the first time you have investigated those willows."

Clara gazed, gazed until tears dimmed her vision at the little boat which lay to, but only for a few moments beneath the willows. "Yes, Harold dear, you are right. I used to be very, very, foolish," she murmured. "But O I have had my punishment."

"Your *reward* rather, you ought to say, you naughty child," Harold said. "But I am not going to have these tears, you need not think it. I once vowed to Will that my love-making should have a cheering effect on every one's spirits; and remember you are bound now to help me in keeping that pledge. You must welcome my 'brother,' you know, darling, with your brightest face. And now we must see about going indeed, or Madge and Will will be home before us."

A. S. W.

THE BLIND TEACHING THE LAME*.

Our friend, Mr. John Macgregor, launched his canoe, the "Rob Roy," on the waters of the Nile, where Moses was once cradled among bulrushes, and is now gliding along the Abana and Pharpar, rivers of Damascus, into the mysterious regions of the Giant cities, where he finds a nightly shelter in the homesteads of the sons of Anak; thence to explore the springs of Jordan and float on the Lake of Gennesareth—so dear to the heart of the Christian.

Doubtless the feats of this wondrous skiff will be interwoven into many an Arabian tale; but it will also be linked with "Words from the Book" which the Christian steersman never fails to bring before the gazing crowd.

We have read with pleasure his own account of his visit to the Syrian schools and bible-missions. We select some passages which have more special reference to the blind; for we cannot doubt that he, who chooses the weak things of the world to confound the wise, will make *them* a powerful agency for commending the gospel to the Moslems. Nothing, indeed, appears to have impressed them so much as beholding the loving care of our Christian friends in taking these helpless little ones by the hand and leading them out of darkness and ignorance into light and comfort—not only by teaching them to read, but to acquire the knowledge of many useful manual occupations. "This is true religion: this is real love," they exclaim, as they look upon those poor unhappy beings who form such a numerous class in Syria.

They had long been a subject of special prayer, when the brother-in-law of Mrs. Bowen Thompson, Mr. Mentor Mott, on his return to Syria, in February, 1868, having made himself master of Moon's system of raised character, prepared in it large portions of scripture in Arabic for the blind. He hired a small room; and, the master of Mrs. Thompson's boys' school having charged each of his pupils to bring one blind person, a goodly number were collected.

The story of blind Bartimæus excited their liveliest interest, and they sang many hymns, such as,

"My faith looks up to thee,
Thou Lamb of Calvary."

"How sweet the name of Jesus sounds"—&c.

The pupils, above twenty in number, are of the most various conditions and ages; from the sightless mother, with her blind babe, to the old muezzin who calls the hour of prayer from the Turkish minaret.

After examining the Normal Training School, Mr. Macgregor says:

"But there are several branch schools besides at mountain outposts in connexion with the head-quarters of Mrs. Thompson's work in Beirut. These, or some of them, I hope to see. A very interesting but very difficult work has also been commenced for the blind, and one for the maimed, as well as that for the hapless orphans and the ignorant. Mr. Mott's little class of blind men reading is a sight indeed for us who have eyes. Only in February last that poor blind fellow who sits on the form there was utterly ignorant. See how his delicate fingers run over the raised types of his bible, and he reads aloud and blesses God in his heart for the precious news, and for those who gave him the new avenue for truth to his heart. 'Jesus Christ will be the first person I shall ever see,' he says, 'for my eyes will be opened in heaven.' Thus even this man becomes a missionary.

"Down in that dark room again, below the printing-press of the American mission (for he needs no sunlight in his work), you will find him actually printing the bible in raised type, letter by letter, for his sightless brethren. This is one of the most impressive wonders I have ever looked at. As we leave the place, some of the maimed, and lame, and halt scramble along the road to their special class for a lesson, so that all kinds of suffering are provided for, and the mission of Christians is following closely in the actual personal work which he, the great Missionary himself, described as his mission to mankind."

This graphic scene has been placed before our English eyes by an interesting photograph representing the actual personages in the above sketch. Here sits blind Gantoor, whose sightless eyes are looking upward in faith to him whom he expects to see eye to eye when he hears the welcome Ephphatha. This humble Druse is full of practical ideas. He not only prints and corrects the press, as Mr. Macgregor describes, but he has also invented a method for communicating some of his favourite texts to his sightless brethren in the kindred school at Damascus. Nor are his sympathies restricted to his own class. He was among the first who commenced reading the scriptures to the halt, the lame, and the crippled, who throng the highways of Beirut. The words of Jesus' love come with irresistible power and sweetness to their desolate hearts; nor did they rest till their blind guides had prevailed upon their generous friend to open a school for the cripples.

Another upturned face rivets our eye. We ask his story. A poor boy of gentle mien, who, having been present with other blind pupils at the large annual examination of Mrs. Thompson's school, replied in unconscious simplicity to the questions of the astonished Turkish officials: "I am a little blind boy. Once I could see; but then I fell asleep—a long, long, sleep—I thought I should never wake. And I slept till a kind gentleman called Mr. Mott came and opened my eyes; not these eyes," pointing to his sightless eyeballs, "but these," lifting up his tiny fingers—"these eyes; and O, they see such sweet words of Jesus, and how he loved the blind." Another near him, placing his fingers first on his poor blind eyes, and then on his heart, said, "It is dark here; but it is light there."

There were few in that large assembly who were not affected even to tears.

We now turn to another beautifully-executed photograph, the cripples' school, in which the

* *Printed for private circulation, and kindly forwarded to us.—Ed.*

lantoor is reading the words of Jesus to
and withered. They have gained their
above sixty assembled in the room
d by Mr. Mott, "Indeed it was the
ho led, and in many instances carried,
npotent folk to the school to hear the
rords about Jesus. On one occasion
sixty of these outcasts were collected,
ıg carried a distance of six miles. Here
l, old, story' of Jesus healing the lame,
, and the sinner was read to them; and,
ıey were told the service was over, and
ime to go, they set up one piteous cry,
ih, dachelih—let us stay—to hear more
ords.' 'Come unto me, all ye that are
nd heavy laden.' And thus the cripples'
s now formed and nursed by the kind
or of the blind school, who will, how-
joice if fellow-Christians in England will
ith him in its support." In truth, he
wn up a petition for aid to purchase at
rate sum some very suitable premises
adjoining his own property, which
ıer will sell in preference to an English

S. H. S.

THE SUSPENDED GLOBE*.

GH the labours of modern astronomers
ven us with great exactness the motion
arth, and its relation to the other parts
olar system, they have not contradicted
firmed the words of the early patriarch.
e: God "hangeth the earth upon nothing"
vi. 7). It has undergone great changes,
l yet undergo them; but as long as it
it hangs upon nothing. All the innu-
host of heavenly bodies, too, have no
sustain them, any more than our globe
sis on which it rests: each may be com-
a ball hung in the air, without a line
ld it from falling, or any substance be-
bear it: all are in a state of suspension.
ıe Almighty Power, which gave exist-
all worlds, keeps them in their several
, in their order, and in their harmony.
y be well to reflect upon that perfection
to which the preservation of our world
ş. How should that power be acknow-
and adored! How much concerned
we be to avoid provoking it, and to se-
friendly regard! It can accomplish
g consistent with the holy will and
God. It can destroy as well as save;
m on our globe has that power raised
monuments of his displeasure against
of men. That power could at his plea-
organize our world, break it up, tear it
s, and scatter it in fragments in the il-
e space. Or, if God saw fit, he could
beyond the range of those influences
eep it in its place. What, then, would
of it?—whither would it go?—into
homless abyss of destruction would it
its millions of inhabitants? The very
of such an event is appalling. The ob-
ns of astronomers testify that several of
ted from a tract under that title.

the orbs of heaven, after shining from time immemorial, have totally disappeared; so that an event so awful would not be an entirely new thing in the universe. Think, then, how dependent we are on the sovereign will of God, and how entirely we are at his disposal, with this our commodious habitation. What gratitude and love should every rational being evince to the great Preserver and Benefactor! what concern to know and do his will, and to secure his favour! And what serious mind, having right views of the holiness of God, but must be astonished at his forbearance and bounty toward a race of creatures, who for the most part seem to live only to rebel against him, to abuse his mercies, and to try his patience! O how is our globe stained all around its surface with innumerable and abominable crimes, from age to age, and from hour to hour! And it is equally distressing to know that the very religions of hundreds of millions is nothing else but the grossest insult to the one only living and true God.

It is evident that this globe was designed to be the dwelling-place of creatures endowed with sense and intellect. Thus holy writ informs us that God created it not in vain—that he formed it to be inhabited—that he gave it to the children of men. "We are the creatures of his hand, and the sheep of his pasture"; accommodated with everything necessary to our temporary sojourn, by his providential bounty. We have also the highest advantages for contemplation and improvement, from the view of creation, the discoveries of science, and the holy word of truth given to teach us how to turn the whole to the most important benefit, and to make us wise to salvation.

What a powerful though silent proclamation have we here before us, that there is one great First Cause, to whom the existence and preservation of all creation is owing! How irrational and blasphemous is atheism! How low must that mind be sunk which can entertain the notion that there is no God! To suppose that ours and other worlds are self-existent and self-moving is the grossest absurdity. Effects demonstrate causes. What demonstrative evidence then is here! It has been well remarked, "Either there is a God, or there is nothing." That God is is the first of all truths.

This earthly globe is not eternal. There was a period when it was created out of nothing. Like everything else, created and material, when it shall have fulfilled the will of its Creator, it will be dissolved. Such is the divine decree. Such is the declaration of divine truth. No signs of such an event at present appear; but he who formed it has told us that it shall be even so. It is well known that it contains within itself materials in preparation quite sufficient for its destruction. It is contingent on the sovereign will of God. Immortal man should then make little account of so perishing a portion; and be on the inquiry for a permanent residence. Happy are they who are the subjects of a new and spiritual creation, a work of God the Holy Spirit in the soul; whose inheritance remains untouched; and who can

say when they shall witness the dissolution of this world, "I lose nothing."

Above all, let it be considered that our globe is the theatre of redemption. As the scene of transgression and guilt, it might have been blotted out of the creation long ago, without being missed among innumerable worlds. Yet, amazing to relate, the joyful announcement has been made to our rebellious race, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is therefore our wisdom and interest, as sinful, accountable, immortal beings, to seek, while the brief moment of this life lasts, a share in that salvation which the glorious gospel unfolds.

Weekly Almanac.

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."—JOHN xiv. 27.

ALMIGHTY FATHER, who hast given thine only Son to die for our sins, and to rise again for our justification, grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. Amen.

APRIL	MORN. LESSONS.	EVEN. LESSONS.
4. First Sunday after Easter	Num. xvi. Acts i.	Numb. xxii Heb. vi.
5. Monday	1 Sam. xiii. Acts ii.	1 Sam. xiv. Heb. vii.
6. Tuesday	1 Sam. xv. Acts iii.	1 Sam. xvi. Heb. viii.
7. Wednesday	1 Sam. xvii. Acts iv.	1 Sam. xviii. Heb. ix.
8. Thursday	1 Sam. xix. Acts v.	1 Sam. xx. Heb. x.
9. Friday	1 Sam. xxi. Acts vi.	1 Sam. xxii. Heb. xi.
10. Saturday	1 Sam. xxiii. Acts vii.	1 Sam. xxiv. Heb. xii.

"As the precious oil that was poured on the head of Aaron went down to the skirts of his garments, so the joy poured on Jesus, as the head of his church, descends to all his members; and the meanest of his people share in his fulness. He is gone into the kingdom of peace, and of glory, as the forerunner of his saints; for they are said to be raised up together with him, and made to sit together in heavenly places. Now the peace spoken of by Christ is, first, 'peace with God,' a share in that close union which subsists between him and his beloved Son; and, secondly, it is 'inward peace,' peace of mind, peace of the same kind as that which Christ himself enjoys in the kingdom of glory. It must indeed be inferior to it in degree; but it is of the same nature, and flows from the same living fountain as the happiness of heaven. ..... Turn then, my brethren, from the lying vanities of a sceptical and foolish world, and seek with your whole heart the 'peace of Christ.' Seek at the cross of Jesus reconciliation with your offended God. Seek an interest in that blood which cleanseth from all sin. Draw near, with *a true heart, in full assurance* of faith, to this fountain of blessedness; and you shall at length find rest to your wearied souls. Having your hearts sprinkled from an evil conscience, a peace shall be poured out upon you which passeth all understanding—a peace which none of the calamities of life can materially affect—a peace which will keep your souls serene amidst the wreck of a perishing universe—a peace which will endure for ever in the kingdom of your God. ..... Let not therefore your hearts be troubled, brethren, neither let them be afraid. Possessed of such blessings as these, peace in your own conscience and peace with your God, let your souls magnify the Lord, let your spirits rejoice in God your Saviour. ..... In every hour of trial and of sorrow, and every season of poverty and anxiety, think of the legacy of Christ, 'Peace I leave with you,' and be comforted" (Rev. C. Bradley).

H. S.

THE CURSE REMOVED:

A Sermon,

BY THE REV. J. STEWART,

Rector of Gautby, Lincolnshire.

REV. xxii. 3.

"And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him."

WE read of the curse very soon after the commencement of revelation, and we find it also towards the close of the inspired record—that book of which it is said: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." But in the words of the text we read of the curse being taken away: it is said of the heavenly Jerusalem that it shall be free from that which attaches to this lower world of sin and tribulation: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." The conclusion of Revelation describes the final blessedness of the redeemed, describes it briefly indeed, but expressively; not exactly to tell men all the particular ways in which the servants of God shall be employed, but enough to

ow that for the glorified body and the
nsomed spirit there is an habitation ex-
eding all that we can desire or deserve;
ere are joys which fade not away, plea-
res at God's right hand for evermore.
The river is pure and clean, denoting the
ly character of those pleasures which it
the will of God to bestow, and the un-
ıded knowledge of heavenly things, of
ı glorious perfections and attributes of
ı Godhead which it is the privilege of his
ople to enjoy; not as here, where they see
rough a glass darkly, but then face to
e. The tree of life and the leaves of the
ne, are all significant of the blessings of
rist's redemption, participated in without
oy by all the inhabitants of that blessed
rld, as they stand before the throne, in
ı sunshine of his favour; for the glory of
d does lighten it, and the Lamb is the
ht thereof.
[. "And there shall be no more curse."
e curse came in consequence of sin,
ı punishment of God's broken law—a
se which was pronounced, not only on
ı serpent, the vile tempter of our first
rents in Eden, but also on the earth upon
ich they were placed. "Cursed is the
ınd for thy sake; in sorrow shalt thou
ı of it all the days of thy life: thorns
o and thistles shall it bring forth to thee;
l thou shalt eat the herb of the field: in
ı sweat of thy face shalt thou eat bread,
thou return unto the ground; for out of
wast thou taken; for dust thou art, and
lo dust shalt thou return." But, my
ıthren, are not the evidences of the curse
ı plain to be mistaken? These evidences
ı the existence and prevalence of physical
l moral evil. Some are accustomed to
ak of the world as everything that is
ɔd and beautiful. Captivated with the
rks of nature, the varied splendours of
ence and art, they look not at what lies
ıeath, which plainly tells us of the preva-
ıce of evil. Far be it from us to deny
ıt there are many objects on which the
ə can innocently gaze, many things to
ıtify the taste and please the fancy, yea,
thousand instrumentalities which in the
ɔd providence of God minister to the
nporal necessities of men; and it is right,
l in accordance with the principles of
ristianity, to be contented with our por-
n in this world, so long as we are per-
tted to continue here; but are there no
nptoms of the curse, are there no marks
God's displeasure, from which the hea-
ly world shall be altogether free? You
r the infant in its mother's arms sending
th the cry of pain as it appeals for the
ef of wants which it cannot express:
you see the youth, rejoicing in the prospect of a long life, arrested in his career by the attacks of a fever; and the burning brow and the parched tongue, and the wasting frame, too plainly tell the near approach of death: you go to the abodes of squalid misery, in the crowded population, the haunts of degradation and crime: you behold the iron-grated prison with its unhappy inmates, or the hospital filled with the suffering and sick; and what are all these but evidences of the curse originally pronounced upon the earth, tokens of physical and moral evil? Again, on some sunny day, two companions have gone forth to admire the extent and variety of the landscape, and the brilliant orb which God has set in the heavens pours forth his beams of incessant radiance: everything seems calm and serene: not a ruffle is heard, not a leaf is seen to move; and yet, in a very brief period, the dark masses of clouds are quickly gathering, the rolling thunder is heard, the lightning's vivid flash is seen, and one beholds his fellow-creature stricken to the earth, and the pulse of life has ceased to beat. Or, the same causes, which are at work in the region of the atmosphere, are also operating beneath the surface of the globe; and those internal fires which smoulder there burst their bounds: mountains sink and heave: whole multitudes are buried in the yawning chasm. Terrible manifestations of the divine displeasure on account of sin! No doubt that God has wise purposes in all that he does; yet these occurrences are all marks of the curse at first pronounced upon the earth. But, further, what mean those hosts of armed men set together in battle-array, with fatal purpose, ready to join in the fierce encounter, prepared at a single moment to take away the life of their fellow men, to spread devastation and misery in their path? What does war tell us, but that this is an evil world in which we live? for, in that better state, "nation shall not lift up sword against nation, neither shall they learn war any more." And scripture tells us that not only man, but the lower orders of creation, suffer under the primeval penalty of sin; "for we know," says the apostle, "that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. But in that celestial world into which the just are admitted—the saved and glorified members of Christ's body—none of those evils of which we have spoken shall have any

place. "For there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Sin cannot enter there: the curse being done away, the consequences cannot prevail; for these exist only in the regions of never-ending despair, where the wicked and unbelieving suffer with Satan and his angels, condemned to everlasting misery, where their worm dieth not and the fire is not quenched.

II. "But the throne of God and of the Lamb shall be in it; and his servants shall serve him." All the enemies of the Redeemer have now been put down, every opposition to his government has ceased, every effort to overthrow his kingdom has been rendered unavailing. Now the end has come, when Jesus "shall have delivered up the kingdom to God even the Father, when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet." During many thousands of years has Satan endeavoured to establish his reign of darkness and error: ever since the fall of man, through successive ages, the god of this world has been blinding the minds of men; but the hour has arrived when his final overthrow takes place, when he can no longer disturb the peace and vex the minds of the people of God, when he is permitted no more to deceive the nations of the earth, but has been cast into the lake of fire and brimstone to be tormented day and night for ever.

"The throne of God and of the Lamb." The saints are still reminded of redemption. Their song shall still be: "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." True, the dispensation of the gospel shall have terminated, the mediatorial work of Christ shall have ceased; for, sin being done away, there shall be no more need of pardon and intercession: the day of grace, as such, shall have passed away; yet, while God shall be "all in all," it is God in Christ—"the throne of God and of the Lamb." Around that throne are assembled the myriads of unfallen angels, the cherubim and seraphim, spirits of light and purity, who have never disobeyed the high behests of their Creator, whose pleasure and delight it has ever been to do the will of God and to minister to his servants; and also in the presence of the triune Jehovah are countless multitudes of all nations, kindreds, and *tongues, clothed with white* robes, and *having palms in their hands*, crying with a loud voice: "Salvation to our God which sitteth on the throne, and to the Lamb." How can they forget the mercies and blessings of which when on earth they were unworthy partakers? Can they think of what Christ has done for them, and for a moment remain silent in that sinless world, the inheritance purchased for them by his precious blood? Not like the captive Jews, who sat down and wept by the rivers of Babylon when they remembered Zion, and, when their scornful enemies asked of them a song, exclaimed, "How shall we sing the Lord's song in a strange land?" It shall not be so in that state of blessedness into which Christ's believing followers are admitted in the new heavens and the new earth. Freed from that body of sin and death which has been so great a hindrance in this world of sin and temptation, with a spiritual body fashioned like unto the glorious body of their Redeemer, it shall be their privilege and rejoicing to glorify him through ages that shall never end.

III. "And his servants shall serve him." We are called upon to give him our whole hearts, our souls and bodies to be a reasonable, holy, and lively sacrifice unto him; but how far short our service comes in this world we may learn from his own words: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done what was but our duty to do." Because sin attaches to the works of the holiest of God's children, sin is mingled with their purest desires, their most devout aspirations, their most heartfelt prayers: in the worship which they offer to God, whether in the public services of his house, or the more retired devotion of home, they are never free from their spiritual adversaries: Satan is always at hand to tempt and to harass them. But in that bright world into which are admitted the victorious soldiers of the Son of God, there are no obstacles, no impediments, to their full and complete happiness; for there shall be no more curse, "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life." They shall serve him with alacrity, with earnestness, and a perfect willingness becoming that eternal kingdom of which they are made partakers through the infinite merits of their Lord and Saviour Jesus Christ.

But, again, the knowledge of Christians on earth is imperfect: there are mysteries in that holy religion which they profess which their weak and finite faculties cannot fully comprehend; but surely we may conclude that

rfection, being the consequence of
l cease, as the apostle reasons:
w we see through a glass darkly,
face to face: now I know in part,
shall I know even as also I am
The sovereignty of God, the
ility of man, how to reconcile
uths, the great and fundamental
of the Trinity in unity and the
Trinity, which, while we believe,
ot fully comprehend—these, we
oubt, shall be more clearly revealed
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ound the throne of God upon those
ough the grace of Christ and the
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felicity. "He dwelleth in the
ich no man can approach unto,
man hath seen, nor can see." —
draw these observations to a close.
speaks in simple but expressive
of the future happiness of Christ's
people, and makes the inquiry of
of us: Are we in that path which
everlasting life? "The path of
is as the shining light, which
more and more unto the perfect
Have we been delivered from the
of sin and become the ser-
righteousness, having our fruit
iness, and the end everlasting
will not avail any to call the
r, Lord! Lord! and do not the
hich he says. This is to resem-
man who built his house upon
unable to resist the storms and
that beat upon it. Rather let us
e wiser course of him who digged
laid the foundation on a rock, and
shall be best able to bear the rude
the world and the assaults of
From the spiritual conflict in which
ngaged there is no rest until we
our race and finished our course,
ugh grace entered into the joy of

JEWISH MISCELLANIES.

No. CXX.

leanse them from all their iniquity."—JER.

D THE MESSIAH.—"Again, consider all
ed history relating to one small na-
iting one small portion of the globe.
rises its deep interest to us—to all
ed nations of the earth? Can any
he narrative of the various events by
people was eliminated from the varied
ankind, or observe how this people
aratively in number) alone retained
the knowledge of one single supreme God, or ponder over the high-toned prophecies, not less striking in their poetic beauty than in their moral tone, or listen to their own repeated and confident announcements of a greater time to come, and then believe that all this really meant nothing? Observe that from age to age the prophets never falter. In the deepest depression their hope burns most brightly. Daniel in the den of lions is not more confident of his safety than as a captive of the furious Nebuchadnezzar he is confident of the overthrow of the kingdoms of this world by the 'stone cut out without hands.' Isaiah is not more bold in his prediction of the destruction of Sennacherib and his host than in that of the reign of Messiah over Jew and Gentile. And, when the Romans destroyed the temple of Jerusalem, did this marvellous book, and all that it contains, fade away like 'the baseless fabric of a vision'? Was ever such a phenomenon witnessed as this persistent harmonious utterance for a thousand years of futile expectations? On the other hand, what if, in the interval between the closing of the Old Testament and the destruction of Jerusalem, One appeared in whom centred every line of history and of prophecy; what if such an One led a life, as man, in which the most daring gainsayer cannot suggest a flaw; what if he also claimed to come as fulfilling the older revelation, and himself foretold the downfall of the earthly Jerusalem, since the purpose of its separation from the world had been accomplished? what if he, in fact, commenced, by the foundation of the Christian church, a new kingdom in which the promised King should reign, 'to whom it was a light thing that the Jews should be saved,' since to him 'all the Gentiles also were to be given;' what if such an One rose from the grave, after having to the letter accomplished, both in life and death, all that prophecy had foretold of his earthly career, and then sent down the long-promised gift of the Holy Spirit, the inward Teacher of the heart, the Builder of that spiritual temple which was to supersede the material edifice on Mount Moriah; and what if such temple (though, alas! too slowly and imperfectly) is gradually rising throughout the civilized world, to the honour and glory of the triune Jehovah? Surely this continuity of events establishes that the written word has its outward counterpart, that the Old Testament is but the germ of the New, and the one is connected to the other as indissolubly as the word of God made flesh is for ever united to the nature of regenerated man" ("The Continuity of Scripture as declared by the Testimony of our Lord and of the Evangelists and Apostles;" by William Page Wood, vice-chancellor (now lord-chancellor), 1868).

JESUS'S LOVE FOR ISRAEL A MODEL FOR CHRISTIANS.—"The most common argument that you will hear advanced against the truth of God, as it is made manifest in Jesus, will be the comparatively small number of the children of Israel who have owned the crucified One as the true Messiah, 'our Redeemer, the Lord of hosts.' Why, to my mind, the fact is the strongest argument in favour of the claims of Jesus to be Israel's Saviour-King. Not only

does our blessed Lord and his holy apostles teach that the Christian faith would be received during this present dispensation by a remnant only according to the election of grace, but the whole tenor of Old Testament prophecy is to the same effect. Let me quote one passage only: 'I will also leave in the midst of thee an afflicted and poor people; and they shall trust in the name of the Lord' (Zeph. iii. 12). I would ask those who reason thus, Would they have refused to take refuge from the deluge into the ark because only eight persons out of Noah's world were induced to enter it? Or, would they have preferred to remain at Sodom and Gomorrah because that, with the exception of four persons, all the inhabitants of the five doomed cities laughed to scorn the warnings of the angels? May not Isaiah have apostrophized such objectors as 'rulers of Sodom,' as 'people of Gomorrah' (Isai. i. 10)? They who advance such arguments against the Christian religion are not wise in their generation. A reasoning mind will soon discover them to be the most cogent proofs in favour of our most holy faith. A word to Gentile Christians: To you who own, in Israel's Saviour-King, him whom Nathaniel confessed as the Son of God and King of Israel, even the Lord Jesus Christ, I must appeal in behalf of my kinsmen after the flesh. As King of Israel the house of Jacob is peculiarly his inheritance, and he peculiarly the inheritance of the house of Jacob. As King of Israel, he is sore displeased with the nations that are careless about the welfare of his ancient people (Matt. xxv. 40). As King of Israel, he watches most jealously the conduct of professing Christians towards the people from which, after the flesh, he sprang (Zech. i. 13-15). It is our duty—if we are indeed members of Christ, children of God, and inheritors of the kingdom of heaven—to cultivate the attributes of our Father and our Redeemer. One of his peculiar attributes is his unchanging love towards his ancient people Israel—nay, not even only on the cross. 'His gifts and his callings are without repentance.' Have you done all that you might have done to bring some of his people to a knowledge of salvation? Can you, or dare you, forget the indissoluble relationship which exists between the Redeemer of the world and 'the father of the faithful,' 'the friend of God'? The Saviour took not upon himself the nature of angels, but that of the seed of Abraham. Can you, or dare you, ignore that fact? Not in vain did St. John—long after the temple was destroyed—record Nathaniel's confession: 'Rabbi, thou art the Son of God: thou art the King of Israel'" (Margoliouth, a Christian Israelite).

UNIVERSAL ISRAELITISH ALLIANCE.—M. Cremieux having, in his speech at the late annual meeting of the Alliance, referred to the encomiums passed by father Hyacinthe on the Jews and Judaism, it will not be out of place to reproduce one or two passages from the orator's discourse. They are translated from a French cotemporary: "Father Hyacinthe continues to attract large audiences at the cathedral of Notre *Dame in Paris.* At his third 'religious con*ference' there were some* thousands present. On ascending the pulpit he announced, to prevent misunderstandings, that the next conference would be held on January 3rd. He then, with a great display of erudition, began his discourse on the Jewish religion, which, according to his opinion, is the only one which has resisted for centuries all the errors of paganism and idolatry. 'Do not forget, gentlemen,' exclaimed the rev. father, 'that the Jews are the true and will be the only people of God.' M. Veuillot, who was present, glanced towards the minister of public worship, who, in his turn, looked at the archbishop of Paris, and raised his eyes towards the skies. Father Hyacinthe, in his second conference, said: 'God himself instituted the circumcision as a peculiar mark for his people, an alliance in the flesh with his children throughout all time. This sign is a solemn consecration to the religion of the true God.' Then, apostrophizing Israel, he exclaimed: 'Thou hast revealed to the world the ideas of equality, fraternity, and charity, otherwise unknown; and, because thou hast placed thy religion and thy country in thy God, the world has persecuted, despoiled, and ill-treated thee in vain. Thy strength has remained as unshaken as the might of that God who has always been thy King.' No rabbi in the synagogue could have spoken in nobler terms of our divine religion than did this catholic priest."—The recent report of the Alliance dwells upon the efforts in which the Alliance has been chiefly successful, and which it regards as triumphs of which it may justly be proud. This is the work of civilization and education in which it is engaged among the long-neglected Jews of the east. It has established schools which are in excellent working order at Tetuan and Tangier, Mogador and Saffi, in Morocco; at Adrianople, Vola, Larissa, at Damascus, Jerusalem, Jaffa, and Bagdad, in Turkey. In some of these places there are girls' as well as boys' schools. It is now about to establish an agricultural school at Jaffa, for the benefit of the Jews of Palestine; and, in order to be able to supply teachers of the right stamp for the schools founded and superintended by it, it has established at Paris a training school, where teachers are being educated; and among these are talented youths from African and eastern communities, who in due time will return home, there to establish schools, and thus to introduce among their brethren in faith European culture and civilization. In this school is also the young Falasha who accompanied M. Halevy from Abyssinia.

ROUMANIA.—We regret to learn that the Cogalniceano ministry has hitherto sadly disappointed the hopes of the Rouman Jews. In the circular recently addressed by this minister to the prefects, the Jewish innkeepers, especially in the villages, are denounced with great bitterness, and their expulsion enjoined, and such instructions given as will, in fact, render it impossible to the authorities to grant licences to Jews to keep inns. This circular will ruin scores and scores of hard-working honest Jewish families by whom road-side inns were kept. The minister, indeed, in speaking of the Jews, uses most incendiary language, such as could

ployed in any civilized country with- ; rise to a fearful outburst of popular ın. He calls the Jews a cancer, which the vitals of the rural communities to narrow. It is, however, possible that ty of the minister may arise from his chambers, which breathe the spirit ıo; and now that the chambers have ılved he may be less cruel.

ıBERG. — *An interesting Baptism.* — nesday, September 9, we were cheered ıraged by witnessing the confession of rist as their Saviour, by two young brother and sister, belonging to a Bohemia, in whom our brother, rev. erschell, takes a deep interest, and he has done much already. As it so that Mr. Herschell could be among bout this time, the day above named mined on for the solemnity; and it ucted at Kornthal, by the pastor of e. A goodly company of praying s met; and the service was of a most escription. Its striking feature was ıce of four believing Israelites, to wit- confession of Jesus by two more of on. The opening prayer was offered r venerable brother, Mr. Heman, of d this aged and tried Christian Is- t deeply whilst offering up suppli- n behalf of Israel, and especially of about to declare themselves believers Saviour. Next to him stood Mr. , who was his first spiritual son, the whom he had been privileged to lead Mr. H., in his address to the two be baptized, feelingly alluded to this ılso to his happiness in his Christian all these years, and the pleasure he here were two now present who had witnesses of his own profession some ars ago. In most touching terms he to the experience of all present, and o, of the young disciples about to be nto Christian communion, of the grace leading sinners to repentance and is words were listened to with deep and many eyes filled with tears. concluded, pastor Staudt put the to the two candidates, which they re- n a clear ringing voice, upon which baptized in the name of the triune very moving prayer concluded the hich I do not doubt has left a lasting n upon all present" (Jewish Herald).

.RKABLE RENCONTRE.—A missionary to ish Jews under the British Society The other day while out on my mis- nties, I met a Jew in the street, fol- e business of a clothier. I asked him ynagogue he belonged, to the ortho- reformed. 'To neither,' he replied. not?' I rejoined, adding that I was ex- sorry to find a brother of the house living without any religious belief ; and I was proceeding to admonish o persuade him to think of the God of ıom I presumed that he had utterly when he interrupted me, stating that ısion was a very erroneous one. 'You know not whom you worship,' he said, thinking that he was addressing an unbelieving Jew; 'but we (meaning converted Jews) know whom we worship:' after which, this poor clothier, ignorant all the while that he was speaking to a missionary, went on in a very fervent way to preach to me Jesus Christ and him crucified. My own joy and amazement was only equalled by his, upon my revealing to him that I too had found Jesus to be our Messiah and Redeemer. After a cordial shaking of hands, both as brethren according to the flesh and also according to grace, I besought him to give me, for my own encouragement and edification, a few details of his conversion; from which I gathered that he was one of the first-fruits of missionary labour among the Jews in London, that he had been brought to Christ more than twenty years ago; that he had to endure great persecutions on the part of the London Jews, particularly from his own relations, for Christ's sake; that they had sought by considerable sums of money to tempt him to return to the synagogue, but all was of no avail, as he counted all things but loss that he might win Christ. At last his wife left him, and this was a heavy trial; but about ten years ago the Lord melted her heart; and she returned to him. He concluded by saying that under the many sorrows he had had to bear he felt invariably supported, blessing God that he had been thought worthy to suffer for Christ's sake. Upon parting, the thought occurred to me that there must be many such obscure disciples gathered into the fold from God's ancient people, who are thus unknown unto us, and that the day of the Lord alone will finally reveal them to the church at large."

SWITZERLAND.—*Emancipation of the Jews.*— Religious liberty is now a great accomplished fact all throughout the Helvetic confederation. Even in the canton of Lucern, lately the hotbed of religious bigotry, the principle of religious liberty has been acknowledged by the legislature. Even the conservatives voted for it.

MEMORABILIA, 1869.—"Three important events now occupy the attention of the Jewish people all over the civilized world. The first is the revocation, by the provisional government of Spain, of the decree of banishment, of 1492, in virtue of which the Spanish Jews, over half-a-million in number, were driven forth from their country. After the lapse of nearly four centuries, Judaism may again find a home in Iberia. A short time since Mr. H. Guedalla, who has chiefly been instrumental in obtaining this revocation, forwarded to Madrid a magnificent scroll of the law of Moses, no doubt the first seen there since the year which witnessed the expulsion of this race; and we shall soon hear that at the side of a protestant church a Jewish synagogue will be reared. The second event is the establishment of an agricultural colony by Jews in the land of their forefathers. At the annual meeting of the Universal Israelitish Alliance, lately held at Paris, M. Ad. Cremieux, the president, announced, amidst the loud applause of the audience, that measures had been taken for founding a Jewish settlement near Jaffa. The approaching completion of the Suez canal promises a profitable outlet to the agri-

cultural products that might be raised in the fertile soil of the district of this part of Palestine. The third event is a proposed universal synod, to be held in Germany in the course of the next summer. The formal invitations to the synod have been sent out to the principal Jewish communities in Europe, and, probably, also in America. One of them has reached us, and bears the signatures of rabbi Dr. L. Philippson, of Bonn, the well-known editor of the 'Universal Gazette of Judaism;' of rabbi Dr. Aub, rabbi of Berlin; and rabbi Dr. Adler, provincial rabbi, of Cassel. These rabbis act in the name of a conference of 24 German rabbis, who met in August last at Cassel, when the convocation of an universal synod was resolved upon. It will thus be seen that there is still some vitality in the ancient stock of Judaism, now over 4,000 years old. We learn from the 'Univers Israelite' that, on the announcement of the intended establishment of a Jewish agricultural colony in the Holy Land, at the late meeting of the Universal Israelitish Alliance at Paris, Mr. L. M. Rothschild, who was present, subscribed 1,000 fr. (£40) to this work" ("Jewish Chronicle").

REFORM IN THE SYNAGOGUE WORSHIP.—"In Frankfort-on-the-Maine there reside many Jewish families who, having gained fortunes by their enterprise in America, have settled down in this ancient city to enjoy the fruits of their labours. They have lately acquired a place of worship, where divine service is performed according to 'Minhag America.' Men and women sit together: there is instrumental music, &c. A correspondent of 'Der Israelit' states that on the eve of 'Shemini Azeres' Dr. Stein, in open synagogue, requested a full and early attendance for the following morning, when a composition of Halevy's would be performed, the solo to be rendered by Miss O——, of the town theatre. This is news for America" ("Hebrew Observer"). To this the "Deborah," another American paper, adds: "The congregation, whose preacher is the rev. Dr. Stein, and whose name is Emmanuel, has transformed a large room into a place of worship, containing about 240 seats, has an organ, and a choir composed of about 30 persons. The services are well attended. The American reforms, such as the laying aside of the praying scarf, not calling up to the law, and the pew system, enabling families to sit together, create a great sensation, especially in orthodox circles. Dr. Stein thus, after being for six years without office, once more stands at the head of a reform congregation.

MARRIAGE CONTRACT.—We give a translation from the Hebrew MS. of an actual marriage contract lately executed:

> "The voice of rejoicing, the voice of gladness;
> The voice of the bridegroom, the voice of the bride.

The fourth day of the week, the seventh day of the month Tammuz (July), five thousand six hundred and twenty-six from the creation of the world, according to the reckoning here in ——, England. Mr. Isaacs, the son of Joseph, said to the *virgin, Miss Dakostu*, the daughter of Mr. *Cohen*: '*Become my wife*, according to the law of Moses and of Israel; and I will serve, cherish, and maintain, and provide for thee in conformity with the usage of the Jewish nation, who serve, cherish, maintain, and provide faithfully. And I will endow thee with the virgin's dowry of two hundred pieces of silver, that are assigned to thee according to the law, and be united to thee conformably with the usual custom of the world. Miss Dakostu, this virgin, has consented to become my wife.' Here is the dowry which is to come to her from her father's house, either in silver or gold, or in ornaments, clothing, furniture, or bedding, being of the value of one hundred pieces of purified silver. Mr. Isaacs, the bridegroom, has consented to add another hundred pieces of purified silver to the same from her father's, making in all two hundred pieces of purified silver. The said Mr. Isaacs, the bridegroom, to assure and make certain the fulfilment of this contract of the dowry and the addition thereto, declares: 'I take the payment upon myself and upon my heirs after me to be paid out of the most valuable property and possessions I have under heaven, which I possess, and such as I may purchase or mortgage, or if unmortgaged property all shall be subject to pay this marriage contract, to wit, the dowry and its addition, even to my wearing apparel, in my life-time and after my death, and for ever.' The responsibility to fulfil this contract, to wit, the payment of the dowry with the addition, Mr. Isaacs, the bridegroom, takes upon himself, and also to perform this duty, in fulfilling the contract with its addition, in due conformity with the custom of all other contracts in connexion with the daughters of Israel that are made according to the established rule laid down by our wise men, blessed be their memory! Mr. Isaacs, the bridegroom, son of Mr. Joseph, so that he might render all this legal, said to Miss Dakostu, the daughter of Mr. Cohen, 'Take hold of the lawful garment,' which is prescribed by law to bind all contracts. All this was made binding on the parties concerned in this transaction. Witness, Judah, son of Aaron, treasurer; Solomon, son of Seth, overseer; Isaac, son of Joseph, the bridegroom." Translator's note: "The document I have translated is a Jewish marriage contract in use among all Jews, rich and poor, ever since the Israelites returned from the Babylonish captivity."

THE JEWISH CALENDAR.—"The calendar that we have been following these fifteen centuries is the work of R. Samuel, who taught in Sora, an Arabian city, in the beginning of the third century of the vulgar era. After him arose Hillel II., president of the sanhedrim, who perfected it, reducing it to the form which it now bears. Before the time of these two learned doctors, the sanhedrim, following the oral traditions of the nations, prescribed the rules which every year, according to circumstances, were to be followed, and fixed the beginning of the month, Neomenia, after the declaration of witnesses who had been out on the hills and the mountains to see the new moon. This custom had its inconvenience; and one of its results is that all the solemnities prescribed by the bible for

one day only were celebrated during two days, in consequence of a doubt of the day on which they should precisely occur. And this custom is even to-day maintained, not because we have two religious codes, not because what is permitted in Jerusalem is forbidden in all other countries, but in consequence of that unconquerable respect for what our sages have established and our forefathers have done, which is one of the characteristics of the Jews, and which has saved them from amalgamation with other races and from destruction. So rabbi Hillel, in the year 358 of the vulgar era, and 403 years after Julius Cæsar's reform, fixed and published the constant rules of the Hebrew calendar, which, in spite of the progress of mathematical science, were never found defective. Our months are lunar, and contain twenty-nine days, twelve hours, forty-four minutes, three seconds, and a third of a second. The new year must be celebrated on the first day of the seventh month, Tishri, on the very day of the new moon, provided this appears before noon; but, if it appears at noon or afterwards, the new year is celebrated on the following day. Nor may it be celebrated on Sunday, Wednesday, or Friday; and by this caution the great day of atonement, that is the 10th of Tishri, is prevented from occurring immediately before or after the sabbath; because two days so severe like that fast and the sabbath, without interval, would appear too heavy and difficult to be kept. The year, therefore, composed of twelve months, is neither more than 355 days nor less than 353 days. But, as it is postponed when the new year happens at noon or afterwards, and being also postponed when it occurs on one of the three mentioned days, these two circumstances might happen at the same time, and then the preceding year would be excessively long. But other minute rules were established, by which all these transpositions, counterbalancing each other, place the year within its proper limits. It is said that our solemnities must fall in their proper season; therefore the lunar year was made to harmonize with the solar year, by the addition of an intercalary month. Meton, an Athenian mathematician, who lived 432 years before the vulgar era, taught that, after a space or cycle or 19 years, the lunar and solar years come to meet each other at the same point. That is not exact. But the cycle was adopted; and to make it right they added a month on the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th years of that cycle; and these years of thirteen months were called embolismic. These additions of a month make the lunar and solar year to agree, a very small fraction excepted, that has no value. This calendar is even more perfect than that of Pope Gregory; because this has with the solar year a difference of one minute, and the Hebrew calendar has the difference of only six seconds and 12-100ths of a second; and we may safely say that a humble rabbi has given a good lesson on mathematics to a powerful pope. It has therefore been praised by the greatest mathematicians. The Arabs accepted at first this system of dividing time; but Mohammed, in the year 632 of the common era, on his last pilgrimage to Mecca, forbade all such intercalations, and said, as we read in the Koran Sura ix.: 'When the Omnipotent created heaven and earth, he fixed twelve courses of the moon, and this number was written in the holy book. Four among them are sacred. This is the faith. Shun iniquity, but especially in these months. God is with those who fear and obey him.' They followed the lunar year only, and the times of their pilgrimage, of their fasts, and their solemnities, run through all the seasons; and, when the month of Ramadan (that is overwhelming heat) occurs in summer, it is really awful for those who regularly remain without eating and drinking every day till sunset" (From a recent lecture by Dr. Actom, rabbi of the Spanish and Portuguese synagogue in London).

H. S.

Juvenile Reading.

THE PIGEON.

A VERY pretty pigeon, with feathers black, white and grey, and a ruff round its neck, shows such strong attachment to its master that, directly he appears, it leaves its companions to follow him, just as a dog might do. In the garden, or when permitted to enter the house, its behaviour is just the same, walking or flying after him, from room to room. It perches on his head or on his shoulder, and at the sound of his voice coos with manifest delight. It is often allowed on the dessert-table, where it struts about among the fruit-dishes and glasses with great pride. If a guest, or any other member of the family than its master, offers to stroke it, it is not afraid of the strange hand, but it pecks angrily, to show its displeasure; on the contrary, if its master obliges it with this delicate attention, it stoops down to receive his caresses, and when they are over courts further notice.

While I write, its companions are flying hither and thither high in the air, enjoying the bright, warm, sunny afternoon; and this strange little bird does nothing but follow its master everywhere about the garden: it cannot be tempted to quit his side.

On one occasion, its master fancied he heard a noise, indicating some interference with the hen-roost; accordingly, he hastily visited the garden in the middle of a very dark night: this wonderful little pigeon instantly recognized his presence, and, waking up, began to coo its customary greetings. Surely such superior intelligence in a little bird deserves a few words of special notice, in order that my juvenile readers may remark upon the various instincts implanted by our heavenly Father in the lower orders of created life.

E. A. GILBERT.

Poetry.

THE LAST VISIT OF CHRIST TO GETHSEMANE.

JOHN XVIII. 1.

BY THE REV. GEO. BRYAN, M.A.

(For the Church of England Magazine.)

SAVIOUR divine, our hearts with thee
Go forth unto Gethsemane,
On thee to wait, and thine to be.

We see thee come with the eleven,
And kneel in the full view of heaven,
And strive in prayer as none have striven.

Then silence reigned thro' earth and air,
As if creation felt thee there,
And listened to its Maker's prayer.

What prayer did not my Saviour pray,
What words did not my Saviour say,
To turn God's wrath from man away!

It forced thy blood thro' flesh and skin,
That dreadful agony within,
What weight of man's provoking sin!

But it prevailed, and Jesus rose
Calm to confront his mighty foes,
And to discharge our world of woes.

And we are free to serve him now.
O ye, before your Saviour bow:
The Spirit, asked, will teach you how.

Huttoft.

Miscellaneous.

JOHN HUNTER AND HIS MUSEUM AT THE COLLEGE OF SURGEONS, LONDON.—The annual oration commemorative of this eminent man of surgical and physical science was given at the college on the 22nd February last, by the president, Mr. R. Quain, and we condense from it that which has special relation to the founder himself: "This oration was instituted with the intention of showing a lasting mark of respect to the memory of John Hunter, of dwelling upon his labours and his merits, of a career so original, so singularly placed, that his mind in early life teemed with knowledge, and was full of great designs to display the structure and to investigate the functions of living beings in general. Being denied all external aid, he was thrown upon his individual exertions, had to procure the objects of his study as well as to practise the profession of his life. In this respect he was unlike Buffon and Dauberton, whom the French government aided in their pursuit as naturalists. The result of his labours has been that whilst living he stood alone, and, now that he is dead, he stands still alone as the first and greatest physiologist and surgeon of all time. 'He was distinguished by qualities, great in their separate excellence, unrivalled in their combinations.' With all these high qualifications, the chief of Hunter's labours, his museum, the basis of all his other works, was not in his life-time appreciated or valued, not, indeed, till many years after his death. The president of the Royal Society, after Hunter's death, declined to use his influence with the government to purchase the museum; and yet now the world at large accepts this unrivalled collection as of *priceless* value, retaining its high and instructive position *of being the best and richest* institution in Europe. During the first fifty years it has cost the state £ and subsequently the College of Surgeons £248,(the possession of this mine of inexhaustible we been due, on the one hand, the observations b mists of the varied structures of organized bei on the other to experiments suggested and rend sible by an increasing knowledge of facts and th chemistry and physiology. Contemporaneou this advance the other sciences have been equally astronomy and geology, for instance. All the sciences, in short, have made marvellous addition knowledge, and aided our intellectual progress. through this medium, our age has been truly one."

SINAITIC INSCRIPTIONS.—Mr. Palmer has finished copying the inscriptions here, and next and Mr. Holland go down to Wady Mokatteh. the inscriptions here will, I fancy, establish som connexion between the old burial-places and th of the inscriptions; but until the whole have bee and examined it is difficult to form any opinion subject. There are a large number of inscrip stones of a comparatively-small size, which r brought to England at no great expense now w the spot, and it would be a pity to lose the oppor securing some of them; and I would beg to sug an application be made to the British Museum au for a grant of £50 to enable us to bring some home. This would cover all expense; and Mr. would undertake to make a good selection, illu the different styles of writing, &c.; and we wo try and carry off some of the Egyptian tablets fro bit El Khadem. I am going to bring home a few with inscriptions, for the survey collection; b funds would not enable me to do much in this *Report from the Engineer-in-chief of the Sinai ploring party.*

THE TYPOGRAPHICAL CROSS.—

Bless'd they who seek,
While in their youth,
With spirit meek,
The way of truth.

To them the sacred scriptures now displ
Christ as the only true and living wa
His precious blood on Calvary was giv
To make them heirs of endless bliss in heave
And e'en on earth the child of God can tru
The glorious blessings of his Saviour's grac

For them he bore
His Father's frown;
For them he wore
The thorny crown;
Nailed to the cross,
Endured its pain,
That his life's loss
Might be their gain.
Then haste to choose
That better part,
Nor dare refuse
The Lord thy heart,
Lest he declare
"I know you not;"
And deep despair
Shall be your lot.

Now look to Jesus, who on Calvary die
And trust on him alone who there was cruc
—*"The Christian at Work," a New York j*

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OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

APRIL 10, 1869.

MISSIONARY RECORDS.

No. CCLXXXV.

'O Lord our God, stretch forth thy almighty arm, and
te it bare in the sight of all the nations. Shed abroad
saving influences of thy good Spirit on the hearts of
ltitudes, that they may believe and turn unto thy Christ;
r the great Saviour of his Israel be found of them that
t him not; and in the compassion of his grace may he
ıifest himself to those who inquire not after him."—
DDRIDGE IN PART.

HORTATION TO MOTHERS. — "Mothers, we
nt your sons to stand in those spheres which
shall soon vacate. Yours, to be pillars
our churches; yours to go to the isles
the ocean; yours, to go the burning sands
Africa; yours, to carry light into the dark
rt of India; and yours, to go to the snows of
north. Yes: there will, I trust, be mothers
t read this appeal, whose sons and daughters
ght to rise up for God, and cry, 'Here are
: send us.' Train them up to this service
o holy service—of being agents in redeem-
; 'mind,' immortal, imperishable, 'mind,'
m sin and Satan, to train them up to the
rk of plucking brands from burning, and
nching them in the blood of Jesus, and see-
: them become stars in the kingdom of God.
us you 'can,' and 'will,' hasten the jubilee of
earth. And, though your eyes will soon
e in death, yet, from the foot of the throne
ve, you shall welcome those whom you and
r children have led to Jesus. They shall
ıe from the east and the west, from the north
the south, and shout, 'Grace, grace!' Train
your child to live and act for eternity. .....
ı remember that the poor widow gave her
mites; and it was more than all that the
could do. The cup of cold water offered
hrist shall be rewarded. But what are such
rings? Who can bring an offering so rich,
ostly, as the mother who brings her child
he service of God? She makes a sacrifice
ch no money can purchase, which no tongue
describe; and she shall have a reward pro-
ıionate to the gifts. O what streams of joy
and blessedness will flow for ever into the heart
of the faithful mother! Christ will own her as
his mother, and her sons and daughters as his
brothers and sisters. Was she unknown on
earth, and was the fire which she ever kept
burning on the altar of her heart unseen by
man? Behold, her reward shall be sure: she
shall "enter into the joy of her Lord!" (J.
Todd).

NEGRO EXPOSITION.—A missionary to the
coloured people in the southern parts of the
United States observes that "oral instruction
has not been perfunctory and merely in word:
let me give you a practical illustration. I was
once instructing a coloured candidate for bap-
tism in the Lord's-prayer: explaining clause by
clause, we came to 'Thy kingdom come.' 'What
do you mean when you say these words?' 'I
don't mean, massa, that God's kingdom may
come in the world and the sky: God is king
there already; but I pray that his kingdom
may come in our hearts.' 'What do you mean
by God's kingdom coming in our hearts?' 'I
pray that God, by his grace, may rule in my
heart and in the hearts of all men.' Thinking
still he might be speaking by rote, I asked,
'What do you mean by God, by his grace, ruling
in our hearts?' 'I pray that God, by his Holy
Spirit, may make me and all men what he wants
us to be.'"

THE SOUTH SEA MISSION.—(From a despatch
in February last by the committee of the London
Missionary Society to their mission in that
region).—"From its earliest days the South
Sea Mission has occupied a high place in the
regard of the society's friends. Dr. Carey was
anxious to commence it: the good countess of
Huntingdon had planned it. The thrilling
stories of Cook and Vancouver had laid these
unknown tribes open to the world's gaze; and,
while India and China, Negroes and Hottentots,
and catholic Europe, were all closed against the
gospel, the Christian church saw an opening for
its efforts among these distant isles. Thus it
was that the 'Duff' brought out its first band
of labourers. How slow their progress with the

language and with the people! what depths of heathenism they found among them! They beheld cruelties unheard of in Europe since the middle ages; canoes launched at Raiatea over the bodies of prostrate captives, as they are still dragged in Fiji; the Areoi society; infanticide on system; the people under a most crushing despotism; quarrels and bitter wars almost without end. These bright volcanic islands present to you scenes of wondrous beauty, which it must be no trifling pleasure to contemplate. When you approach the reefs of Rarotonga, or turn into the broad harbour of Tutuila, or sail along the wooded shores of Chinambrym, you look upon gems of tropic beauty which can scarcely be matched throughout the globe. But, in the removal of that black heathenism, and the spread of the gospel amongst these people, you are giving them a moral beauty incomparably higher. And how grateful should our churches be that this transformation has, beyond all question, been very great. The society is now carrying on four groups of missions, which have been blessed with most solid results. Otahite and the Leeward islands were those first evangelized. The Hervey group followed; Rarotonga being discovered in 1823. In 1830 Samoa received the gospel: our Loyalty mission was commenced in 1848. Nowhere have the triumphs of the gospel been greater than in Niue, the 'Savage island' of recent years; but Christianized now, after long patience, brave effort, and earnest prayer. Thus, by degrees, increased breadth has been given to our labours, and a larger number of converts and of heathen have been brought under their influence. Yet the number of English missionaries has not been greatly increased, though their services have been economized and consolidated. In Rarotonga, where once three missionaries resided, we now have one; and in the Leeward group three, where there were five. The increased supply of competent native agency, and the wider missionary experience wrought into system, require and permit this change. Before passing on to other matters, the directors cannot but acknowledge the many excellences of the Polynesian churches: the great liberality which they have displayed for many years; the severe trials and persecutions to which many have been exposed; and the courage and patience with which they have been borne. In the Loyalty Islands the converts are forbidden to expend contributions away from their own group. In other islands, without exception, the contributions are large and generous. The great group of Samoa stands out very prominently; but Rarotonga, Mangaia, Niue, Raiatea, and others are not far behind. The small islands have done well; and even our little Ellice group, evangelized the other day, have begun to offer their gifts of gratitude and love. The total amount of these contributions every year now approaches £1,800. That sum will about cover the teachers' supplies, the supplies for the institutions, and the expenses of the ship. Thus the society will have to bear *only* the personal expenses of the missionaries, *which will amount to £4,800* a year. From the *outset your people have borne* all the incidental expenses of worship, church ordinances and schools. Their chapels have been built by themselves; and, as in lands more highly civilized, they continue to improve on their early models. We have read much about the handsome chapels of Samoa: all who have visited Niue speak with admiration of the chapel at Alofi; and Mr. Krause informs us that, to make that at Ngatangiia strong, the people imported beams from New Zealand at a cost of £200." A corroboration of the preceding statement comes to us from an American quarter: "Incessant war, merciless cruelty, infanticide, indescribable vice, in many places cannabalism, made the strong races, in the South Sea islands, a ceaseless terror to each other and to the world outside them. In all but Western Polynesia the gospel has swept this heathenism away. The four great societies which have sent their brethren forth as messengers of mercy, have gathered into Christ's fold 300,000 people; of whom 50,000 are members of the church. They have together expended on the process less than £1,200,000; a sum which, now-a-days, will only make a London railway, or furnish the navy with six iron-clads. Yet how wonderful the fruit of their toil! 'The wolf dwells with the lamb: the leopard lies down with the kid'" ("Missionary Chronicle").

WESTERN AFRICA.—*Abeokuta and Lagos.*—The rev. H. Townsend (at present in England) has recently received letters from this place, and gives the following summary of their contents: "I have received by the past mail several letters of great interest, containing the gratifying intelligence of the re-opening of our church at Ake, at which there were, it is estimated, 1,000 persons: 800 inside, and 200 outside unable to get admission for want of room. The collection after the service amounted to 2,226,000 cowries and £1 10s. in coin. The total value would be about £73; I cannot tell exactly, as there is a fluctuation in the rate of exchange. The cowries would require about 111 persons to carry them. The Lord's supper was administered the same day; at which 316 persons communicated. I think these are telling facts. I enclose a letter, in which some details of the state of the church are given. You will notice that the lay element is strong; and conferences are spoken of for mutual support and advice in sustaining the church. They endeavour to maintain the system we adopted of classes and class-leaders, and a fixed payment of every class member: thus there is a system and government, incomplete it is true, but very useful, sufficient for the time, and leading to something more complete. The walls of the new church at Igbori are completed." The announcement has been made to the Church Missionary Society of prospective relief to the amount of £250 per annum by the transfer of the day-schools at Lagos, now supported by the society, to a local committee of Europeans and natives, by whom the funds necessary for the support of these schools will be raised and expended. The announcement was received with much satisfaction, and the hope expressed that this spontaneous effort on the part of the community of Lagos will tend

o strengthen the work of missions in that lace.

MADAGASCAR.—Some impression of the life of n itinerating missionary in Madagascar may e gathered from a portion of a journal recently eceived from the rev. T. Campbell: "When I eached Ambohimanga, the capital of the Ananala country, I sent a messenger to announce ny proximity; but just then the rain, which ad been pelting us for some time, came down n torrents, but this we were obliged to bear ill a messenger came and told us to proceed. The white flag of Ranavalona was then hoisted, nd the Malagasy national anthem played; an honour I had never before received since I came o the country. I was met at the entrance to he town by Rasolo, the only baptized Christian belonging to it, and was led by him to the *rova*, where I was recieved by the governor (a female) nd her family with all honours. It was pouring with rain at the time, but the court-yard was crowded with people, who looked at me in wondering astonishment, not commixed with fear, if I might judge from their looks. The band, having played the national anthem, preceded me to the house which had been prepared; and on entering I found the governor, and her officers, who had gone by another route, waiting to receive me, and to see that I was made comfortable. All the persons in authority here are Antanalas, and, I being the first European who ever visited the town, they did everything in their power to do me honour. Having got settled down a little, I was presented with abundance of rice, &c., and in the evening had my house crammed, while I sang a few tunes with those who met for prayer every Lord's-day. After reading a psalm, and giving a short exposition of Christian doctrine and practice, I concluded with prayer, and was thankful that I had reached thus far in safety, and to find so many people inclined to listen to the message of salvation. As soon as the news of my arrival had spread, numbers of people, old and young, came in from the country to see me; and from the early morning till late in the evening, except for a short interval at meals, my house was crowded. One old man was excessively inquisitive, and asked me no end of questions about our manners and customs, the food we ate, the distance of our country, &c. I not only answered all these inquiries, but took advantage of the opportunity to declare to all assembled the gospel of our blessed Saviour, and salvation through his atoning blood. I also told them of his death, resurrection, and ascension into heaven; of his coming again to judge the world, and of the resurrection from the dead of every human being; of the day of judgment; of the everlasting happiness of the righteous, and of the eternal misery of the wicked. They appeared to comprehend these strange things; and an old Betsileo, who often came in to talk with me, repeated much of my story over again to those who were duller of comprehension."

INDIA.—A letter from the rev. Mr. Noyes, an American missionary, dated the 30th June last, from Kamham, eighty miles west-south-west of Madura, *thus describes the cruel superstition of* "hook-swinging." Several paragraghs of this letter, in regard to the condition of different village congregation, trials, defections, encouragements, &c., which were marked for use, must be omitted for want of room; but the following account of a ceremony witnessed much more frequently by missionaries years ago than of late, will serve to show that the days of idolatrous superstition, folly, and cruelty are not yet ended in India. "Recently, while labouring in itinerancy, I witnessed the 'hook-swinging festival.' At the beginning of this festival, the priest of the pagoda sends the sacred ashes and other things, to a person whom he selects as a victim to be suspended. On the reception of these gifts, the man commences a fast, denying himself all bodily indulgence. On the day fixed for the celebration of the feast, he enters the temple with pomp and ceremony, and appears before the idol. The priest performs a ceremony over him, uttering *munthrams*, or heathen forms of prayer, and he pretends to be under the influence of devils, and acts like a madman. While in this state, some person standing by gives him a severe blow on the back, which produces a slight swelling. The muscle is here pierced in two places, and openings are made sufficient for the insertion of the iron hooks, which are immediately introduced, and then pressure is applied on every side of the wound, to prevent the issue of blood, greatly increasing the man's sufferings. The fact that no blood flows is regarded by the people as a miraculous interposition. After these preliminaries, the man is taken to the machine upon which he is to be suspended and swung about. This consists of a four-wheeled platform car, in the centre of which is an upright post, twenty or thirty feet high, and upon the top of it a transverse beam, forty feet long, fitted to work like a well-sweep and also to be swung round in a circle. Upon one end of this beam, the hooks already inserted in the man's back are fastened by strong ropes. Long ropes are also attached to the other end, by means of which several men manage its motions. The victim is first swung round in a circle, and then raised high in the air, while the multitudes below fill the air with their shouting. In going up he favours himself by catching hold of the rope with his hands, but pretty soon lets go, and is suspended by the hooks inserted in his back, being bent almost double, his head and feet hanging, and the muscles of his back being pulled out to their utmost tension. While he is hanging in this position, the car is drawn by hundreds of men, over rough ground, around the temple, the man being shaken and tossed from side to side by the motion of the car. It was for a full hour by my watch that I saw the man thus suspended. His countenance was a picture of distress, and when taken down he seemed much exhausted. He is next presented to the people to receive their offerings, and receives large presents of money and lands—property such as he could not have accumulated by the labour of years. He is now taken to his house, the hooks are removed, and his wounds are treated by the application of small cakes of mud, made so hot as to burn the skin. Three of these plasters are are placed on each wound and kept there for

seven days, when they are taken off and other medicines are applied. This is severe treatment; but the wounds are said to be effectually healed by it in twenty days, if the man survives it. On the first day he suffers but little, because he is made insensible by intoxicating drugs and potions. On the second, and several succeeding days, his sufferings are so great that he will often attempt to commit suicide; but as he is strictly watched by his friends he finds no opportunity; and the deed is seldom done. The barbarous practice of hook-swinging was discontinued for many years in the Madura district, until it was again revived in 1867; and, as the people have come to understand that the government will not interfere to prevent it, it is likely to become a common occurrence. I estimated the number of persons present on this occasion at 15,000. We preached to several audiences; but such occasions are very unfavourable to making an impression. I much prefer to see the people when they are quiet in their own villages. One hundred and sixty villages have been visited by myself and helpers on this tour; and we have preached to nearly 400 audiences. The people generally admit the truth of our statements; but too often, alas! it produces no lasting impression."

JAPAN.—"It appears that Japan is not yet open to missionaries, in the same sense in which China is; for in China, according to the terms of the Tien-tsin treaty, missionaries may rent a house, and reside and teach the people, and distribute the scriptures where they will. But the treaty, signed by Great Britain with Japan at Yeddo, on August 26th, 1858, 'takes, there is reason to fear, no notice of missionaries or their labours.' It accords to the British subjects the privilege of residence at certain free ports for commercial purposes, the free exercise of their religion, and the erection of suitable buildings for that purpose. Again, there is nothing that refers to the protection of Japanese converts at present. By their country's laws they are liable to fine, imprisonment, exile, nay, even death itself. In China, on the contrary, no Chinese convert can be persecuted avowedly on the ground that he is a Christian. The anti-Christian statutes of Japan are not a dead letter, having been recently put in force against certain native Romanists. Their lives have indeed been spared on the intercession of the European consuls, but they have been sent into exile. Missionaries do, however, reside in Japan, and are unmolested. They travel, learn the language, translate the scriptures, teach the natives by conversation and class instruction, and by preaching, on the mission premises, the truths of Christianity, and, have even baptized natives. But it cannot be said that in Japan there is as yet the possibility of an open proclamation of the gospel" ("Church Missionary Gleaner").

CHINA.—"At the present time missions are established in China not only at the five old treaty ports, but also at many other points; and with judicious conduct and tact it is practicable to go about very generally without danger of *molestation, though there* are now and then exceptions to this. It is quite a different thing, though, to say, as many do say, that China i everywhere open to the gospel, and the mis sionaries may reside where they please. M Schereschewsky was, as you may have hear very summarily dismissed from Kai-fung-fo where he was visiting the remnants of the Jew who had resided there for ages. Some prom nent literary men stirred up the people to dri him out; and he was forced to leave. And ju a few weeks ago, a party of English missionari who had settled themselves in Chang-cho (only fifteen miles from one of the treaty port with ladies and children, were set upon and th house set on fire, so that some of them ve narrowly escaped with their lives" (Rev. Nelson, Sept. 16, 1868). The Rev. E. Thomson, in a letter to the American Protest Episcopal Board of Missions, dated Shangh in August last, observes: "In view of t opening up of the rivers by steamers, and that foreigners are doing, one may say t western world is truly offering wonderful gi to old China. Here, the west says, are all t truths we have treasured up and tried for ag Here are all the marvels of science. Come a use them. I will show you, I will help yo China is slow: she is suspicious: she is timi However, we must not fret: the day is coming science is fast doing her part, joined with com merce, for whom she labours. But why is i that religion cannot also thus rapidly advance Many reasons can be given. Only to name few: Religion is spiritual. Science is of th world, has to do with the world. Money, in fluence, power are her rewards. Again, among those zealous for the physical prosperity o China, but few are zealous for her religious ad vancement. Suppose we should see the Chris tian (as they are called) official and merchant truly advancing and studying to advance the re ligion of their own lands, surely it would not be in vain. Far from it: it would tend to advance every other noble interest. In China to-day the only officials that do seem to countenance the advancement of the faith which they profess are the Roman-catholics. Why is this so? Is no the protestant faith as worthy of advocacy as the Roman-catholic? We do not advocate the use force, or anything of the kind; but that pro testant officials should show to the native off cials that they believe in the religion by whic they are called, and that they think the Chines as a people, would do well to adopt Chris tianity."

MISSION OF CHINESE WOMEN.—"Both at Tun chow and Ningpo, Mrs. Nevins employed nati Christian women to aid her in efforts to rea their sex. Alluding to this, she says, 'The e periment has been tried by various missions ladies, who have bible-women, as they are som times called, under their superintendence, a has been found to succeed well. I know of other way in which Chinese women, in the clusion of their homes can be reached. Eith foreign or native women must go to them w the 'good news' of salvation, or the great m jority can never hear it. ..... No closed nanas' prevent our reaching those whom long to instruct. The females are secluded be sure; but patient judicious effort will usua

gain access even to the homes of the rich and powerful; while thousands of humble dwellings welcome our presence; and I am convinced that encouragements will not be wanting in the future, as certainly they have not been in the past, to reward every faithful worker in this humble sphere of Christian effort" (From "Our Life in Christ," by H. E. E. Nevins. New York, 1869. Thirteen years' experience as a missionary's wife).

PEKING.—*The Hospital Mission of the London Missionary Society.*—The hospital report last issued by the mission describes very fully the varieties of cases in which the medical missionary has been called to assist the people. Rich and poor have both been treated; and to both have been offered those Christian instructions which may bring health and grace to their souls. Amongst others who aided in this work by his faithful and earnest exhortations in the mission chapel, was the late rev. W. C. Burns, of the English Presbyterian mission, to whom the love and confidence of all the missionary brethren were given in a remarkable degree. "The preaching to patients and others has been regularly kept up during the year, at dispensary hours. The preachers have been Mausien Sheng, assisted by the late rev. W. C. Burns, during the first six months, and by Ying-sien Sheng during the latter months. Mr. Edkins reports that the number of persons baptized at the hospital-chapel during the year, more or less connected with the preaching of the gospel to the patients, was twenty-three adults and six children. The practice at the hospital has been very much the same as in former years. The cases generally of a simple character and chronic. Total number, 4,340. No epidemics have raged during the year, although the mortality and sickness, both among Europeans and natives, have been excessive. Among the former, within three months, two medical gentlemen and the wife of one were suddenly carried off; and the life of a third was despaired of. The summer was unusually hot, protracted, and without rain. The drought was excessive. Then followed two months of wet weather. In August alone it rained ten days, with a rainfall of ten inches, a thing almost unknown in this sandy plain. It was during the wet weather and the succeeding months that sickness prevailed so extensively."

H. S.

THE AUTHORITY OF GREAT MEN.

BY THE REV. C. RAWLINGS, B.A.

I CONFESS I have respect for the authority of great men, whatever may be the path of greatness in which they have moved or do move. The authority of great men on certain subjects is, I think, entitled to every consideration. There are persons who affect to despise, and perhaps really do despise, the authority of any great man whatsoever; they despise the authority of a great man in cases where his authority ought to carry weight with it. I do not at all sympathize with such persons. There must be something wrong about them: there is a want of humility, a want of that self-distrust which is based on self-knowledge. If I found that my views of a given subject were opposed to the views of a great man of established reputation, who may have devoted his time and talents to that subject, I should be prepared to distrust myself, and to suspect that I was in error. This, I think, would be both natural and reasonable on my part. If, on a careful reconsideration of the subject, I still found that I could not coincide in opinion with the great man, I think I should be justified in retaining my own opinion, and in holding fast by my own convictions, unless satisfactory reasons for a change of opinion were offered to my judgment.

But, if there be those who too much undervalue the authority of great men, there are people who commit a mistake in the opposite direction: they over-value the authority of a great man, and yield too much deference to it: they place the great man on an exalted pedestal, and regard his utterances as oracular: they hardly seem to be able to associate error with the object of their homage and veneration: they will admit of no appeal from their great man.

There is something unworthy, nay, pitiful in all this man-worship, this excessive deference to man's opinion. Man is fallible: the wisest of men are still but fallible beings. A great man *may* be mistaken in some of his views and notions, and not unfrequently he *is* mistaken. The mind of a great man, however elevated and enlightened, is not exempted from the weaknesses of our common humanity: it is not exempted from prejudice and narrowness of conception on some points. All human authority is necessarily fallible; and, therefore, we should not allow ourselves to be tied and bound by the *ipse dixit* of any man, whatever may be his merits and acknowledged claims to eminence and distinction.

We live in sifting times: the present day is pre-eminently a day of discussion. People are not disposed to assume, or to take things for granted: they desire to examine for themselves, and to bring every thing to the test. There is unquestionably a growing feeling amongst us which arrays itself in opposition to authority of every kind: what will not bear the shock of free inquiry and argument is rejected. Opinions, which were once accepted without a murmur of dissent, are now abandoned: they are cast aside as untenable, and perhaps even as absurd.

If the undue influence of the authority of a great man is to be carefully guarded against in matters of ordinary importance, in matters which relate to this present world, and which are connected with the interests of time, there is a subject in reference to which the influence of man's authority should be much more jealously watched: it is the great subject of religion, the subject which involves the highest interests of man as destined to an immortal existence beyond the grave.

There are people who would seem to "pin

their faith" to the authority of some one great man in matters which pertain to the soul's salvation. This is wrong; and it may prove perilous. However exalted may be a man's piety and moral excellence, however well instructed he may be in the things of God, and however wide may be his experience, still he is not to be unhesitatingly and blindly followed as a guide. Human authority is but human authority, after all. We should receive nothing, we should believe nothing, but what corresponds with the word of God written: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The inspired volume is a full revelation of the mind and will of God: it contains every thing which relates to faith and practice. "Thy word," says David, "is a lamp unto my feet, and a light unto my path."

AN ADMONITORY PICTURE; OR, THE FAITHFUL PHYSICIAN.

PART I.

"I have multiplied visions and used similitudes."—Hos. xii. 10.

WILLIAM Heathfield suffered from a pulmonary complaint, and was recommended to consult Dr. Cowley, of Reading. He was a fine-looking young man, between twenty and thirty years of age, but the symptoms of consumption were plainly developed; and the unusually bright eyes and the unmistakeable flush on the cheeks indicated approaching dissolution.

The doctor was reported to be one who never flattered his patients, but always warned them of immediate danger; and it was with fear and trembling that the invalid arrived at the house, half hoping that "Not at home" would be the servant's reply; for the idea of two little fatherless children being left to battle with the wide world, without a friend to assist them, weighed upon his mind, and made him afraid to hear the doctor's opinion. He learned, to his temporary relief, that the doctor had gone to the hospital, but would return in the course of a short time, and was requested to take a seat in the consulting room. His nervous agitation somewhat subsided as he sat down in a very comfortable chair, and saw none of the unpleasant specimens of morbid anatomy similar to those he once observed in a surgeon's house. There were no ghastly skulls grinning on the top of a high book-case, no mysterious portions of the human body preserved in transparent jars, no coloured pictures illustrating various diseases, or any other objects calculated to terrify the most sensitive patient.

A representation of our blessed Saviour, believed to be the most correct in existence, hung over the mantel-piece, and a large bible lay upon an open writing-desk; so that a stranger might have imagined himself to be in the house of a doer of divinity rather than that of a doctor of medicine.

In due time Dr. Cowley returned; and the case received his careful attention. A short investigation convinced the physician that death would speedily ensue; and so, in the kindest and most affectionate manner, the patient was advised to set his house in order, and make arrangements as to his property, but more especially he was recommended to prepare for eternity, if he had previously neglected that all-important duty.

When a person who has never entertained any serious thoughts on religious subjects is informed of the rapid and unavoidable approach of the time when earthly ties and associations must be severed, and the importance of the future will be realized, he is naturally filled with painful apprehensions and forebodings of a just and an awful retribution. At such a critical period how valuable must be the counsel of a sincere friend who can direct the trembling sinner where to apply for relief, and instruct him by quoting certain passages of scripture which are more especially applicable to his position. He may not, indeed, be conscious of what are termed gross violations of the divine law, or of any capital offence against the laws of his country, yet the inward monitor upbraids him with having regarded eternal matters with a culpable indifference. It is extremely dangerous to defer serious thoughts of religion until one lies upon a sick-bed. A few pious expressions of regret at having misspent many long years, a few determinations to amend should an opportunity be afforded, are very unsatisfactory evidences of real repentance. Still, we must not undervalue the efforts of those devoted Christians who exhort others to seek forgiveness even at the eleventh hour, and to cast themselves unreservedly at the foot of the cross; for the Divine prerogative may be exercised in some cases which we may be inclined to regard as hopeless.

Heathfield had been persuaded to seek "further advice;" and the "advice" he received left an impression never to be effaced. For a time the heavy burden of a guilty conscience pressed sorely upon him. The great enemy of souls attempted to drive him to despair; but he persevered in calling earnestly upon God, and diligently attended the means of grace. At length gleams of hope shone through the dark cloud which enveloped the sin-burdened soul; and then followed a comfortable assurance of God's mercy through Christ.

As the outward frame decayed the hope of forgiveness increased, and he exhorted friends who visited him to flee to Jesus for salvation without delay. Shortly before his death two intimate friends called at the house, who had been for years his almost inseparable companions. When they entered the room they were grieved to find poor William in such a weak state of health. He, however, exerted himself to talk to them, and soon adverted to the important subject which had lately occupied his undivided attention.

"Eustace and Harold," said the invalid, "we have spent many happy hours together, we have roamed over the same fields, and enjoyed the same sports, we have stood shoulder to shoulder in posts of danger, we have shared each others' sorrows, and rejoiced at each others' success. But we regarded religion with woeful unconcern. It is true we did not run into

cesses of which many abandoned cha-
re guilty, and we attended to spiritual
es when it was convenient and respect-
o so, yet our hearts and treasures were
orld, and in the world only. Tell me,"
d Heathfield, looking stedfastly first at
then at the other, whether I am not
; the truth."

ro friends turned their eyes upon the
l seemed unable to reply.

g himself in the bed, and clutching the
arold convulsively, the sufferer affec-
and perseveringly entreated both of
g men to prepare for eternity.

l shuddered: it seemed as if he were
by a messenger from the unseen world.
walked to the window, played with his
ain, and tried to look unconcerned,
n a low tone, "Ah! poor fellow, his
has affected his head."

no, NO!" said the invalid, giving in-
emphasis to the repeated negation.
ellect is not impaired. I am no wild
st, but a sane man impressed with the
ous realities of religion. I have lived
nout God in the world, but was at last
as a "brand from the burning,"
ought and found mercy at the eleventh
t is because I love you both as my own
l desire to meet you again in heaven
n constrained to speak in this earnest,
ortunate manner. It is possible that
give a bare assent to the doctrines of
ity without any real longing after
any self-renunciation, or separation
iers, or a saving faith in the Redeemer's
id atonement."

ot excite yourself, my dear fellow," said
gently withdrawing himself from his
mbrace, "you are not strong enough
much; and therefore we will now wish
l morning."

invalid grasped the hands of the visi-
aid calmly, "When we read the scrip-
should pay attention to those passages
are calculated to shake our self-
e, as well as to those which inspire us
e. While we are cheered with the pro-
t us also duly regard the warnings.
in the Lord Jesus Christ, and thou
saved,' said St. Paul (Acts xvi. 31).
promise! And then our Saviour's
ght to make us diligently examine our-
Except your righteousness shall ex-
righteousness of the scribes and Pha-
e shall in no case enter into the king-
eaven' (Mat. v. 20). Farewell Harold,
Eustace; may we meet in the realms of

k! how the dying man exhorts with tears
dearest earthly friends. He speaks to all
he importance of a well-spent life
firm belief in Jesus' finished work.
e from the wrath to come,' he cries again:
y perish within reach of mercy's gate?"

J. P.

Weekly Almanac.

"Other sheep I have, which are not of this fold: them also I must bring; and they shall hear my voice; and there shall be one fold and one shepherd."—JOHN x. 16.

ALMIGHTY GOD, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life, give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen.

APRIL	MORN. LESSONS.	EVEN. LESSONS.
11. Second Sunday after Easter	Numb. xxiii. xxiv. Acts viii.	Numb. xxv. Heb. xiii.
12. Monday	1 Sam. xxvii. Acts ix.	1 Sam. xxviii. James i.
13. Tuesday	1 Sam. xxix. Acts x.	1 Sam. xxx. James ii.
14. Wednesday	1 Sam. xxxi. Acts xi.	2 Sam. i. James iii.
15. Thursday	2 Sam. ii. Acts xii.	2 Sam. iii. James iv.
16. Friday	2 Sam. iv. Acts xiii.	2 Sam. v. James v.
17. Saturday	2 Sam. vi. Acts xiv.	2 Sam. vii. 1 Pet. i.

The universal pastorate of the Lord Jesus was an object of faith and prophecy above a thousand years before the Messiah came upon earth. David, his elect servant, knew and hailed him as under this attribute, saying, "The Lord is my Shepherd": he is my good Shepherd: I shall not want: he restoreth my soul". (Psal. xxiii.) And the equally-inspired voice of his prophet, Ezekiel, foretells of Israel some five hundred years after. "I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land"; and, after this, the restoration of the "scattered nation," he adds, "They shall all have one Shepherd." But previously to this glorious emancipation of cast-off Israel, as the Messiah himself tells his disciples, "Other sheep I have, which are not of this fold; them also I must bring." And this "good Shepherd," who gives his life for his sheep, and is the greatest of shepherds; for he had power to take it up again, bursting the bonds of death and the grave, proves himself to be the true and divine Shepherd of his sheep; for he proclaims his will to increase and enlarge his fold, by bringing into it those who were not of Israel, even as Gentiles, his "other sheep." Of his free grace and love, therefore, his "one fold" knows no respect of persons; for he wills both Gentile and Jew to be saved. For it was not of necessity, but by federal and compact agreement between his Father and himself, that both Jew and Gentile should one day be merged into one flock, inclosed in one fold, and presented to his Father as "a glorious church." O how endearing and binding are our obligations to the "holy child, Jesus," that he should yet account us Gentiles, strangers, and aliens, as "his sheep!" Yes, these we are by the grace of his eternal purpose. What perfection of forbearing love is this, that Christ should

stoop to undertake the toil and charge of bringing us home, even to his Father's mansions, by admitting us into the fold of his ransomed church, and numbering us, who believe, among the true Israelites; among the few, the remnant, which is to be saved!

O thou Spirit of Christ, without whom we can be none of his, give us grace and health of soul that we may so hear his voice and so follow him in this life that is, as to be accepted as his sheep in the life that is to come.

"He is the way: he leads to God:
The path is traced in lines of blood:
There would I tread with hope and zeal
Till I arrive at Zion's hill.
He is the door: I'll enter in:
Feed in the pastures large and green,
A paradise divinely fair.
None but his sheep can enter there."

H. S.

THE RESURRECTION CONTRAST:

A Sermon,

By the Rev. John S. Broad, M.A.,

Vicar of St. George's, Newcastle-under-Lyme.

Psal. xlix. 14, 15.

"Like sheep they are laid in the grave: death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me."

Whatever may be the precise force and meaning of these words, it is evident that they present to us a most striking contrast. They set forth two conditions which are very different, and which will be exemplified at some period expressed in them under the emblem or designation of "the morning." That morning I regard as the morning of the resurrection; and the contrast of which I have spoken may be called "the resurrection contrast," the contrast which shall be produced by the mighty power of him who declared, "I am the resurrection and the life," and who says to his faithful ones, "Because I live, ye shall live also." In this world the faithful of the Lord are often despised, oppressed, and regarded as worthless, though of them "the world is not worthy;" while honour is paid to the men "who trust in their wealth, and boast themselves in the multitude of their riches" (ver. 6). In this life the servants of God are thought by many to be a melancholy and pitiable race of beings, having little or no enjoyment themselves, and forbidding *enjoyment* to others; while all those who *"do well" to themselves,* as men call it, are praised and counted happy (ver. 18). in that bright and glorious morning upright shall have dominion;" the tr lievers in the word and plans of Goc be approved as no less wise than up they will be, as our Lord told his di on earth, "equal unto the angels, children of God, children of the re tion" (Luke xx. 36). Great will wonder, great the joy, and great the pointment also of that all-glorion "Then shall ye return, and discern b the righteous and the wicked, betwe that serveth God and him that serve not" (Mal. iii. 18).

It is well, brethren, that we shou to realize the practical character great facts and doctrines of the gosp closely they are intended to bear up peace and comfort and hope. Look, stance, at the morning of the Red resurrection: what is it but an ear the resurrection of the believer in The contrast in the text will be b about by the power of that Lord ris glorified. Christ lives and reigns, a reign; and the faithful disciple of will live and reign also. God grant may so live in and by Christ now t may rise to live and reign with hir after!

Two views are presented to us words of the psalmist. We are upon the grave as the end of the ling's enjoyment: on the other hand upright, the righteous servants of G grave will open into all the beauty o and glorious existence.

I. We are taught to look upon th as the termination of the worldling'i ment; I say not of his existence, bu enjoyment. "Like sheep they are the grave: death shall feed on them. beauty shall consume in the grave fro dwelling;" or, as in the margin, "th being an habitation to every one of Look again at subsequent verses. the rich man "dieth he shall carry away: his glory shall not descend af He shall go to the generation of his they shall never see light. Man th honour, and understandeth not, is beasts that perish" (vv. 17, 19, man may have much of this world's and so may possess many sources of and pleasure; but, if he has nothin than these to rely on, he will assur disappointed. For riches cannot the soul, nor purchase a single s blessing. "They that trust in their and boast themselves in the mult their riches, none of them can by any

deem his brother, nor give to God a ran-
m for him (for the redemption of their
ul is precious, and it ceaseth for ever),
at he should still live for ever, and not see
rruption" (vv. 6-9). The redemption of
e soul is far more costly than any thing
hich earth can supply: it has been accom-
ished by the ransom price of the precious
ood of Christ. It has been paid once for
l, and cannot be repeated. Sinful man
n never pay it. And, moreover, the man
this world can enjoy his riches only for a
me: the end of life will bring him to the
d of his pleasures; for he cannot carry
s riches away with him (v. 17); and, if he
uld, they would not benefit him: neither
rthly wealth nor human glory will follow
eir possessors into another world; and,
hen they lie down in the grave, as surely
ey must, all will be left behind.

Death, then, will put an end to the enjoy-
ent of this world. The grave will shut
t its inmates from all the good things of
me. Have we not often seen it so? How
equently has it happened to the men of
is world like the rich fool in the parable!
hey have amassed a store of wealth: they
ve built houses which they seemed to
ink would "continue for ever:" they
ve "called their lands after their own
mes." A goodly prospect has been before
em: hope smiled upon them, but only to
appoint: they were ready to say to them-
lves, "Take your ease, eat, drink, and be
erry;" when suddenly, in a moment, when
ast expected, the summons of death called
em to "lie down in the grave," and make
eir dwelling there. It is no mere picture,
delusion of the imagination, but a fre-
ent reality. Those who are "not rich
ward God" will be "laid in the grave like
eep" appointed for slaughter: the worm
all feed on them; and their beauty shall
ss away: the grave is their habitation;
d they have no hope beyond it: all that
ey trusted and gloried in is buried with
em. Were they strong and mighty?
hey are so no longer. Were they wise, as
e world esteems wisdom? They are now
be counted as fools. Were they full of
rth and gaiety? Now the gloom of eter-
y is upon them. Their life is over: they
e no more. I do not mean that they are
nihilated at death, and that death is the
re negation of being (happy, compara-
ely happy, would they be if it were
: the word of God tells us they shall
e again, but it will be to "the resur-
tion of damnation." All that is worth
ing for is gone—for ever. They are
lead in trespasses and sins," and they
not now be quickened by the power of
Christ (John v., comp. ver. 25 and ver. 29).
There is no mansion for them, for any such,
in "the Father's house." There is no
throne, no crown for them in the Re-
deemer's kingdom: their strength, their
beauty, their life, their all, is gone, irre-
trievably and for ever gone.

II. But now, look at the other picture
which the Holy Spirit has drawn. "The
upright shall have dominion over them in
the morning. But God will redeem my
soul from the power of the grave; for he
shall receive me." The righteous servant
of God has no cause to mourn over his sepa-
ration from earthly things: he, too, must
visit the tomb; but its gloominess is taken
away: the light of heaven shines upon it;
and he knows that the grave will not ter-
minate his enjoyment, his life, his happi-
ness, his glory. These will only be begun
in all their fulness of blessedness. It may
be he and his brethren on earth were
looked upon by some with contempt and
ridicule, were persecuted and reviled, were
counted (as we know some of God's ser-
vants have been) even as "the offscouring
of all things;" it may be he was poor in the
world, without the wealth of time or the
honours of the great; it may be he had to
walk in the path of suffering, to pass
through the fiery furnace of affliction, and
he did pass through all in the strength of
his God, seeking that grace which was
"sufficient" for him, having "respect unto
the recompence of the reward;" and his
faith is not to be disappointed; now the
time of his exaltation has arrived. In the
world, the rich, the mighty, the wicked, had
dominion: now "the upright have domi-
nion." The world passes away, and all the
lusts and glory of it; but the real life of the
righteous now begins: the grave has no
power over them: it did not hold "the Lord
of life and glory" in its bonds, and so it
cannot hold those who are his. He has re-
deemed their soul from condemnation and
death: he will redeem them from the grave,
according to his own declaration in the pro-
phetic page: "I will ransom them from the
power of the grave, I will redeem them from
death: O death, I will be thy plagues: O
grave, I will be thy destruction" (Hos. xiii.
14). As the grave will be the termination
of the worldling's enjoyment, so will it be
the opening of more abundant enjoyment to
the servants of the living God.

"The upright shall have dominion over
them in the morning." Is not this a mar-
vellous announcement? And yet it is in
keeping with other statements of the divine
word. What but the same truth is stated
in the closing psalm but one of this book?

Read that psalm which sings of the Lord "taking pleasure in his people," and "beautifying the meek with salvation," of victory to be gained by them over the enemies of the Lord; and then mark the concluding words: "To execute upon them the judgment written: this honour have all his saints" (Psal. cxlix. 4-9). Read what Daniel, the man "greatly beloved" of God, was inspired to write: "The Ancient of Days came; and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom" (ix. 22). And again: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (xii. 2). In accordance with this is the teaching of an inspired apostle: "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" (1 Cor. vi. 2, 3). And, in some of the promises in the epistles to the seven churches in the book of Revelation, given by the glorified Redeemer to the overcoming Christian, the same distinction is held out. There will indeed be a dominion of the upright, the righteous followers of the "Lord our Righteousness;" they shall be "exalted and extolled, and be very high." What a period of confusion and shame will that be to many who look with indifference, if not with contempt, upon the holy ones of God now! It is the period to which the tried and suffering are taught to look forward, in these and many other passages, as the day of "the manifestation of the sons of God."

"He shall receive me" is the full assurance of the true believer. His Master has told him so in words that are unmistakable. "In my Father's house are many mansions: if it were not so I would have told you: I go to prepare a place for you. And, if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also" (John xiv. 2, 3). St. Paul tells us that "they shall be caught up to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. iv. 17). Have you never marked the contrast drawn by the apostle in his epistle to the Philippian church? "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself" (iii. 18-21). O how encouraging is the prospect! how well calculated to cheer the tried and suffering servant of God! To you, believer, weary and cast down, is this word of comfort sent. You are exposed to much that is painful and harassing, but you need not despair: you may be despised by men, as He himself was upon earth, but he will regard you: he will be your friend, when to have him as such will be more than a world of friends however distinguished for their wealth or station. If he but favour you, all will be well: if he be for you, who can be against you?

"He shall receive me." Who? The risen and glorified Saviour, he who gave himself a ransom for your sins, he who on earth, though as man poor and despised, proved himself "the mighty God," raising the dead even then, and thus giving pledge of that glorious morning when he shall awake the dead who have been laid asleep in and by him, according to his own declaration: "The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth" (John v. 28, 29)—he who, though himself laid for a while in the prison-house of the tomb, yet vanquished death, opened the gates of hades, came forth a veritable conqueror, the life of all who believe in him, and who has assured us of his present glorious condition: "I am he that liveth and was dead; and, behold, I am alive for evermore, Amen, and have the keys of hell and of death" (Rev. i. 18). We live in him; we shall be raised by him, being connected with him by living faith. "Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. ... Now, if we be dead with Christ, we believe we shall also live with him: knowing that Christ, being raised from the dead, dieth no more: death hath no more dominion over him" (Rom. vi. 4-10). Here, then, is the sure foundation upon which our hopes are built. As he died and rose again, so also shall we. "Now is Christ risen from the dead, and become the first-fruits of them that slept" (I Cor. xv. 20).

This subject has a voice of solemn warning

o those whose hearts are in the world, who re "calling their lands after their own ames," and congratulating themselves pon their prosperity in time, but who are ot heavenward in their affections, nor re- ewed in their hearts, nor holy in their lives. et them not presume upon their past. heir candle may be put out in a moment: heir sun may soon be shrouded in dark- ess: their good things may speedily be aken away. All they have will do them o good in the grave; and to the grave hey must go at the appointed time. No ower on earth can stave off the last enemy: o treasures can propitiate divine justice, nor pen heaven. Do not, then, beloved, trust in hem. Be not so unwise: though many pprove the sayings and doings of the world ver. 13), take heed that you join not with hem. Remember the rich fool in the para- le; and the parable has its counterparts in aily life. Remember "a man's life con- isteth not in the abundance of the things hat he possesseth" (Luke xii. 15). Be ise in time; and let not the good things hich God has given—your blessings—be rned into curses.

But our subject also speaks in a tone of omfort and hope. Let the suffering Chris- ian lay to heart the assuring words of our ext: "God will redeem my soul from the ower of the grave: he shall receive me." s he in darkness? He shall rejoice in the ight of the resurrection morning and the oontide blaze of eternal glory. Is he op- ressed and opposed? "The upright shall ave dominion in the morning." Look to esus. He has trod the path before you: e has pointed out the way for you to fol- ow. "If ye, then, be risen with Christ, eek those things which are above, where hrist sitteth on the right hand of God. et your affection on things above, not on hings on the earth. For ye are dead, and our life is hid with Christ in God. When hrist, who is our life, shall appear, then hall ye also appear with him in glory" Col. iii. 1-4). Let the faithful disciple la- our on in his Master's name and strength, 'faithful unto death," and then he shall eceive from his Master's hands "a crown f life." Let the dying saint be supported mid "the pains of death," and satisfied to wake up in the likeness of his Lord. Death nay for a time have power over the body, ccording to the terms of the curse, "Dust hou art, and unto dust shalt thou return," ut Christ has "destroyed him that had ower over death:" he has "brought life nd immortality to light through the gos- el:" the tomb is now the portal of heaven: ype is written upon it, "written by the finger of that hand which was nailed to the cross." Though "the sting of death is sin," yet it is sin unpardoned; and the believer is freed from its terrors, knows that its sting is blunted, rejoices in the fact that the "Prince of life" is his Saviour and Friend, and he can therefore say, in the full confi- dence of a grateful faith, "Thanks be unto God which giveth me the victory through our Lord Jesus Christ!"

A WOMAN'S INFLUENCE*.

My sisters, among the many new truths that awoke in my mind, on finding myself suddenly entrusted with the guidance, the counsel, and the warning of many hundreds of men and women, I think the truth that struck me the most, in all the varied experience that came to me, was the immense moral influence of women in comparison to that of men. Suppose it were possible to convert all the men in a single place, and leave the women just as they were, I be- lieve that in the second generation you would see little or no improvement: the great wave of conversion would have passed over that place, and left but little trace. But suppose the reverse of this. Suppose all the women were converted, and the men left untouched: I think I should be found right in saying that a large proportion of the second generation would be Christian men and women, and an immense and permanent improvement would be found to have taken place. How is this? Simply because God has entrusted into the hands of us women the house, the nursery, the moral influence, and the formation of the cha- racter of the rising generation.

Have you ever had explained to you the meaning of those two words, "husband" and wife"? You know all words have a meaning, or rather a meaning of their meaning, a reason why a certain word came to be applied to a cer- tain object; only, just like the coins in common circulation, from long use they get worn down, so that you can no longer make out their ori- ginal image and superscription. But those who can read early English books, or who know other languages which are related to our own, can easily find out what our common words are derived from, and what our ancestors had in their mind when they called such and such an object by such and such a name. The word "husband," for instance, is made up of two words, which in the process of time have got run into one, "house-band," or, as we pro- nounce it short, "husband." A husband ought to be the band of the house, that which binds the house together, and keeps everything in its proper place, earns the money which keeps the house, supports the wife and children with his strong arm, and binds the whole "with

* From "Home Thoughts for Mothers and Mothers' Meet- ings." London: Nisbet and Co. 1869. We promised a little while ago to make an extract from this volume. We now redeem our pledge, and hope that the specimen we give will induce many to purchase the book.—Ed.

golden chains about the feet of God" by family prayer. Would God so many of our working-men were not house-breakers rather than husbands! Would God they did not so often spend the money which is needful to keep the house comfortable, and should be laid out on the little "backs and bellies," as you would say at home, upon the publican's wife and his own greedy lusts! Such a man is not fit to be called by the grave old English name of "husband." He is a house-breaker rather than a house-band.

But, now, what is the meaning of the word "wife" Why are you called wives? It comes from the word to weave, and springs from the olden time, when all the linen was woven at home by the spinning-wheel and the hand-loom. Wife, wives, weavers: you can still hear a similarity in sound, though the words have got to be differently spelt. What a wonderful truth is contained in these two words, my sisters! indeed, all the right relations of married life. If the husband is the band which binds the house together from without, the wife sits within and weaves the web of the inner home-life. The husband is out at work most part of the day, and cannot give his tone to the house; but the wife, generally at home, is always at work with her influence whether for good or ill. A lovely rainbow-tinted web is that same home-life, as I have seen it grow under the hands of some godly faithful wives; with many a dark thread of trouble and trial, true, which find their way into the happiest homes, but shot with the golden threads of love, and gentle ways, and kind words, and unselfish thought, and catching a thousand lovely hues from the light of heaven in the weaver's heart. My sisters, what kind of home-life is yours? Is it like this or not? For some homes I have known where the warp is dirt and untidiness and unpunctuality and waste; and the woof is temper and bad language and lies and gossiping and godlessness; and what kind of weaving results from that I leave you to judge. I only know the house is cursed that has such a weaver in it as that, and that the devil pays the wages; unhappiness in the home, unsatisfied restlessness in the heart, and eternal death in the soul.

But it is not only in the general home-life and atmosphere that a woman's influence is so important. There is one thing that all of you who are wives and mothers are certainly weaving—you are weaving, in a great measure, the characters of your children. I believe a mother's influence over the character of her child begins even before birth. I remember a missionary's wife speaking to me of the difficulty her eldest child's temper gave her, and the singular difference there was in happiness of disposition between her and the others; and she accounted for it by her having had to perform the passage out to India before her eldest child was born, in a ship not properly provided for a lady who had been delicately nurtured and brought up. What she suffered in her state I believe was simply untold; but from the misery of mind she endured, she always believed that she gave her child her unhappy disposition. With her *second child,* though she, too, was born under *circumstances of some trial,* she allowed nothing to disturb or vex her; and a sweeter, happier child never was born.

But, if such is the mysterious connexion between the mother and her child before birth what is a mother's influence afterwards, from the moment your child's helpless weight lay your arms, or it guided its first toddling step holding fast on to mother's finger with little dimpled fist, to the time when your children first leave home to fight the battle of l for themselves? O, my sisters, what are y weaving into the characters of your childre One thing, I can tell you, you are weaving whether you know it or not, and that is, yours If you lose your temper with them, slap the shake them, scold them in loud angry ton you are weaving in the dark thread of ill-temp If you are untruthful with them, using threats that you never carry out, you are wea ing in the filthy thread of lying. If you not put yourself to the trouble of exacting p fect obedience in everything, small and gre you are weaving in the dark thread of self disobedience to God and man. If they see careless or worldly, letting any trifling exca keep you from a place of worship, you are wea ing in the black thread of godlessness a prayerlessness. Whatever you are, your chil will have a tendency to become.

There is an old Grecian legend which tell about a bad king who committed a great si with a beautiful woman, his wife's sister, f whom he had conceived a sudden passion; a then, that there might be no record of hi crime, he cut out her tongue and hid her awa in an out-of-the-way castle. But silently sh set to work, and out of many-coloured thread she wove the history of her cruel wrong; just as now you see beautiful pictures wrought i worsted-work; for the art of writing was no known in those days. Then she managed t transmit her work to her sister, who, on un rolling the web, beheld without any need o words the story of her sister's shame. O, m sisters, how many of you are weaving the story not of your wrong, but of your sin, in the cha racters of your own children! And, when thos characters are unrolled at the day of judgment it will not want words to condemn you: you own work will be sufficient for that, like the re of tapestry, and will manifestly set forth you guilt to the eyes of all. What a fearful weaving is that which destroys the web and her wh wove it!

I remember reading about a criminal who wa condemned to death. As he stood at the foo of the gallows, ready to mount the fatal steps his mother rushed out of the crowd and clun sobbing about his knees. He turned and curse her, exclaiming bitterly, "Mother, if it hadn' been for you, I shouldn't be here!" "My son my son!" she cried, "don't say so. You know I never taught you to rob and kill: I never taught you any harm!" "But, mother, by you example you never taught me any good." I was a cutting truth. To teach our children no harm is not enough, unless we teach them by our own example, and by ourselves going before them in the way of life, the love of God, loyalty to a divine Saviour, faith in an all-powerful

Holy Spirit, ready to help our infirmities. O mothers, O wives, O weavers, I ask again, what are you weaving?

But, if the influence of a mother over her child is all-powerful, the influence of a woman over a man, of a wife over a husband, is almost as strong. I have touched already on the influence of a Christian wife over her husband; but what of a worldly unconverted wife? I have seen a man bound hand and foot with the devil's chains. I have seen him in an agony of prayer, the strong man shaken with his sobs, at last with a convulsive effort burst them asunder in the power of God's Spirit, and stand up as Christ's free man, his face bright with sin forgiven, beaming with the peace of God, conqueror through him who loved him. Then the man's wife sets to work to weave. He comes home, and for the first time he kneels down openly in prayer; but the wife is nursing the baby—she can't kneel with him, not she. It is his first discouragement; and an almost invisible thread is woven round him. "It would have been such a help if she would have knelt and prayed too," he says to himself. Hungry and tired and thirsty he comes home the next day. The kettle doesn't boil; the fire is nearly out; nothing is ready. "Where's my tea? I want my tea." "Then you may just wait," is the encouraging answer. He loses his temper—is he not tired and thirsty, poor fellow?—and uses some cross words. "That's one of your new pious ways, is it? to come home and jaw at me and the children? a deal your religion is worth." "True, I can't be half in earnest to be so soon upset," thinks the man; and the shadow of his ill-temper comes between him and his God at night, and makes his prayer faint and cold. Another thread is woven around him. He is detained out late at a prayer-meeting—many a time his wife has had to sit up till one and two in the morning, waiting for him to come home from the public-house—but now, she can't forgive a prayer-meeting keeping him out till ten; and the cross face and the scolding words are kept "in pickle" for him. "Well, it's no use going to these places, if it only makes a disturbance at home," concludes the man, as all the sweet savour of the meeting vanishes in a few words with his wife. And so another thread is cast around him. He thinks he has cleared himself of debt; he has worked hard to wipe off the stain, and now he can look every man in the face, for he owes no man a penny. Coming back from his work, the civil butcher or the sleek linendraper touches his cap to him. "I don't know whether you are aware of it, sir, but there's a small account owing in your name." It is a bill run up without his knowledge. He goes home, gets angry, and uses language he is sorry for afterwards, and then in his vexation flies off to the public-house, and comes back—drunk. "You are a pretty Christian, making such a profession, and then going and making a beast of yourself at the public-house." "True," thinks the man, as with unsteady step he slinks off to bed, "it is no use my trying: I only bring disgrace on my Saviour: I'll give it all up." And so the man goes back to the old slavery of sin; and the devil leads him captive at his will; but it is his own wife that has woven the chains for the devil, by which he binds him hand and foot, to cast him into the lake that burneth with fire. A fearful weaving, for which the devil will not forget to pay a "fair wage" for that "fair day's work" for him.

One, indeed, I knew, who made as fair a start for the kingdom as ever man did. He was so much in earnest that when he came to sign the pledge he fell down on his knees in the hall of my house, and poured forth his heart in prayer to God to give him grace to give up all his bad habits. That man's wife was found one Sunday morning—as the sabbath bells were singing their angel-song, "Come and hear! come and hear! Salvation comes by faith: faith comes by hearing"—her two children unwashed and undressed, and she herself sitting in her dirty dress by the fire, indolently drying her husband's only clean shirt on her knee. As to the husband himself, I dare not think where he was. I should say in much the same plight as poor spendthrift Oliver Goldsmith, who, after he had spent all his money and sold all his clothes, was found by a friend inserted, like a huge bodkin, into the bed-ticking, his head sticking out of the hole he had made, and the rest of his poor naked body plunged among the feathers.

Now, I ask you, my sisters, what chance has a man of going to heaven with a wife like that? Was it any wonder that a man with such a home, and no comfort in life, turned to the public-house? Again I say, O women, O mothers, O wives, what are you weaving? Are you using your influence with your husband and your children for God or the devil, for Christ or the world? For, awful as the words are—by my bitter tears over men once my new-found brothers in the Lord, but whom I have had to watch darkening down again into the beast and the devil, dragged back by their own wives and uncomfortable homes—I must state it as my solemn experience, that some of you wives are weaving a web of damnation for your own husbands and your own children.

One word more, and this word bringing us back to him, the dear Desire of nations, the Hope of a woman's heart, the Prince of home peace. Have you ever thought with what peculiar love and tenderness the Redeemer dealt with us women? how he honoured and blessed us? He received his human nature from a woman, and, calling no man father upon earth, was yet content to be bound to a woman by the tender ties of mother and son. Women were among his companions in his public ministry. He suffered himself to be dependent on us for his daily wants; women "ministering to him of their substance." The very dress he wore, the "coat woven without seam throughout," was the work of some loving woman's hands. When all else forsook him and fled, women still clung to his cross. His last dying thoughts were for a lonely woman's comfort and protection; and, when at last hope was born to the world, death overcome, and the risen Life appeared, he appeared first to a woman, and made her the world's evangelist, uttering that glorious woman's commission, "Go, tell my

brethren that I ascend unto their Father and my Father, unto their God and my God."

That is our commission from him, my sisters: which of you mean to be faithful to it? Now, as then, he commits himself into our hands to carry his gospel into the innermost circle of the home and the family; not with trumpet tones of the ministry of preaching, which he has committed to men, but with the soft, sweet, persistent "telling" of a consistent life and a well-ordered home, witnessing to a Father in heaven, a risen Saviour, a home above, which he has gone to prepare for us, and of which we strive to make our earthly home some poor faint copy. My sisters, the woman that has got one man to say, "Well, I used to think religion all cant and humbug, but I can't think that now: it has made a changed woman of my wife; and, leastways, one thing I know, there's nothing like religion to make a man's home comfortable"—that woman has done what all the preaching and thundering at that man probably could not do, she has opened his heart. All the rough winds of March cannot force the closed bud open; but let the subtle sunbeam play about it, and, yielding to that gracious silent influence of light and warmth, the tiny casket opens, and the bare bough bursts into leaf and blossom and fruit.

My sisters, Christ stands amongst us women as of old, and, beholding the perishing souls of those he died to save, he cries in our hearing, "Whom shall I send, and who will go for us, to tell my brethren of their Father and my Father, of their God and my God?" And O that you and I, falling down at his feet with Mary's "Rabboni! Master!" on our lips, and Mary's love in our hearts, may answer, "Here am I; send me."

THOUGHTS ON LIFE, TIME, NOW, NEVER, EVER.

SUGGESTED BY RECENT EVENTS.

BY THE REV. GERARD E. SMITH,

Rector of Osmaston.

O to be wise as near my end!
I wish to die before I'm dying:
That shall my soul from death defend,
When death's last stroke my soul is trying.
Prepare me thereto, Christ, my Friend,
O to be wise as near my end!

TIME.—Mark three awful days in the history of a lost soul:

The day of his birth (Matt. xxvi. 24).
The day of his death (Prov. xiv. 32).
The day of his judgment (John v. 28, 29; Rev. xx. 12-15).

An evening without a morning made the first day: a morning without an evening will make the last: all will be eternity afterwards (Mal. iv. 1-3; Isai. lx. 20).

Mark three joyful days in the history of a saved soul:

The day of his new birth (Jer. xxxi. 3; *Isai. xii. 1; Psal.* xxxii. 1; 1 John iii. *2, 3).*
The day of his death (Rom. vii. 21; 2 Cor. v. 6-8; Psal. xxiii.
The day of his resurrection (Job 27; Isai. xxv. 8, 9; Psal. xli Tim. iv. 7, 8).

His last day is the sinner's worst an best; because as each dies he will ri the same to all eternity.

"Occupy till I come." Do you say occupied?" Yes; but not for God "Lord, what wouldst thou have me to

LIFE: ITS ENDS AND ISSUES.

1. Life is a narrow land between t nities: time is the measure of it; and steps of Christ are the nearest road from sin to God and from condemn glory. That is the narrow road; sprinkled with atoning blood; and all t cross over by it. There is a broader by which you prefer, and show by yo whence you came and where you (Eccles. vii. 4; viii. 10); but let the heart prove themselves of God, by perse walking with him.

2. Life is an inn.

This life is but an inn.
Some breakfast and away;
Some stay to dine, and are full
The best stop but a day.
(Egton Church

A Tartar dervise entered a palace in for an inn. Having looked about him tered a long gallery, and, laying down h he spread his carpet and stretched hims it, as though to sleep. The guards, met with him, and loudly reproved making such a mistake. While they w engaged, the king himself came by, quired how possibly the dervise could a palace for an inn. The dervise asked sion to put a few questions to the king favour being granted him, he said, "W the persons who lodged in this house was built?" The king replied, "My an "And who was the last person who here?" "My father." "And who at p "I, the king." "And who will be h you?" "The young prince, my son," sir," said the dervise, "a house so ofte ing its inmates, and receiving so many is not a palace but an inn."

3. Life is the birthday of man's eter well born youth is a soul born again 13; Rom. vii. 17). We must be twice better never born. Religion may b years old, and even grey-headed, while sessor is well aware there may be so altogether wanting to it. What is that the life of God, the life gift of Christ, th ening of the Spirit. What are its mark things most coveted; pleasure and po light in God and in the ways of God; overcome evil and do good; and in o under a cross is often found the spring Christian's happiness. Where this life is prayer, there is praise; and the spiri is;

O may we ever walk in him,
And nothing know beside,
Nothing desire, nothing esteem,
But Jesus crucified.

This secret (Psal. xxv. 14) was with all them that see his face in glory. Even now do they sing:

And, when life's shadowy dreams all past,
In death's embrace I sink at last,
Thy arm divine around me cast,
And lift me to thy throne.

4. Life is the traveller's shopping-day to provide his outfit for death's passage, and for his landing in the country where nothing can be bought. What is counted such a complete outfit? 1. A passport, that is a certificate of pardon. 2. Robes of righteousness, and the faith that puts them on. 3. Inward uprightness with God and man. 4. A mantle of charity, not new, but as evidence to character, bearing marks of having been much worn. 5. A soul weaned from earth, loyal to the king of heaven; God in Christ more to the heart than all other (Psal. lxxiii. 25, 26). What have you, brother, of this furniture? What endeavours have you made to secure it? Hast thou nothing of this? Then I cannot say to thee, "To depart is far better." To depart? whither? Thou hast not enough to make thee a passable Christian here. Heaven is a great way off; and who will prepare thee for the journey if thou neglectest it thyself? "My master is not gone to heaven, I am sure," said a poor fool; "for I never knew him take a journey in my life but he talked of it beforehand, and made preparation for it. Now, I never heard him talk about heaven, never saw him make any preparation to go there; and, therefore, I am sure he is not gone to heaven." How just a conclusion! the fool did not err therein. O "prepare thou to meet thy God." Many, with more sense than that poor man, expect to wear a crown of glory without being measured for one. Why, even the queen must have her royal crown fitted to her head before her coronation-day. As the man, so the crown (2 Sam. xii. 30; Zech vi. 11, 14). As the race, so is the reward. No man will be crowned except he run so as to obtain, and run lawfully.

5. Life is the soul's night time (Rom. xiii. 11, 12). Many, like the bats and owls, pass the day of life in sleep, and wake not until death (1 Thess. v. 6; Matt. xxv. 5, &c.). Satan loves them well, as lions do sleeping cattle, because he makes sure of them; for Satan loves no man for his own sake. Now carelessness upon things eternal will not hinder for one moment the ruin of a soul asleep: it cannot stop the hand of time, but may harden the heart against consideration. Were there no danger, God would not so follow men step by step, with a "now," and a "to-day," calling upon them to awake and escape. In any earthly peril, as by fire or water, men cease not to cry out, "Now, or never!" Walking along the banks of a river, near to a tremendous fall, a man saw a canoe, with an Indian on board, floating rapidly towards the fall, and the Indian fast asleep. The man cried out aloud, and used every effort to awaken the unconscious Indian, but in vain. The canoe went forward with swifter speed as it neared the falls; and just before it toppled over the edge of the rapid the Indian awoke, and with one wild cry of desperate horror plunged into the foaming gulph to be seen no more.

Have you ever seen a neighbour thus fast asleep in spirit? Have you ever seen one in life's canoe borne fast down to the rapids of the grave and totally unconscious of the nearness of eternal death? He who writes these words has seen so awful a spectacle. He has been driven away from a dying bed, with sharp rebukes for daring to warn a man of his doom. "One morning," relates a clergyman, "I was hastily summoned to the bed of a dying woman: she was perishing in sin, but knew it not. At length the cataract of death suddenly made a thundering noise in her ears. She awoke to her danger, and in the most heart-rending manner cried, 'O will the Lord save me? Will he save *me*?' Every effort was made to lift up him who is able to save to the uttermost, before her eyes; but all seemed in vain. Guilt and darkness filled her whole soul. 'O this is awful, this is awful,' she said, again and again. But her despairing cry became fainter and fainter, until her lips were shut in death."

Reader, are you awake or asleep? Have you been roused up and made alive to your danger? Have you insured your soul? Look upon a pleasing contrast. A wife sat and gazed upon the pallid face of her husband, who had been seriously ill, was hopefully recovering, but had relapsed. "I fear," she said, "you are not to get over this illness." He looked calmly and kindly on her, and replied, "I fear not; but, unless for your sake, I have no desire to recover. I am perfectly ready to die. Death is but the passage from this to a happier and holier state of glory." He then went on to express his own unmingled joy in the prospect of meeting God, at whose right hand was the Lamb, whose blood had washed away all his sins, and, clad in whose righteousness, his happy soul would be presented before the throne of God whiter than the driven snow.

How vast a difference is there between the two cases now related! What made them to differ? Sovereign grace. But was there no difference? Yes: the first neglected the call: the last obeyed it: the first despised his soul: the last prized it: the first went on his way as he was: the last turned and prepared to meet his God.

"As in water face answereth to face, so the heart of man to man" (Prov. xxvii. 19). Which of these two is a looking-glass for thee? What holds you back from preparation work? Is it your many things, your much money, and your busy schemes to multiply your goods more and more? My friend, you have special need to make sure of heaven, or else when you die you will be a dreadful loser.

THE DEAF AND DUMB.

Mr. Henry A. Isaacs, who has contributed so much towards the introduction of the new method for teaching the deaf and dumb, has addressed the "Times" and the "City Press" on this subject, referring at the same time to the late examination of the Jewish inmates of the asylum in Burton Crescent. As the letter to the "City Press" has not been seen by so many as that to the "Times," we copy it:

Sir,—Two years since, you were good enough to notice a little pamphlet of mine that called attention to the system of teaching deaf mutes in the Inrigting voor Doofstommen (Institution for Deaf Mutes) of Rotterdam. Six months later, I had the satisfaction to learn that, after a correspondence with my friend Dr. Hirsch of that town, the committee of the Jews' Deaf and Dumb Home—an institution that owes its existence to the philanthropy of the baroness Meyer de Rothschild—had resolved to adopt that system, and had secured the services of an able and intelligent teacher. After eighteen months' instruction, the pupils of the Home underwent a public examination (a short time since), with results that literally astonished and delighted all who witnessed it.

I venture to hope, and I sincerely believe, that, when these results shall have been made known, and the attention of the philanthropist and the man of science shall have been directed to them, the days of the old system of dactylology, or communication by the aid of the fingers, will be numbered. What parents will be content that their children shall continue to communicate their thoughts and wishes by the aid of signs, when it can be proved to a demonstration that 999 deaf mutes out of every 1,000 possess the faculty of speech, and that such faculty can be successfully utilized?

In the few lines I am penning I desire to avoid everything approaching exaggeration, and therefore I will content myself with giving you a few of the questions and answers, merely premising that the questions were put by the teacher in audible language; that the deaf mute by the aid of "lip-reading"—another marvel of this system in which the eye does duty for the ear—comprehended every question, and gave the answers so audibly and distinctly that they were understood by every individual in the densely-crowded room.

Q. What is the name of this city? *A.* London.

Q. In what country is it? *A.* England.

Q. In what part of the world? *A.* Europe.

Q. What is the name of our king? *A.* We have no king. We have a queen.

Q. What is her name? *A.* Victoria.

Q. What is the name of her husband? *A.* Her husband is dead.

Q. What was his name? *A.* Prince Albert.

Q. Do you love the queen? *A.* Yes, very much.

Q. Can you recite a verse of "God save the queen?" *A.* Yes.

Here, then, after only eighteen months' instruction, *this deaf child*, who had never previously uttered an intelligible sound, recited a verse of the National Anthem in a w brought tears to the eyes of many hearers.

I will not trespass further upon your space than to say, if any of your read sceptical as to my statements, they can their doubts any Wednesday afternoon, the hours of three and four, at the H Burton Crescent. The able and zealou tor of the institution, Mr. W. Van Praa gladly give them every information; a convinced that a visit will well repay any of trouble.—I am, &c., Henry A. I

Tulse Hill.

Poetry.

SUDDEN DEATH OF THE BELOVE

By the Rev. J. S. Broad, M.A.

(For the Church of England Magazine).

"Son of man, behold, I take away from thee the thine eyes with a stroke: yet neither shalt thou m weep, neither shall thy tears run down."—Ezek. xx

'Tis even so, the dearly-loved,
The heart's desire, are called away
With startling suddenness, while yet
It is but day.

So have we seen a flower at prime
Unfold its petals to the sky,
Then by a storm cut down ere night,
And left to die.

We cannot stay the precious one
Beyond the moment fix'd by heaven
When once recall'd, we may not keep
What God has given.

Nor must we mourn with hopeless gri
Or murmur at the high decree:
'Tis ours in meekness to submit,
And silent be—

Nay more, to seek his light and truth,
And learn of his great love to tell
(Hard though it be), and say that "h
Does all things well."

And, since the sudden blow is given,
Look well within, mayhap thy heart
Is cherishing some sin, from which
It shrinks to part.

Then "bear the rod:" 'tis God who s
To break the charm that holds thee
Turn not away; the bosom sin
Far from thee cast.

So shall the end be bless'd; the voice
Shall speak in comfort to thy soul;
Heaven's soothing balm shall ease the
And make thee whole.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

APRIL 17, 1869.

ITALY AND ROME.

No. XL.

ITALY.—*Ignorance of the Masses.*—Social statistics prove that, with the exception of Spain, there is no nation so badly educated as Italy. Ruled for generations by kings who were only the instruments of the papacy, in deference to the dogma that "ignorance is the mother of devotion," they viewed education as their direst foe. Hence, when they did not avowedly keep back the bible from the laity, there were few of the poorer classes who could even read; the bulk, indeed, not even knowing the letters of the alphabet. Thus it is stated that in united Italy, with a population of 20,000,000, there are not 3,000,000 who can write or even read. —*Poor Schools:* Like the Ragged-schools of Great Britain, these poor schools of Italy are upheld by Christians of various denominations; and, the object being to leaven the poorer classes with gospel truth, rather than to enlarge their own communion, the bible is the text-book. The secular elements are, of course, not omitted, but still the great aim of the founders is to teach the cardinal truth, that this world is but a preparatory school for the world which is to come. The first of these schools was opened at Naples upon the expulsion of the Bourbon sovereign. At present three more have been set on foot. In these four schools 520 and upwards of ragged boys and girls are gathered daily. And the example has been successfully followed in Leghorn (318 children); and latterly in Venice, where nearly 100 attend. All the paid teachers are, it is hoped, converted men and women. Some of them are members of that Waldensian church which was for centuries the only centre of gospel truth in Italy; and not a few are converted priests, who teach successfully because their very hearts are in the work. We are glad to find that, as in British Ragged-schools, these poor schools have been the means of reaching many of the parents. Never would they have heard that it is Jesus, and not the Madonna, that saves, had it not been for the gospel hymns taught at those schools, and sung at home by their children. By this means many have been led to cast in their lot with the despised "evangelicals," and are living lives of such simple faith in Jesus as might put the bulk of English Christians to the shame. Thus have the ragged or poor schools of Naples and Leghorn become stepping-stones to the church of Christ on the part of adults once steeped to the lips in superstition or sin. By the grace of God these schools for the outcast or the destitute classes have been found to be the only machinery adapted to reclaim the depraved juveniles of great cities. It is thus seen that the gospel is not that effete thing some modern philosophers describe it to be, but that, after nigh nineteen centuries, it is as potent as when Christ taught the gospel on the slopes of Olivet.

ROME.—*The General Council,* 1869.—"Active preparations are being made for the meeting of the œcumenical council, which will commence on the 8th of December. Among the subjects that will then be discussed are the temporal power of the pope, fasting and penance, the marriage of priests, and other matters of church discipline. It has also been said that a sucessor to Pius IX. will be chosen on that occasion; but of this the Roman-catholic journals say nothing. It would doubtless remove much anxiety and fear from the minds of those who are anxious that the present state of things should continue, if such a plan could be carried into effect, because then an interregnum would be avoided, and arrangements might be made with the French government for granting the same protection to the new pope as is now enjoyed by the present occupant of the papal throne. It has been agreed that the meetings of this council will be held in that part of St. Peter's which has received the name of the church of saints Protasio and Martiniano, on account of the altar that has there been raised to these saints. It is situated in the right wing of the nave, and is capable of containing at

least 2,000 persons. It is in this chapel that the pope, on the evening preceding Good Friday, washes the feet of the twelve men who represent the apostles, and is known to the lovers of the fine arts as the part of St. Peter's which contains the tomb of Clement XIII., by Canova, and the copy in mosaics of the painting of Santa Petronilla, by Guercino. The seats are to be arranged in the form of a semi-circle. The cardinals and archbishops will be seated on the pope's right hand, while the orators and ambassadors of the catholic sovereigns will have their places on his left. About 880 patriarchs, archbishops, and bishops have received invitations to attend this council; but it is not expected that more than 700 or 750 of these will be present. It has not yet been decided whether the bishops *in partibus* will be allowed to take part in the proceedings. At present it is believed that only those who have strong leanings toward the policy of Pius IX. and his followers will be admitted, and that these will attend, not as bishops, but as secretaries. In this way those who are obnoxious to the papal court can be excluded. A college of stenographers is being formed from among the priests, who will have a special part of the building set aside for them, and whose duty will be to take verbatim reports of the addresses delivered at the public meetings. The Latin language will be the only one employed at these meetings; and, as the English, French, Germans, &c., do not pronounce Latin in precisely the same manner, stenographers will be present from each of these nations. No place has been set aside either for the public or for journalists. At present it seems likely that the council will continue to sit for only three or four months, in order that those cardinals and bishops who have come from a distance may be able to return to their sees before Easter" (Evangelical Christendom).

FLORENCE.—*Conference of Evangelical Italians.*—Gavazzi's proposal for forming an Evangelical Alliance in Italy (which appeared in the January number of "Evangelical Christendom") has been warmly responded to by many Italian Christians. A provisional committee has been convened, and an earnest stirring address, issued by them, calls upon their evangelical brethren of every denomination to associate themselves together unitedly to combat the two great enemies of the divine religion of Christ, popery and rationalism. They are confident that such a project must be hailed with joy by all who feel the need of the wider diffusion of the pure gospel of the Lord Jesus Christ in their beloved country. Thus drawn together for a most important object, Christians will feel their brotherly love glow with a brighter flame, whilst they will present a compact phalanx against the expected assaults of the coming œcumenical council. It is proposed that this general assembly shall be held next May, in Florence, not merely on account of that city being the temporary capital of Italy and the centre of all Italian operations, but because, in *one of* the principal squares in that seat of *science and of art, in May*, 1489, there was seen *erected a funeral pile, on which* was burned one of the noblest precursors of the R Girolamo Savonarola, for no other that of honouring the blessed bibl and despised by the see of Rome. T a note to which every Christian l vibrate. May all who know the powe be earnest in their supplications at of grace, that the Lord may bless t tions and acts of this assembly to the of his own glory.

WORSHIP OF THE VIRGIN ANTI-BI PAGAN IN ITS ORIGIN.—"It is a da that throughout the Acts of the A the apostolic epistles Mary is once, and that very slightly, an mark of veneration. In the gospel only not named for adoration, but occasions the language used with re is that which would be used to ordina At Cana our Lord checks her interf (Matt. xii.; Luke xi) our Lord sh that in his eyes the ties of kindred, closest, are as nothing in compariso dience to his holy will and comman silence which is utterly unintelligibl and his church had deemed her wor ship. The cultus of the virgin Mar tionably of pagan origin. It is first by Epiphanius in the fifth century, of a certain body of women who had the rites of the pagan goddess Ceres gin. In different parts of the Rom where a like compromise was effect paganism and Christianity, the w merly given to Cybele, the mother accordingly to the heathen mythology, to the virgin Mary; and the festival celebrated on the 25th of March i Cybele, actually became 'Lady-day,' of our Lord's mother. Nor were and Romans solitary in the worship mother of divinity. The Egyptians the divine mother Isis, nursing her Horus: so the Scythians worshipped mother Freya; and the Hindoos Ma divine mother; while the Phœnician hand of adoration to the mooned 'queen of heaven,' and 'mother of It is a singular circumstance that th of the early Christians represent Mary as a subservient and subord in the pictured groups of the holy in no case she is represented with a or sign of adoration or reverence, very grave of early Christianity against this popish innovation" ("

NAPLES.—*Priestly Celibacy.*—Th correspondent at Naples furnished day, an account of a trial relating t tion in the court of appeal of that cit and in its neighbourhood, he inform are now upwards of forty married whom several, he adds, were Jesuits, were monks. The case submitted to appeal was that of Luigi Treglia, a in priest's orders in Salerno. He w to marry Marianna Montefusco; bu interfered on the ground of his bein orders, and the judges of the tribuna forbade the officers of the civil stat

and Cava to take any step in such marriage, and directed that the promise of marriage given should be erased from the registers. Against this decision the betrothed appealed to the Naples courts. The case excited immense interest, and not only was the court densely crowded, but all the passages leading to it, by intelligent respectable young men, on whom the future of Italy must depend; and the scene is described as one of the most extraordinary and enthusiastic ever witnessed in a court of justice. The advocate for the appeal, who, throughout his patriotic address, was greeted with loud acclamations which it was difficult to suppress, maintained that priests stood before the civil law simply as citizens, their ecclesiastical status not in the slightest altering their civil position. With regard to the injunction of celibacy, he said that "such a prohibition was in perfect contradiction to the nature of man, to the divine word revealed in the scriptures, and to the example of Christ, who selected for his disciples and apostles married men, except John and Paul, according to the testimony of St. Ambrose and St. Hilary. The idea of celibacy had been conceived to serve the unbridled ambition of the Stephens, the Gregorys, and the Innocents; and, killing the soul, the heart, and the moral sentiment, it had well corresponded to their anticipations; so great had been the perfidy and tyranny from which, through these anointed of the Lord, humanity has suffered and still suffers. To moralize society the priests must be moralized; and this can only be accomplished by allowing their marriage." To this the advocate of the opposite party had little to say, although he did remark that, "as to the example of Christ and his apostles, he had nothing to do with facts which occurred two thousand years ago,' long, of course, before the period of legal memory." The court of appeal has given judgment in favour of the legality of the marriage of priests.

PURGATORY AND OTHER ROMAN INVENTIONS.—The following is an extract from the address of the rev. Dr. Taylor at the late annual meeting of the Liverpool branch of the Dublin "Irish Society": "Jesus Christ had laid down in his holy word that, in order to be interested in the blessings of the gospel, conversion of heart was necessary. Without conversion of heart it was impossible to be a true Christian. The natural heart of man was opposed to this: it shrank from this thorough change. 'The carnal mind is enmity against God: it is not subject to the will of God, neither indeed can be. The natural man understandeth not the things of God, for they are foolishness to him.' Therefore, in the carnal mind, there was an opposition to the gospel. But, notwithstanding this, the conscience of man required something to satisfy it. The natural conscience, until the converting grace of God was experienced, knew nothing of the efficacy of the precious blood of our Lord Jesus Christ to blot out sin and reconcile us to God; and man was urged to adopt one method after another to satisfy God and appease the stings of conscience. He was ready to do anything and everything *rather than* that which *alone was requisite—repentance towards* God, and faith in our Lord Jesus Christ. As a simple matter of fact, we know from history that mankind corrupted the truth of the gospel by the addition of unauthorized practices, ceremonies, and doctrines. Romanism, for instance, had corrupted the truth by adding to it the doctrine of purgatory, because it had no living faith in the sufficiency of the atoning sacrifice —the blood of our Lord Jesus Christ. It taught the intercession of saints and angels, because there was not sufficient confidence in the efficacy of Christ as the all-sufficient Mediator. The efficacy of works in addition to faith was taught, because there was no confidence in the declaration of the gospel that 'we are justified by faith' alone. So in all the departments of Romish errors. They were unauthorized additions to the simple truth of the gospel, by which the gospel was overlaid and hidden from view. The Roman-catholics could not see the truth in its naked purity as set forth in God's holy word. Romanism was a combination of truth and error, and could not save the souls of men. But let there be no mistake as to what he meant. He did not say, for he did not believe, that no Roman-catholic could be saved. That was another question altogether. But he was expressing his own deliberate conviction that no man was ever yet saved in virtue of his Roman-catholicism. If he was saved, it was in spite of the distinctive features and doctrines of Romanism: it was not as a Romanist that he was saved. Whether the compound called Romanism, and believed to be true Christianity, would in every case be actually injurious to and destructive of spiritual life, depended upon circumstances. He did not say that every person who partook of a compound of wholesome and poisonous ingredients must certainly die; that depended upon circumstances. It depended upon the quantity of deleterious ingredients, upon the vigour of the constitution, and other circumstances. But he repeated that no Romanist, as such, ever had been saved in virtue of his Romanism. He might have been saved in spite of his Romanism by having, through God's blessing, been able to lay hold upon Christ—feebly it might be, and dimly—but still to lay hold upon the Saviour; and, trusting in him, God had pardoned his errors, and accepted him for Christ's sake. This being the case, he was anxious, for the sake of the Romanists themselves, to support the Irish Society."

SPAIN.—*(Extract of Letters addressed to Mr. Southall).*—From Madrid: "The opening of the evangelical service on Sunday, Janury 24, is known to all in England who take interest in the work of God in Spain. The services have been conducted now four Sundays, morning and afternoon, by pastor Ruet, and our own companion in labour, Carasco. The attendance has been so greatly in excess of the narrow capacity of the room, that less regret is felt that the committee took the house for only two months, and, by the opposition of the landlord, will be forced to vacate it. They are necessarily seeking a more spacious hall. Rich and poor, men and women, have been the hearers. Priests have not been wanting. And the immediate effect has been the vanishing, among those w

have attended, of the absurd prejudices previously entertained against the reformed teaching and form of worship. This has been the effect, concurrently with, on the other hand, fierce attacks and angry menaces on the part of Roman-catholics, who call upon the landlord to eject us. One newspaper, taking our side, the 'Igualdad,' says they have been to see the service for themselves, and find it is not as represented; and that, if the Romish clergy desire to prevent the people embracing protestantism, their only course is to reform their own system. Many private testimonies have reached us of the favourable impression produced; which has led many who first went from motives of curiosity to continue regular attendants. An eminent ecclesiastic, whose confidence we enjoy, says he has sent various persons, high and low, to spy, and that with one accord they report to him that they have never before heard Christ preached as in our assemblies; so that he rejoices, hoping that his own church may yet reform. The place of meeting is very small. If 200 persons forced themselves in, on the second Sunday at least 2,000 were unable to find entrance. A disturbance had been threatened; but Rivero, the chief alcade, and now president of the constituent cortes, issued a proclamation, which appeared on the Sunday morning upon all the street corners, stating that he was 'determined to maintain the right every man has of exercising the public worship pertaining to his religion"; and at the same time he sent nine officers of the voluntaries, armed, who were stationed, two in the court, two in the doorway, two on the stairs, two within the room, and one beneath the pulpit, with orders for two to accompany the ministers to their houses. Thus Rivero made it evident to any who might wish to repeat the Burgos tragedy, then fresh in the minds of all, that they could not do so with impunity. In Cordova, our countryman, Mr. D. S——, has opened his house for the preaching of the word; and, twice a week, his rooms, staircase, and court are crowded by some 2,000 eager listeners. ..... The issues of the Religious Tract Society here are doing a work of increasing magnitude; and daily we see more the importance of this agency. And now, lastly, and best amid much beside, the scriptures, in the form of gospels and other portions, are going on a large scale into the hands of the people. The individuals who have taken this upon themselves are reaping a large reward, and make us anxious to see the British and Foreign Bible Society in the field, with its million of gospels. I named in my last that our devoted brother, L——, was selling freely at a stand he had hired in an arcade. This, his work of faith, he has continued, and with enlarged success, often selling 500 scripture portions in the day. I have seen him sell 1,000 copies of St. John's gospel in two hours—an exercise of the muscles as well as of the spirit. It is not difficult to see that the wants of Spain in the gospel are likely to outstrip us, if we believe that to us, in England and other lands, it is committed to make known the truth to this *perishing people: A. C."—(Visit to Burgos, &c.)*

Another correspondent writes as follows:

"Accompanied by a godly Spaniard, one of t first-fruits of our prayer-meetings at Madrid, therefore proceeded from Valladolid to Burg remaining in the latter place five days. T first day was an anxious one: it was pass partly in visiting a few parties to whom we h letters of introduction, bnt principally in reco noitring the ground, and in ascertaining pu lic opinion on matters religious and politic few tracts were distributed. On the seco day, gaining confidence from what we had thered on the first day's reconnoissance, m were given out; on the third day, the distri tion was public; the men employed on public works were supplied; a supply was, permission, sent to the common prison; commanding-officer of the civil guard, on wh we called, received us most courteously, assu us of his entire approval of ourselves, our ings, and our books, and took a supply of last for all his men; and, to crown all, the co nel of a regiment of cavalry gave us a writ order to enter the barracks and distribu amongst the soldiers 'tracts and evangeli books;' and we gave to the sergeants some 3 tracts and gospels to divide amongst the wo dering crowd that surrounded us. At nig the distribution was continued in the princip café of the town. The result of all was that sold in Burgos six bibles and two testament distributed over 3,000 tracts and gospels; he two small prayer-meetings; but, better th all, God raised up two agents who are willin to continue the work; one, a man who has stall in the principal street; the other, a ver intelligent young man, employed on the ra way, and having, therefore, special advantag as a tract-distributor. We have thus take possession of Burgos, shall supply it liberall with tracts and gospels, and from it, as a centr spread these through all the neighbourin towns and villages. When our work was happily concluded, my companion and myse could only say, 'See what God has wrought The impression left on my mind by this to through a large portion of northern Spain pleasant and painful; pleasant, for I see th the whole of Spain is open to receive trut waiting for it; painful, as I contemplate th vastness of the field, and the paucity of the l bourers engaged in it. We cry, 'O Lord of th harvest, send forth labourers into thy harvest L. B. A."

H. S.

EARTHQUAKES*.

THE phenomena which attend earthquakes ma be briefly enumerated as follows: Irregularitie in the seasons preceding or following the shock sudden gusts of wind, interrupted by dead calm violent rains at unusual seasons, or in countri where such phenomena are almost unknown; reddening of the sun's disc and haziness in th air, often continued for months; an evolution electricity, or of inflammable gas, from the soi with sulphurous and mephitic vapours; noise underground like the rumbling of carriages, o

* From "The Scientific Review."

the discharges of artillery, or distant thunder; animals uttering cries of distress and evincing extraordinary alarm, being more sensitive than men to the slightest movement; a sensation like sea-sickness, and a dizziness in the head, experienced by men.

Sir Charles Lyell, in his "Principles of Geology," has given a concise and interesting account of the various geological changes which have occurred on the surface of the globe by the agency of earthquakes, and have become more or less permanent. All geologists appear to be fully convinced of the intimate connexion between earthquakes and the eruptions of volcanoes; and Humboldt has shown the connexion of the two series of phenomena with a common cause, which he calls "vulcanicity," or "the reaction of the interior of the earth upon its surface."

We distinguish in an earthquake the first shock or impulse which occurs in a given locality, and the waves of commotion which spread from this point in all directions, like the waves of sound in air, or the ripples which spread from the point at which a stone drops into a sheet of stagnant water. But what is the cause of the first shock? Hitherto, science has not been able to answer this question.

As we descend into a mine, we find that the temperature rises about one degree Fahrenheit for every sixty-five feet; hence it has been hastily concluded that the centre of our globe must be in a state of fusion. If the above rate of increase of heat be supposed to continue uniformly downwards, it is evident that at a few hundred miles from the surface the intensity of this heat must be such as to fuse the entire crust of the earth on which we live. This theory is, therefore, completely inadmissible. Moreover, the mathematician, Poisson, long ago proved that, if the solid crust of the globe had been formed by cooling, the centre would have cooled first.

Not only has the igneous fluidity of the nucleus of the earth been put forward to explain volcanoes and earthquakes, but the melted mass has been supposed to consist of metals; and the proximity of volcanic craters generally to the water of the ocean gives rise to the idea that the penetration of sea water to these melted metals produced the awful phenomena of which we speak.

Another view has been submitted by M. Boussingault, and partly adopted by our distinguished English geologist, the late Mr. Hopkins. Nowhere are earthquakes more frequent than along the chain of the Andes. Here we have districts where, at certain periods, the inhabitants take no more notice of the number of earthquakes than we in Europe of showers of rain; where, Humboldt tells us, he and Bonland were obliged to dismount from the restiveness of their mules, "because the earth shook a forest for fifteen to eighteen minutes without intermission." M. Boussingault, who has travelled much in those districts, calls attention to the deficiency of coherence in the trachytic and volcanic masses which form the elevated volcanoes of the Andes, and regards it as a primary cause of many earthquakes of very great extent. These enormous mountains have by no means been elevated in a soft or semi-fluid state, but have been thrown up and piled on one another when perfectly hardened, in the form of enormous sharp-edged fragments. Thus large interstices and cavities have been produced, so that by sudden sinking, and by the fall of solid masses which are too weakly supported, shocks are produced.

Boussingault, therefore, attributes most of the earthquakes in the Cordillera of the Andes to falls produced in the interior of these mountains by the subsidence which takes place and which is a consequence of their elevation. But how will this theory apply to other localities? It is evident that these cavities can act only a secondary part in earthquakes, and that the earth, though so many myriads of centuries old, still preserves, as Guy Lussac formerly observed, "an internal force which raises mountains, overturns cities, and agitates the entire mass."

The operations of this "internal force" it would occupy volumes to describe. The soil during an earthquake is uplifted, fissured, oscillates to and fro. Sometimes the fissures open and close again, as was the case in the earthquake of Riobamba, where men saved themselves by extending both arms, in order to prevent their sinking. Again, in 1851, some fissures, produced by the earthquake in the Neapolitan province of Basilicata, closed so nicely that a hen was found caught by both feet in the street pavement of Barile. The effect of an earthquake on mineral springs is very remarkable. To quote only one example mentioned by Abich, during the earthquake at Ardebil, in Persia (1848), an undulatory movement, which lasted for one hour, compelled the inhabitants to abandon the town, the temperature of the warm springs rose to a scalding heat, and continued so for a whole month. The town of Lima has been several times reduced to a mass of ruins by earthquakes, and it is astonishing to find, that the houses at Arequipa, only forty-five miles distant, were principally built of stone. In a photograph now before us, the ruins of Mendoza, taken soon after the fearful earthquake of 1861, we notice the remains of huge blocks of *adobes*, or sun-dried bricks, the fall of which would be scarcely less terrible.

According to Dr. Tschudi, forty-five shocks of earthquake per annum may be counted on at Lima, and two desolating earthquakes may occur in a century; the period between the two being from forty to sixty years. But, whilst the calamities at Mendoza (1861) are still fresh in our recollection, we have to-day (1868) still more fearful accounts from Arica, Arequipa, Iquique, &c., in the same districts.

The velocity of earthquake-waves is not yet known with accuracy, but appears to vary (probably according to the nature of the soil they traverse) from fifty to ninety miles a minute. At a quarter to nine on the evening of the 20th March, 1861, when Mendoza was reduced to ruins in a few seconds, a French watchmaker at Buenos Ayres, 550 geographical miles distant, observed the pendulums of his clocks much affected at about nine p.m. In 1863, Mendoza, partly rebuilt, experienced another severe series

of shocks. The new town, rising out of the ruins of 1861, is principally constructed of wood.

In order to offer some explanation of earthquakes and volcanic eruptions, our most eminent philosophers seem inclined to admit the existence of internal lakes or oceans of fluid lava, at various depths, in the crust of the earth, to which water may, from time to time, gain access and produce the phenomena in question. Steam, which is so usefully applied by man on the surface of the globe, would, therefore, be the prime cause of the destruction of thousands of his species, when generated suddenly in the depths of our planet.

T. L. P.

THE NATIONAL CHURCH.

OUTWARD AND INDIVIDUAL MEMBERSHIP*.

WHAT I wish to press upon all, both clergy and laity, is, that the true glory of the church is its spiritual glory, "the church which *he* hath purchased with his own blood."

How does this phrase carry us straight to the essentials? It speaks of a love for souls which is infinite, and of an unfathomable depth of sin to which man was sunk, and from which that infinite love alone could raise him. The very idea of an atonement through shedding the blood of the God-man implies this. The text—"The church which he hath purchased with his own blood"—speaks of the real final cause of the church's existence, viz., to make men partakers of the blessings which this love gained for them at so great a sacrifice. It speaks of the real and only lasting sign of church-membership, viz., our being washed from sin by the blood of Christ—freed, that is, from both the punishment of sin and its enthralling power. How do I know, as I grow in years, that I belong to the church of Christ? By my baptism certainly; certainly by my confirmation; by my receiving the Lord's-supper; by my having been trained with instruction in Christian truth. None of these can be dispensed with. Every right-minded man thanks God that he has been made partaker of these good things according to Christ's ordinance. He does not hesitate to say, in virtue of his initiation into the Christian society by baptism, he is a "member of Christ," acknowledging Christ as his head; "a child of God," encouraged to address him in prayer daily as his "Father in heaven;" "an inheritor of the kingdom of heaven," being encouraged to hope for a far better inheritance than this earth can furnish to its most favoured children. But, to be quite real, these privileges must be lasting—secured in perpetuity.

A member of the body may be severed from its connexion with the head; a child may lose its parents; a youth born to a great estate may not live to inherit it. How shall we satisfy ourselves that our membership is to last? that it is not a mere outside affair? that it has a deep root within? that outward changes, death itself, cannot alter it? If it is to last and keep us safe with Christ in the world of spirits, it must be something spiritual; that is, our spirits must have become Christianized, pardoned, and reformed—in other words, justified and sanctified. This truth, surely, must be forced, while we read the text, on all who ask anxiously, What is it, then, to be a real lasting member of the church of Christ, beyond which there is no safety? They must have their thoughts fixed on great spiritual truths such as the words of our text contain. Nothing will satisfy a reasonable man in this matter, with the prospect of eternity before him, but some good ground for hoping that his union with the church is not outward, but penetrates to the depth of his spirit, so penetrates that it leavens his whole character, and that as he grows in years its reality is testified by his advance in the spiritual life. This, then, is the lesson which the text may teach us, one by one, as members of the church of Christ, not to be contented to rest our individnal hopes on any corporate privileges, but to look well to it while we inquire what the death of Christ has done for our own separate souls.

My friends, the solemn time is swiftly coming when we must each stand alone, and gird us for a solitary journey. No human friend or pastor can any longer help us or go with us then on our lonely path; when privileges freely offered to us in the great Christian society shall appear valuable only if they have ripened our separate souls and made them fit for Christ's presence. That time will search the heart and spirit. If we are wise, we shall, while health lasts, look forward and try to rehearse our feelings, and pray earnestly that, having no earthly hope or support on which we can then depend, we may lean on the everlasting arm of him of whom the text speaks, whose love for us and whose power to help us is infinite. And, if this be our lesson for individual members of the church, we have the same for its office-bearers, the same for all its institutions. The outward church on earth subserves a thousand purposes. It is, in truth, both in old and in new countries the civilizer of the world; and everything which comes within the wide range of Christian civilization is embraced within the province of its duty. Hence we are thankful for the stores of learning which it has hived in studious generations; for the eloquent tongues and ready pens which have been instruments for guiding human thought and swaying human passions; for the way in which it has fostered all art, giving poetry its noblest themes, raising music, sculpture, and architecture to the highest ideal.

We are thankful for what it has done in this way in past times in the favoured seats which have been of old its resting-places: we are thankful it has gone forth from these, crowning solitary rural landscapes with the unrivalled beauty of a thousand village spires.

We rejoice that this work has not stopped in our own day, but that in our generation it has been plied with even greater industry than of old; and deeply thankful are we, too, for the place which our national church has vindi-

* From a sermon preached by the most rev. Dr. A. C. Tait, archbishop of Canterbury, in his cathedral, Sunday, Feb. 7, 1869, and published by request.

cated for itself, in this labouring and seething nineteenth century, in promoting secular as well as religious education through the land.

All these things have been included in the church's work. We are thankful for what has been done and what is doing; but we never forget that these things are only secondary, only means towards an end, and that the final cause of the church is spiritual—to feed men with spiritual food, to lead and build men up in the Christian life, to feed the souls "which *he* hath purchased with his own blood."

THE DOVE AS EMBLEM OF A CHRISTIAN*.

The plaintive murmur of the dove in the wood is a fit emblem of a penitent sinner mourning before God in secret, stung with remorse on account of the "sins of his youth and his transgressions," feeling the burden of his guilt to be very heavy, acknowledging his offences in all their aggravations, convinced of his desert of the holy anger of God, imploring forgiveness, mentioning as the only plea of faith the sacrifice and merit of Christ the Lamb of God, longing for some token of God's favourable regard. Let such a one know that "a broken and a contrite heart God will not despise" So far from this, his word declares that "he healeth the broken in heart, and bindeth up their wounds." He will magnify the riches of his grace in granting a full and free pardon, and in bestowing "peace and joy in believing." But, O what a solemn warning does this trouble for sin administer as regards the future! "Go and sin no more:" suspect a snare every step you take: be watchful: maintain a holy revenge against those corruptions of the heart which have produced such baneful fruit: "crucify the flesh with the affections and lusts." Think that to yield to temptation, to gratify sinful inclinations, to be led away by an evil world, to slacken in diligence in holy duty, and to lose the relish for spiritual exercises and enjoyments, is the sure way to incur new guilt, and to inflict on the soul new distress; whilst it will cause a most painful shyness between God and the soul, and bar up the way to his gracious presence and smile. Nothing is more difficult than the recovery of peace after backsliding; and, therefore, the utmost solicitude is necessary that it may be avoided.

Too many, alas! are destitute of those gracious and lovely dispositions which are figured by the beauteous dove. They rather resemble the raven, that bird of prey, whose very colour is an emblem of their heart and their conduct. They are morose: they suffer the worst tempers to break out on even trifling occasions. Those about them, who are dependent upon them, fear them, shun them, and tremble at the sound of their voice. As this bird is well known to delight in solitary places, frequenting ruined towers and deserted habitations, so many love the works of darkness and sin in secret. Instead of the soft music of the dove, the hoarse note of the raven represents the strain of their language: it is harsh, forbidding, saddening to the ear and heart. Whilst the dove feeds on only the cleanest food, this bird lives on filth and carrion; the exact picture of the envious, the malicious, the selfish, whose disposition it is to live upon the character, the labour, or the peace of other persons. O of what evil passions is human nature capable, and how extensively do these show themselves! Hence what guilt attaches to the individual, what misery to society! Over these things the pious part of mankind mourn, like the dove in the wood: they pity the depraved, they pray for them: in some instances, at the hazard of a repulse, they expostulate and advise. Now and then an instance of success appears. What a change! the raven is transformed into a dove.

Christian, indeed, be thou dove-like in purity and meekness. Carry the olive-branch of peace. Love retirement. In society let those holy and lovely qualities, of which the dove is the emblem, appear. Expect troubles, enemies, and afflictions, which may induce them to say with David, "O that I had wings like a dove! for then would I fly away, and be at rest." Be calm: in patience possess thy soul: view all as under divine management: think of thy sources of consolation, and that all is the "right way" to the rest which remains for the people of God. Soon thou wilt be borne away as by the wings of a dove to the land of blessedness, where there is no room for a confession, a complaint, or a cry.

* From "The Dove in the Wood."

Weekly Almanac.

"Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen; ..... but teach them thy sons and thy son's sons."—DEUT. iv. 9.

ALMIGHTY God, who showest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness, grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

APRIL.	MORN. LESSONS.	EVEN. LESSONS.
18. Third Sunday after Easter	Deut. iv. Acts xv.	Deut. v. 1 Pet. ii.
19. Monday	2 Sam. x. Acts xvi.	2 Sam. xi. 1 Pet. iii.
20. Tuesday	2 Sam. xii. Acts xvii.	2 Sam. xiii. 1 Pet. iv.
21. Wednesday	2 Sam. xiv. Acts xviii.	2 Sam. xv. 1 Pet. v.
22. Thursday	2 Sam. xvi. Acts xix.	2 Sam. xvii. 2 Pet. i.
23. Friday	2 Sam. xviii. Acts. xx.	2 Sam. xix. 2 Pet. ii.
24. Saturday	2 Sam. xx. Acts xxi.	2 Sam. xxi. 2 Pet. iii.

"God hath committed to a mother's hands the keeping and the moulding of a spirit, which may for ever rise up in glory and in light. Never, on this side eternity, will the influence of the mother of Moses be known; who so trained up a child and so implanted religious

impressions upon his soul that a kingdom and a crown could not tempt him from the service of God, the great end for which he was created! Mother, you say that you cannot expect your child to become a Moses. True, nor did she expect this. But, when you see a little boy walking the street, who dare say that he may not become a man, and become a blessing in his day and generation? Recollect that our whole existence on earth is but a childhood: the manhood of the soul is in the next world, when the spirit of that child, redeemed and glorified, shall shine as the sun in the firmament for ever and ever, and shall scatter blessings as widely. O if any little child is to do all that he ever does for his God in this life, my heart would sink at the probability of his doing little or nothing; but, when I recollect that heaven may be his home, infinitude the space in which he may move, and everlasting the ages in which he may act, with a nature unwearied day and night, who can tell the greatness of the destiny of such a spirit, as the work of rearing it up for God? Blessed be his name, he has created in the mother's heart a love that can receive such a charge, and, looking to him for assistance, can train up that child, and through patience and tears and prayers will at last see it rise up, and become 'a star of day.' ..... The child must receive its first impressions and thoughts from its mother. She needs wisdom, when and what and how to teach it. She wants to know how to teach the mind, how to improve it, how to guide it, how to discipline it. We call this kind of wisdom 'skill;' but it does not come of itself. Nor is it inherent. But it follows in answer to prayer, for God only can impart that wisdom; and the mother who does not seek it of him may be sure she will never have it. She will not be led to say just the right things in just the right time and manner. For this reason, she must be a woman of prayer, of daily fervent habitual prayer. ..... The bible and prayer must be her strength and her weapons" (Dr. Todd).

H. S.

THE JOY OF GOD'S PRESENCE:

A Sermon,

By the Rev. C. Jenkyns, B.A.,

Vicar of Tuckingmill, Cornwall.

Psal. xvi. 12.

"In thy presence is the fulness of joy."

The presence of which the psalmist here speaks is the presence of God, where the glory of that presence is more especially manifested—in heaven; and it is, as we are taught by St. Peter, in the person of Christ that the psalmist thus expresses his anticipation of its joyfulness; the reference to him being plainly seen in the verse preceding our text, where it is said: "Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption." But what is true of the head must be true of the members; if we suffer with Christ, we shall also be glorified with him; what the presence of God is to him, it must be according to the measure of their capacity to every one of his disciples—as they are in Christ, they are made partakers of his joy. The declaration of the psalmist is, therefore, one in which all true believers are interested, and as such we shall now proceed to treat it.

That God originally created man for happiness we cannot doubt, when we consider that he was created after God's own image; and that, resembling him in righteousness and holiness, he could not fail to resemble him in happiness also; for God (with reverence we speak) is perfectly happy, because he is perfectly good; and nothing, perhaps, more emphatically marks the fallen condition of mankind than the absence of joy. This is, however, so just a consequence of the evils to which sin has subjected us, that the more thoughtful part of mankind are inclined to think the thoughtless only can be joyful; that the feelings of joy in which they indulge must be inconsistent with a true perception of the dangers to which they are exposed, with a wise and sober estimate of the realities of life. That much of the joy which is seen in the world is of this inconsistent kind cannot be doubted, if we consider what is the sequel of those joyous spirits; but this craving for joy, in common with all man's efforts after happiness, must be regarded as an indication of the state for which he was originally formed: the desire is natural and just: it is only in the mode in which he seeks to satisfy it that the perversion and corruption of his nature are seen. That our joy—understanding by that term a state of enjoyment suitable to the dignity, and commensurate with the immortality of the soul—must ever depend on our relation to God, is shown by the obvious truth that we cannot possess any good thing except it be from God, and that all our experience of its goodness lies in using it as God directs. Hence it plainly appears there cannot be a greater mistake than to seek for joy by any deviation from the path of duty; for the consciousness of such deviation will be sure to mar our joy by the uneasiness which it causes, and, even when the conscience is not alive to it, the misery which finally results from such a cause must be deemed equally incompatible with anything which deserves the name of joy: the more that false joy allures from the path of

duty, the more will it grieve and torment in the end whoever has been misled by it. To associate joy with sin is, in effect, the greatest blasphemy against God; for what is it but saying that our happiness is to be found not in obeying but in disobeying God's will; that either God does not know what is good for his creatures, or that if he does he would debar them from it? But what is the source of this fatal error? Why do men so dishonour God, by associating joy with sin, but because they regard and treat themselves as carnal rather than spiritual beings, seeking chiefly, if not exclusively, their happiness in the gratification of their bodily appetites and senses, the very prohibition of which by serving to increase their cupidity would seem to give a greater zest to their enjoyment; hence that proverb of Solomon: "Stolen waters are sweet; and bread eaten in secret is pleasant." But, from the manner in which such a life is spoken of in the bible, we may learn how little reason any one can have to rejoice in it. "If ye live after the flesh," St. Paul declares, "ye shall die"; and, in the judgment of the same apostle, "She that liveth in pleasure is dead whilst she liveth." The truth is, all the enjoyment thus obtained is purchased at the expense of the soul: its dignity is violated: its interests are disregarded; and, in the end, everything which constituted its value to its possessor is destroyed. "To be carnally-minded is death": so it is not merely by the arbitrary determination of God's justice, but as the natural consummation of such a course of corruption. It is because sin is so destructive of all real joy that the joy of God's children in the present world is so imperfect. Their restoration to holiness—a restoration, be it remembered, indispensibly necessary to their happiness—requires that they should be subjected here to a course of discipline; and, in very mercy to their souls, that they may be made partakers hereafter of eternal joy, God calls them to suffer. For the destruction of sin, considering what a hold it has of our nature, cannot be otherwise than a painful process; so painful, that St. Paul describes true Christians as those who have crucified the flesh with the affections and lusts. Now, although the more sin is subdued in us, the more reason we shall have for joy, we cannot wonder that this should be the portion of their inheritance which God's children have to wait for until mortality shall be swallowed up of life. Independent of the suffering which their conflict with sin necessarily occasions, they are inhabitants of a world which has been cursed by sin, and are exposed in common with others to calamities which sin has produced, with this difference, however, that their experience of those calamities is such as tends to prepare them for eternal joy. And, whatever may be their sorrows here, they are encouraged to bear them, and may indeed be said to be rendered, in a good measure, insensible to them by the prospect of being ere long admitted into God's heavenly presence, where alone the fulness of joy is to be found; nor is that joy entirely prospective, for they may be said to possess here an earnest of it in the elevating and comforting influences of the Holy Spirit. Although it is a subject on which, in our present state, we can be but very imperfectly informed, we shall now proceed to consider in what respects the presence of God will be such a source of joy to the true believer. And, first, we would notice, as a most important circumstance in qualifying us for the enjoyment of God's presence, the absence of all sin. In heaven, no sinful desire or emotion, nothing which can constitute a temptation to sin will have any place; consequently, there will be nothing to dim our perception of God's glory. We shall there see God as he is, in all his divine perfections, and in proportion to the clearness of our perception will be the ardour of our love. All our present restraints and hindrances, arising from our connexion with this world, from the difficulty of keeping the claims of the creature in due subordination to those of the Creator, will be removed. The society into which we shall enter will prove no rival to God in our affections, but will effectually promote our love towards him: the divine image will be so conspicuous in them that the more we love them the more shall we love God.

God, in all his glorious perfections, being thus manifest we may conceive how his presence will prove to us replete with joy. As our greatest Benefactor, his presence will minister to our joy. We may, in some measure, understand this by considering what pleasure it would give us if, having for many years experienced the greatest kindness from an unseen friend, we were at once introduced to him, and brought into intimate acquaintance with one whose heart had long beaten so warmly towards us. But no human benefactor can possibly possess the claims which God has upon our love; moreover there is, in the consciousness of our obligations to our fellow-creatures, something which is found to detract from the enjoyment of his kindness; but nothing of this kind can exist with reference to God, whose infinite superiority must preclude the thought that our dependence upon him

can be any infringement of our liberty. The past, the present, and the everlasting future, will unite to heighten the sense of God's loving-kindness. How transparent will be his love in all his past dealings with us! Here we must believe, notwithstanding the most adverse appearances, that God's intentions towards us are gracious and merciful, but there the evidence of this will be most clear and convincing. The present will, in all its enjoyments, be enhanced by our remembrance of the past, not only of all that God has done to conduct us to his glorious presence, but of all we have suffered by the way; and such light will be shed on it from the future as must impart an exceeding preciousness; for that future, unlike the future of this world, will present no uncertain aspect: we shall feel that the joy we derive from God's presence is one which will last for ever, that it can never change except it should be to increase with our experience of God's goodness. As a God of infinite power, his presence must minister to our joy: of this we may form some idea, by considering how contrary to anything like joy would be the effect of God's presence, if we felt that his power was arrayed against us. The manifestations of that power, which in this world are so interesting, will, we may be sure, prove no less so in the new heavens and the new earth wherein dwelleth righteousness: there indeed we shall behold the final triumph of God's power in the subjugation of all his enemies and the successful issue of every contest in which he has been engaged. If this lower world, in every department, be such a speaking witness to God's power, what may we not suppose that world to be which he has fashioned for his own residence and illuminated with the glory of his immediate presence? But the contemplation of God's power will more especially minister to our joy by the assurance we shall derive from it of the perpetuity of our happiness, that nothing can have any power to endanger it. Similarly the wisdom of God will contribute to render his presence a source of joy—whatever declares his power may be said to declare also his wisdom; but, as addressing itself more immediately to our intellect, the wisdom of God will act a more permanent part in ministering to our joy. In order to appreciate the wisdom of God we must be made partakers of it; and, by the pleasure which is found in the acquirement and application of knowledge in our present state, we may judge what it must be to advance under the immediate tuition of the All-wise *to the knowledge of these* deep and mysterious subjects which now baffle the efforts of the keenest intellects. There can be no doubt that in the presence of God our knowledge, whether instantaneously or gradually, will be vastly enlarged, whilst none of the present drawbacks which attend the pursuit of knowledge can then exist.

The holiness of God, however, as it confers the highest value on all his other attributes, so doubtless will our contemplation of it be found most conducive to our enjoyment. God might have been almighty, perhaps he might have been infinitely wise also, and yet no joy might have been found in his presence. It is his holiness, his unsullied purity, which, harmonizing all the elements of our happiness, secures its order, its safety, and its continuance. Though, strictly speaking, the infinite nature of God admits of no comparison, it may assist our thoughts to understand how the presence of God will minister to our joy if we suppose what would be our feelings if we had the promise of being introduced to one who was the mightiest and wisest of mankind. Whatever pleasure we might anticipate from his society, we should still feel that there was one point on which we wanted information in order to appreciate the desirableness of his acquaintance, and that was his moral character. Could we be assured that he was also the best, the most virtuous, man in the world, how greatly would our pleasure be enhanced! Nothing then, we should feel, would be wanting but a fitness in ourselves to hold communion with so exalted a character. And this leads me to observe that, much as we may now be oppressed by the consciousness of our unfitness for the enjoyment of God's presence, the presence of a Being so supremely spiritual and glorious, if we are his children, following him here by faith, that unfitness will be done away, and we shall be made meet to become partakers of the inheritance of the saints in light, even of those who dwell for ever in the light of God's glorious presence.

Although, as regards our justification and acceptance with God, it is certain that as death leaves us judgment must find us, a great change in other respects will, we may believe, take place when this corruptible shall put on incorruption, and this mortal shall put on immortality. That glorious presence which would now overwhelm us with its dazzling splendour we shall then be enabled not only to bear but to delight in: our faculties will be adapted to it even as they are to present circumstances of our being; and, if, amid all the obscurity which hangs about us here, we even still discern in the word and works of God such beam-

ngs forth of his glory, what may we expect o behold in that world where "the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God," where "there shall be no temple, because the Lord God Almighty and the Lamb are the temple of it; and there shall be no need of sun or moon, because the glory of God shall lighten it"? The presence of God thus constituting for us an atmosphere of light, a girdle of protection, an altar for praise and communion, we shall in the highest sense feel that it is in him we live and move and have our being, and that every emotion of joy we experience flows from his presence. The measure of our joy will be limited only by our capacity: it must fill every soul; for there can be no want where there is no sin nor even any effect of sin remaining.

From the contemplation of such joy let us now turn to consider the means whereby it is to be attained, the course we must here pursue if we would ever know from our own experience the fulness of joy which is to be found in God's presence. That experience all must desire; but, alas! how few here be who are acting consistently with such a desire! The very fact that it is in God's presence this joy is to be found should teach us that all our hope of attaining it must depend on what God's presence is to us here. That presence is with us now: it speaks to us in God's holy word, in the works of his creation, in the dispensations of providence, and especially does it speak to us in the influences of his Holy Spirit. But do we listen and obey? Do we study God's holy word in order that we may fulfil its requirements, be restrained by its threatenings, and encouraged by its promises, and imitate the examples of piety which it exhibits? Do we discern and admire the power and wisdom and goodness of God in his visible works, and enjoy with thankfulness the various creatures he has given for our use? Do we in every event acknowledge God's overruling providence, and accept with a thankful or bow with a submissive spirit to every determination of his will? Do we seek, in a diligent use of the appointed means, the influences of the Holy Spirit, and yield our hearts and minds to his salutary guidance? Have we thus learned to love what God loves, and to hate what God hates? It is by his Holy Spirit that God especially reveals his presence to the souls of his children: such they are made by his regenerating power: such they are preserved by his watchful care. The Spirit helps their infirmities, comforts them in their sorrows, and enables them to find both peace and joy in believing his promises, and thus imparts to them a foretaste of that perfect joy which is to be found in the presence of God in his kingdom above, where the Spirit of grace shall become the Spirit of glory. This precious manifestation of God's presence to his children, whereby they may be said to see him everywhere and to enjoy him in all things, is that great gift which Christ, in his interposition in behalf of our fallen race, has obtained for us; and it is only as we are in Christ, united to him, that God's presence can be manifested to us as a source of comfort and joy. Out of Christ we are the children of his wrath, and, so far from seeking his presence, we shall fly from it as the most terrible thing in the universe. And so every impenitent soul will at last find it to be, however much he may now flatter himself with the hope that God will at last admit him to his heavenly presence. How inconsistent, how absurd is that hope in all who are showing such disregard of God's presence, notwithstanding the evidences of it which have been set before them and by which they may be said to be surrounded! If the consciousness of God's presence does not restrain us from sin, if it does not incite us to endeavour to please him, how can we hope that his presence can ever prove to us a source of joy? If we do not seek communion with him here, what communion can we hope to have with him hereafter? And, since God cannot in any degree change, it is certain that we must change, or we shall for ever be excluded from the joys of his presence, and the only way in which we can be sensible of his presence will be in the experience of his righteous vengeance.

CLAUDE BROUSSON.

A BIOGRAPHICAL SKETCH.

No. IV.

THE war which had so long raged in Europe, arising from the ambitious designs of Louis XIV., drew near to a termination, and by none was a prospect of peace more cheerfully hailed than by the protestants of France, who firmly believed the allied powers would commiserate their condition, and, in the peace of Ryswick, stipulate for conditions favourable to them. In this hope Dr. Brousson participated; and he, together with other refugee ministers and laymen at the Hague, penned a paper to enforce the claims of the French protestants upon the members of the congress of Ryswick. It was entitled "Humble Remonstrances addressed to all Protestant Reformed and Evangelical

Powers, concerning the Re-establishment of the Protestant Churches of France." It contained eight very urgent propositions for their consideration. The Jesuitical party, ever on the alert, published a pamphlet entitled "Objections to the Arguments which have been urged for the Re-establishment of the Edict of Nantes;" to which Brousson promptly replied in a lucid paper, taking each objection separately. Both this paper and the remonstrances are published in the "Opuscules de Brousson."

No period in the history of the church has exhibited anything more interesting than this assembly of confessors in exile using their utmost efforts to obtain the privilege of returning to their country, and of bringing with them the hundreds of thousands scattered in foreign states, and of liberating their fellow-confessors in France. There was, further, a petition, entitled "A Petition presented to Louis XIV. by those of his subjects who have been compelled to embrace the Roman Religion," printed September, 1697. The concluding paragraph is worthy of transcription: "We have kept silence during the time your majesty was engaged in a great war: now that your majesty and the allies are occupied in the work of restoring peace to Europe, be pleased, sire, to allow us, with all possible respect, to beg the restoration of peace to our consciences. Some of us pray to your majesty to restore to us our wives and children, some their fathers and husbands: some beg that you would deliver them from cloisters, from prisons, and from banishment in barbarous climes; others that they may be delivered from their chains and the galleys. We intreat, sire, that we may not be the only persons to whom your clemency is inaccessible. We ask to live peaceably, as obedient and faithful subjects to your majesty, with permission to serve God according to our consciences. Grant, sire, that the vast number of our brethren, whom their religion has constrained to leave your kingdom, may be permitted to return and close their days under your royal authority, and with us to worship God as we were wont to do. Accept, sire, with your usual goodness, this petition, which would have received the signatures of several thousand individuals if your majesty would only give permission" (Actes de la Paix de Ryswick, vol. ii. p. 518).

It is matter of gratification that those of the allied powers, having under their protection vast numbers of the protestants of France at a time when the presence of this intelligent portion of the French community had begun to manifest its utility among the peoples, who had at first received them from motives of Christian charity, pleaded in a memorial, dated September 9, 1697, their cause in an equally forcible manner; which memorial was presented to the mediator of the congress by the earl of Pembroke. The publication of this memorial gave great satisfaction to those whom it most nearly concerned; and the eminent author, Bayle, who happened at that time to be in France, writes: "The people are frantic with *joy in expectation of peace*: they have already *had bonfires and other demonstrations*." These anticipations were doomed to be disappointed. Louis XIV., in his indomitable arrogance, retorted to the protestant allies: "I do not pretend to prescribe rules about William's subjects; and I expect the same liberty as to my own." Thus the congress of Ryswick dispersed without having entered into stipulations befriending the oppressed part of the French nation. This cruel disappointment, heightened by the increased severity of the king, led to the Camisard war which occurred in the Cevennes five years later. Dr. Brousson, ere the congress had closed its session, hastened to France to share in the sorrows of the disappointed people, declaring that he must make one more attempt to console God's afflicted church. This third hazardous journey was undertaken immediately on the withdrawal of the allied powers from further diplomatic correspondence in the French protestant cause. On his arrival in his native country Dr. Brousson found with dismay that the persecution was intensified in all its horrors; and his correspondence at this time gives most touching testimony to the hatred which the papists displayed towards those who differed from them on religious points. Brousson himself was, however, able to remain a year, following up every opportunity of usefulness among those distressed people, when his steps were tracked by foes. It appears that he was unable to leave France by the way of Switzerland, as a very strong force of guards was placed there to intercept protestant fugitives, and especially himself. He therefore was turning his steps towards the Pyrenees, when he was captured and conducted to M. Pinon, the intendant of Bearn. The name of Brousson was national, and his character for piety so generally acknowledged that M. Pinon received him with expressions of regret that it should fall to his lot to be a party to his prosecution. This intendant treated him with the utmost courtesy, and ordered the money and other articles which had been taken from him to be restored; and, when the person through whose information he had been captured applied for the reward, he answered with indignation: "Wretch, do you feel no compunction when you look upon your fellow-creatures, whilst you traffic in their blood? Begone: I cannot endure your presence" (Rabaut, "Annuaire des Eglises Reformées," p. 215).

For five weeks Brousson was treated with great consideration by M. Pinon in the castle of Pau, the birth-place of Henry the Great, who had granted to the protestants those rights which they now claimed from the hard-hearted Louis XIV. That the ministry of Brousson should terminate in this place was a remarkable coincidence, which the heroic soldier of Jesus Christ would doubtless recognize as he lay a prisoner within its massive walls.

On the 30th of October Claude Brousson, by the king's orders, was removed from Pau to Montpellier, from the custody of the tender-hearted Pinon to that of the stern oppressor of the faithful, De Basville, the intendant of Languedoc. It is, however, stated by all his authentic biographers that Basville, contrary to his practice,

illustrious prisoner with clemency; onjectured that Brousson's exalted and calm demeanour elicited from ıark of respect. Of the manner in ; eminent servant of Christ was th martyrdom I shall quote *verbatim* ɔen of Henry Samuel Baynes, who ı an elaborate life of our Christian "The Witnesses in Sackcloth; or, h Protestants during the Reign of '.;" for which works he received, in ımony of respect and gratitude from ı Protestant Historical Society of ɔlling him a member Mr. Baynes ɜs, occasionally quoting from Mr. o was contemporary with Claude

r. 4 (1698), in the morning, he was fore the intendant and some coun- ıe presidial court to receive his sen- rm. In the indictment he was im- ɔon two charges, the one true, the

The matter of truth for which he d was that he preached in France the king's prohibition. That which as that he had endeavoured, during r, to bring the enemy into the coun- ɜtir up a rebellion. Brousson con- he first, but utterly denied the se- rybody knows that it is the per- om of the papists to load the pro- th horrid crimes against the state, r entered into their thoughts, that ght extenuate their own barbarity the glory of the sufferings and mar- he protestants. Brousson was con- the rack, and to suffer tortures, both d extraordinary, and afterwards to ın the wheel. When the court pro- ıe sentence on him, he was not the least, but showed a most un- ırage—a soul incapable of fear. He above the love of life and fear of lutely and entirely resigned unto

He was brought unto the rack, pon the bench, and the torture was ɔ him; but he told the commissioner l already told his judge the whole rning himself; that, if they had for- ɔmitted to ask him of himself, he , freely, and faithfully answer them. would urge him to discover and be- it was bootless in them to attempt would rather endure ten thousand ɔe torn in a thousand pieces than ɔrethren and disparage his ministry. ıred the torture, and, being loosened ck, he repeated aloud:

At all times I will bless
The Lord my God: his worthy praise,
His glory, and renown always
My mouth shall still express.'
(Psal. xxxiv.)

ge and meekness of Brousson had favour from the intendant by whose ıs that the pain of torture was re- ıt another remarkable evidence im- fterwards occurred of the influence r, together with the gracious sup- ports which he received to maintain the truth in his last conflict, which is thus related by Mr. Quick: 'When the intendant had passed sentence on him that he must die, he sent two learned Dominican friars to try whether they could gain him over to their religion. They reasoned a long time with him; but Brousson defended the cause of Christ and the truth with such strength of evidence that the friars gave ground, and were in such a manner convinced and silenced that they could not answer him. Indeed, the arguments of a man that suffers death in confirmation of the faith which he hath taught do carry weight with them. And the same grace which converted the executioners of the primitive Christians was pleased to display its efficacy on these two friars. They desired, at parting, to embrace Brousson, who, observing their emotion, pressed them most earnestly to give glory unto God and to abandon their idolatrous religion, telling one of them in particular that it was his highest interest to do so, and to defer no longer: "For," said he, "the coming of the Lord draweth nigh; and I am verily persuaded that you and I shall meet again in a very short time." The event ratified the truth of his prediction; for the said friar died within three days after Brousson, at which the survivor was so terrified that he quitted his convent and fled to Amsterdam, where he abjured Romanism and became a protestant. Whilst these things were transacting in the citadel, the carpenters were busy in erecting a scaffold in the midst of the esplanade, a space of ground between the citadel and the city, the scene of countless martyrdoms during the intendancy of De Basville. At about four o'clock in the afternoon Brousson was conducted from prison to suffer his awful sentence. By his side walked the abbé Camarignain, the lieutenant of the citadel, and an officer of the presidial court. He was unfettered, and did not appear, as was usual with criminals, only in a shirt, but in his ordinary dress, with his hat and wig. A guard of soldiers formed the escort; and two battalions were stationed in lines upon the esplanade. No insult was allowed to be offered to him, nor was he plagued with those impertinant comforters that often officiously thrust themselves upon the dying protestants—I mean (says Mr. Quick) monks, priests, and Jesuits. And my author informs me, who was an eye-witness of his martyrdom, that he carried it like a true Christian of an invincible spirit, one who triumphed over death. Nearly twenty thousand spectators attended, most of the nobility and gentry of the city and country, besides many foreigners, all desirous to catch a glance of the person who had so long pursued such an extraordinary career. But especially the protestants were interested in the scene; many of whom came from a distance of thirty miles and more, hoping to hear some of his last words and to receive his benediction. In this, however, they were disappointed, effectual means having been taken that none but those immediately near him should be able to catch his voice. From the moment of his appearance, until he had ceased to live, the drums of the regiments, amounting to more

than twenty, beat a quick march*. As he walked he took notice of no one, although, as he passed by them, the people wept and groaned; but he continued in earnest prayer, with his eyes and hands uplifted to heaven. The composure with which he ascended the scaffold and his heavenly countenance bespoke the calmness which reigned within. To the captain of count de Broglio's guards who had escorted him to Montpellier he gave his watch, and to one of the intendant's messengers who had waited on him in his imprisonment he presented his cloak. This done, he essayed to utter a few words as his dying testimony; but, the drummers hereupon beating an alarum, he briefly protested that, whatever might be said to the contrary, his only object in returning to France was to fulfil his ministry in exhorting his brethren to stedfastness, and that he had never failed to inculcate obedience in all things which did not interfere with duty to God. In his last act of devotion he prayed in few and modest terms for grace to support him in his own solemn situation, but with animation and fluency breathed out fervent petitions in behalf of his suffering brethren, the nation, and its sovereign and magistrates. He then proceeded himself to put off his clothes to the shirt and yielded himself to be placed on the wheel, the spokes of which were let into it, in the form of a St. Andrew's cross. As his hands and feet were being bound thereto by ropes, he observed calmly: "It is a comfort to me that my death hath some semblance to that of my Lord." At this moment his sentence was again read to him, and, to the surprise of all that heard it, and subsequently to the spectators beyond the reach of hearing, it announced that he was to be strangled to death and afterwards broken. This (says Mr. Quick) was an unexpected favour: God doth sometimes soften lions.' Mr. Quick further relates that the executioner, having fastened him, went down the scaffold, and, being just under the holy martyr when he was strangling him, the billet brake in his hand, so that Brousson came to himself again, and prayed. The abbé Camarignain, hearing him call upon God, came near to him; and Brousson, seeing him, said: 'May God Almighty reward your great charity towards me, and grant us this mercy, that we may see each other's face in paradise!' These were the last words Claude Brousson was heard to speak in this world. When he was dead, they immediately brake him on the wheel; and thereafter, according to the usual custom, the wheel with its burden was raised upon poles, an exhibition certainly not such as it was intended to be, one of infamy—no, one of triumph."

How suggestive is this brief sketch of the life of a good man who closed his career one hundred and seventy years ago, of the antagonistic views of Roman-catholics and protestants upon the written word—the bible! Let enlightened and liberal England pronounce upon the respective claims of these churches for the clear expositions of its most holy precepts, upon which they both pretend to ground their faith and duty.

E. A. Gilbert.

* "Etonnantes vicissitudes des choses humaines! Qui eût *dit à Louis XIV., que son arrière petit-fils, un roi de France, aurait-aussi la voix etouffée par des tambours sur l'échaffaud?*" (*"Histoire des Protestants de France,"* par G. de Félice, *p. 429*).

THE DERIVATION OF POWER FROM ABOVE OR BELOW—WHICH?

The following striking article, under the signature "Φως," appeared in March, 1846, in a periodical conducted by the rev. Dr. Baylee, of Birkenhead:

ON ECCLESIASTICAL CALLING, POWER, AND LIGHT.

Many of the disputes which have occurred in the church have arisen from inaccurate expressions, especially from that inaccuracy which logicians know to be most common of all errors, called by them "the distribution of the middle term"; in other words, using the same expression in two different senses.

The instance to which the reader's attention is now to be directed is one amongst the recent seceders from the church of Scotland, who maintain that the question between them and their brethren is "the lordship of Christ in his church"; that is, if a patron appoint a minister, the lordship of Christ is denied; but, if the people appoint a minister, the lordship is asserted. In each case it is admitted that a minister must be appointed through human voices, and not by a voice out of the clouds: therefore, the only question is, through what human voices does Christ speak. The solution of this question will serve to resolve many others that have arisen in these last days, and thereby to strengthen the convictions of those who know that these are the last days.

Throughout all classes of society the question is, whether good proceeds from above or from below. This question is as easily mooted amongst those who know not God and despise his ways, as amongst those who think to reverence him, and who strive to serve him and to do his will. If government proceeds from the higher orders, that blessing flows downwards; if it proceed from the mass of the people, it flows upwards. In like manner, if the rule of the churches and congregations proceed from the heads of the church, the bishops, or curates, or ministers of any kind, that blessing proceeds downwards; but, if the rule proceed from the people, and is exercised over the ministers, it proceeds upwards. In the one case it is from above, in the other it is from below; and, throughout all classes of society the question is, whether men will be governed from above or from below.

Some persons think they see the contrary of the principle here contended for, if they assume that all heads, bishops, curates, and ministers of all names and degrees, secular sovereigns, emperors, kings, popes, cardinals, &c., are wicked and ungodly tyrants and oppressors; and at the same time, with self-righteous gratulation, they assume that the people are pious and good, &c. Yet this extreme case, bad though it be as an argument, does not affect the question. The density and impurity of the clouds and exhala-

ons from the most putrid bogs does not show
at light does not proceed from on high, how-
ver it may be refracted and defiled by the foul
edium through which it is transmitted.

A voice is crying to men from above, and
nother from below; but the voice of the King
from on high. His people hear his voice, and
stranger they will not follow. It is the voice
f a king, flowing through his appointed and
stablished vicegerents and deputies that they
ill alone follow.

In like manner, the world is determined to be
nlightened; and there is a light which shines
n the breast-plate of the priest, which the king
lone could command him to consult; and there
s a light from the bottomless pit, lurid and
trong, mixed with smoke and noise; and men,
n their determination to get light, little stop to
nquire whether it is from heaven or from the
ottomless pit.

HONOUR THY FATHER AND THY MOTHER"*.

No, I don't see why I should always stay at
ome and work, work, work," said Lucy Ed-
ards, in a cross voice, to her friend, Mary
ale. "It's all very well for mother to say I
all know what it is if ever I am troubled with
r complaint. Why should she always be
oaking and finicking? as I am sure it's no-
ing else. But why do you look so grave,
ary?" continued she.

"Because, Lucy, I fear you may be sorry for
hat you are saying before long, if I may judge
r your dear mother's appearance; and take
y advice and stay with her in preference to
oing to this dance next week. Dr. Grayling
ys, too, she is in a most precarious state.
nd how you would regret afterwards your
ant of care, supposing she was suddenly taken
way from you, as I know in your heart you are
ally fond of her, only a little vanity won't let
ou sacrifice a passing pleasure. But if you
y and overcome it, Lucy dear, I am sure you
ill be amply repaid. And we are so strictly
old to 'honour our father and mother,' which
eans, I take it, pay every possible respect and
ve and obedience to our parents in our power,
ven if they are exacting; which your dear mo-
her is not. Forgive my speaking so plainly,
ear; I am older than you are, and have seen
uch sorrow from seeming-trifling neglect to
hose dear ones."

Lucy tossed her head, muttering, "You are
ast as bad, Mary," and slammed the door in a
uff.

A few days after, Mrs. Edwards was a trifle
etter, and reading her bible, when Lucy en-
ered the room, and said, "Mother, you look
uite yourself to-day."

Mrs. Edwards smiled, and said, "Yes, dear,
have much to be thankful for. I fear I some-
mes try you; but your care will not long be
eeded, as I am going fast home; so bear with
y seeming fretfulness, dear."

Lucy looked sad for a moment, then kissed
her mother, and was going to reply, when a knock was heard at the door, and she hurried to answer it.

"Well, Loo," said a gaudily-dressed girl, "have you decided to join our merry party next week, or to stay and whine at home with your ever-ailing mother?"

"Well," answered Lucy, "I think really I would rather not go, Sally, as I do think how mother is very ill."

"O dear me," replied the girl, in a mocking voice; "so Mary Hale has been lecturing you. She ought to be proud of her influence."

This was an unfortunate speech for Lucy's ears. Vexed (although conscience-striken) at the taunt, she answered haughtily, "Indeed, she don't influence me; and, to show you so, I will go."

"I am glad of it," replied Sally, "and will take your ticket. Good-bye, Loo."

The evening came. Lucy dressed herself for the dance—ill at ease, though, enough, looked in her mother's room, seeing her asleep (as she had expected), whispered to the little girl she had hired for the time to attend her carefully, and left for the anticipated enjoyment. In the midst of a whirling dance with a young man, giddy as her friend Sally, she was stopped by seeing Robert Hale (Mary's brother) enter with a pale and anxious face, exclaiming, "Where is Lucy Edwards?"

"What is it?" cried the startled girl, terrified at she knew not what.

"O Lucy," replied the young man, "my poor girl, how shall I tell you? But you must know—your dear mother is at rest. The young girl you left with her joined some companions on the green; and your mother, being taken suddenly worse in her absence, in getting out of bed to ring the bell for assistance, expired."

"O mother, mother!" cried Lucy, and fell down senseless.

It was months before she recovered the illness that followed; and through all that time Mary nursed her with the affection of a sister. When she was able to visit her mother's grave, she said, with touching earnestness, "O Mary, if I had only followed your advice, how much happier I might have been! That I shall never be again."

Don't say that, Lucy," replied a manly voice. "Forgive me for over-hearing. I guessed where I should find you; and let me tell you here that I have loved you long, and your dear mother months ago consigned you to my charge. I know you have fully repented that unfortunate thoughtlessness; and, if you will take me for your husband," continued Robert Hale (for it was none other than he), "you shall atone by honouring my poor old father and mother."

Lucy smiled through her tears; and, giving her hand to Robert, said, "I thank my heavenly Father for giving me the opportunity of honouring them; and I will endeavour so to do by every kind act and deed, praying at the same time for forgiveness to my own dear one. You know, too, I love you, Robert," she quietly added.

Lucy kept her word; and no daughter could have been more dutiful and affectionate than

* From "Old *Jonathan*."

she; and her last words to her grandchildren, when she departed this life, were, "Honour thy father and thy mother;" which precept, we hope, they will as faithfully keep as she prayed they might do.

THE PEACE AND POWER OF SOLITUDE*.

"How lonesome must your position have been," said one. But it was not so. The true Christian is never without comforting companionship. As bad a sign, perhaps, is it to dread solitude, as for the soul to substitute untimely seclusions for the activities of social Christianity. Where grace is vigorous the Christian will do neither. That great genius of the English language, Dr. Johnson, is stated to have defined the most miserable men to be those who could not read on a rainy day. We feel more disposed to say the men whose dependence for comfort lies wholly in their fellow-creatures. But this is, indeed, very far from being the Christian's happy position. Solitude to him is rather a kaleidoscope than a vacuity, in which innumerable forms and combinations of thought come winging to the soul, rich and fruitful in sweetness and blessing. Solitude to the soul of the Christian is a harvest-field, from which he comes forth laden with a cornucopia of glorious spoils. Fled too from the path of duty, it is a deadly upas shade; but, when God leads the way, then man finds solitude a boon and a blessing.

* From Vanderkiste's "Lost, but not for ever."

Poetry.

OUR CONSTANT FRIEND.

(*For the Church of England Magazine*).

I LOOK above at the bright blue sky,
I know my God lives there;
I think of heaven and happiness,
I offer up a prayer.

I offer up a prayer to the throne of grace,
Around which angels stand:
O can a sinner such as I
Be heard in that glorious land?

Yes: Jesus sits enthroned on high,
He hears the weakest prayer,
He says, "'Tis I, be not afraid,
I am with you everywhere."

He's with us in the rosy morn,
And in the dusky night;
He's with us in our greatest joy,
And in our saddest plight.

He's with us in the hour of need
When on him we depend:
He'll guide us all our journey through,
And guard us to the end,

ZARA.

Miscellaneous.

THE EDUCATION OF THE BLIND.—This subject has for some time engaged public attention, and many letters and articles have been written with the view of determining which character is best suited to the blind for reading or writing, some persons advocating the Roman character, and others preferring one or other of the simpler arbitrary alphabets invented especially for the sense of touch and now in use. Each system has its disadvantages; and with the view of determining which is the best a council of blind gentlemen has been formed in London, each member of which is practically acquainted with the best three systems. This council will collect evidence from all the blind who are accessible, and will present its report to the Society for Improving the Condition of the Blind of which it is the executive. It will then print some short work in the type which it recommends, and have it thoroughly and extensively tested by the blind throughout the country before its final adoption. In order to effect this, it is desirable that all who are interested in the welfare of the blind, whether themselves blind or seeing, should join the society, which consists of blind and seeing members, the blind to determine the best form of tactile alphabet and of musical notation; while the seeing members will have ample scope for their energies in determining the best method of employing the blind. The society, which has been named "The British and Foreign Society for Improving the Embossed Literature of the Blind," has been organized to meet a want which has been long felt of some central body from which in time all kinds of information relative to the blind may be obtained. The annual subscription has been fixed at half a guinea; and, until a permanent secretary and treasurer shall have been appointed, Dr. T. R. Armitage has consented to act in the double capacity.

LONDON CHURCHES, THEIR SERVICES, &c.—The annual edition of "Mackeson's Guide to the Churches of London and its Suburbs" (for 1869) contains particulars of 620 churches situated within a radius of twelve miles from the general post-office; but with reference to 32 no information was received on the undermentioned heads; and therefore, for statistical purposes, the number is reduced to 588. Some alteration, too, has been made since the late privy-council-judgment. Of these there is a weekly celebration of the holy communion at 154, nearly one-fourth; daily celebration at 11; choral celebration at 41, one-fourteenth; evening celebration at 65, one-ninth; early morning celebration at 135, nearly one-fourth; service on saints' days at 186, more than one-third; daily service at 113, more than one-fifth; full choral service at 108, more than one-fifth; and partly choral service (the chanting of the psalms) at 95, one-sixth; giving a proportion of more than one-third where the services are musically rendered; surpliced choirs at 114, more than one-fifth; paid choirs at 54, more than one-tenth; Gregorian music (for the psalms and canticles) at 49, one-twelfth; the weekly offertory at 106, more than one-fifth; free seats throughout at 158, more than one-third, in 19 of which they are also appropriated. The eucharistic vestments are worn at 14: incense is used at 8: 23 churches are open for private prayer.

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THE

hurch of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

APRIL 24, 1869.

HOME MISSIONS.

No. CXIII.

we were to wait," says the late primate (archbishop), "till unholy or ungodly men came of their own ac- listen to the words which condemn or the truths which nvert them, no sinner would be converted from the his way, no wanderer reclaimed or brought to repen- d the knowledge of the truth." Exactly to the same re the words of Dr. Chalmers. "It is a grand mis- e says, "that the demand for an article is always in ion to the real want of it—it is only in proportion to want. It is not in proportion to our want of righte- that we hunger and thirst after it. The greater our this the less is its value in our estimation. The appe- t be created before we can minister to it. Because l not go forth in quest of Christianity, Christians have rth in quest of men. The gospel is an aggressive at: none are attracted by it until it is carried to

LORD'S-DAY REST.—"A meeting, to which rking-classes were specially invited, was at St. Margaret's school-room, Tothill- , on Friday evening, Jan. 8, for the pur- of forming a Working-Men's Society to te the better spiritual observance of the -day. The chair was taken by the right rd Hatherley, lord-chancellor*; and there fair attendance of the class invited. The ng having been opened with singing and , the lord-chancellor said that he felt great re in acceding to the request of their es- d rector, the rev. canon Conway, to pre- er that meeting; the more especially as a meeting of working-men. They, as a were deeply interested in preserving the y of the sabbath-day. All indeed had a nterest; but the interest of the working- was deeper than that of any other, be- it was their only day of rest. It was l to every Christian man to walk through eets of the metropolis on the Sunday, and to see how it was profaned and desecrated by all sorts of unnecessary work and trading being transacted. If the sabbath were abolished, it would be no benefit to the working-man. He would be simply robbed of the 52 days, or seven and a-half weeks in every year, which God had given him for rest; and they would soon find that on the whole they would receive for seven days' work only the wages of six days. The necessity of this day, wholly irrespective of spiritual wants, was shown by man's physical need of rest. His lordship then referred to several instances which had occurred in his own laborious profession, one of which was within his own knowledge, where barristers had been so given up to their profession that they worked on Sundays as well as week-days. These men were cut off in early life; and the physicians said they might have been saved if they had only taken their needful day of weekly rest. A change had, however, happily come over the minds of lawyers in this respect. He remembered the days when Sunday consultations were quite common. There were none now; and it must be remembered that lawyers had many long holidays besides, or they could not stand against the mental strain of their work. But how about the working-men who had no holidays? If we took away the seven weeks' holiday in the year which God had appointed, could it be said that we had bettered their condition? We should only give the men increase of labour, and not increase their means of subsistence. He was glad to say that our Sunday in London was not like the continental Sunday; but, unless some energetic steps were taken to prevent it, the evil time might not be very far distant. Looking at the question from the lowest point of view, it was the especial duty and interest of working-men to discourage all attempts to interfere with the seventh day as a day of rest; for, once let the Parisian system come into vogue in this country, under which the scaffolds of public buildings were as crowded

* his lordship had for some years been a Sunday-school in the parish of St. Margaret.

with workmen on Sundays as on any other day, and they would have to work seven days for the pay they now received for six. That might not be the immediate but it would be the ultimate effect. The question should, however, be regarded from a higher ground. God might have required all our time for his service, but he desired only this one day out of seven as his portion Is it not a charm and a delight to serve a kind master? God's service is a service of love. The day is not to be observed as a legal observance claimed by a hard taskmaster. It should be our delight to spend it in the service of him who had loved us and given himself for us, and who, as upon this day, rose again for us. If we love his service, we find, in the words of the poet, "the labour we delight in physics pain," and our service would be light, like the long years that Jacob served for Rachel, when he bore the frost at night and the heat by day, and it seemed as nothing to him for the love he bore to her. The Sunday is never a dull day to those who know what love and affection to God are, and where it is dull it shows a great want of love to God, who deserves all our hearts. He had so far regarded men as working on the Lord's-day; but there were many who profaned it, and yet did not work: they spent the day in mere idleness: they took to making it what they called a day of recreation, which took the form of animal and sensual indulgence. Now, this was not rest for a man: mere idleness and indulgence was the rest only of brutes. The rest of a man was to look up to and find repose in serving his Creator. He thought there was a great deal of unnecessary Sunday trading in Westminster, and that many more shops were opened than was wanted. There had been an improvement. We were not like Paris, where the scaffoldings of the public buildings were filled with workmen during the day, and pleasure was made a toil of, and consisted chiefly in opening the theatres at night. He rejoiced at this contrast, but wanted to see the sabbath observed better still, and trusted their meeting to-night would help to make it so" ("Occasional Paper of the Society for Promoting the due Observance of the Lord's-day").

THE POSTMAN'S GRIEVANCE.—*Appeal for public Sympathy.*—"Fearing our Christian friends should lose sight of an important element in the present agitation, we again direct attention to postal Sunday labour. In the provinces of the kingdom this is felt to be a grievance; indeed, by many post-office employés the deprivation of the Sunday rest is more objected to than all the other evils. The fact is rather encouraging; for it shows that the men are not yet so demoralized by compelled heathenism and inordinate toil as to cease to value that best day of all the seven—that day which should be every man's birthright in this professedly-Christian land. How our government reconcile this with their consistency we are at a loss to understand; especially how many of the greatest objectors to its removal can feel satisfied with their conduct is an astonishing anomaly. Some work on the Sunday may be compulsory; but *post-office* labour is not of that character. The *mere fact of its being a* convenience does not prove it to be indispensable. Police must pat[rol] our streets; but letters need not be sort[ed] stamped, and delivered. The mere argument convenience will apply equally to all kinds Sunday toil; but to bring that forward in [an]swer is a disgrace to us as professed worsh[ip]pers of the Lord God of Sabaoth. Again, London can do without her Sunday deliveri[es] there seems an end to all argument as respe[cts] the provinces of the kingdom. If the pul[pit] generally knew but half of the sorrows of p[oor] men as a body, we are quite sure they would once lend a helping hand in this matter Sunday toil. They want the rest for th[eir] bodies: they need it for their souls. There c[an] not be much of this world's beauty and joys [for] slaves on 12s. or 10s. per week: how hard, th[en] to deprive them of a day's rest, when at le[ast] they might enjoy a little home-comfort wi[th] their families, and forget for a time their s[or]rows! Truly has it been said that corporatio[ns] have no souls; and it really seems that me[n] banded together in companies or associatio[ns] for trade-purposes delegate to others doin[g] that they would be ashamed to be parti[es] to more directly. We are sorry to see so[me] of the old British spirit dying out. Tim[e] was when something more than a me[re] money-tie bound servants to their employe[r] and when the comfort of the one was a pride the others. But now we have got so very e[n]lightened that we scorn to indulge the bett[er] feelings, and can look on worn-out humanit[y] dying piecemeal, without a single joy of o[ur] own production, and not stretch forth a helpi[ng] hand. In this matter there is bound up t[he] happiness of wives and children; and perha[ps] this consideration may move those to wh[om] man is no longer an object of sympathy. T[he] wife of a rural messenger has very little ti[me] during the week to hold conversation with h[er] husband; and the children can rarely receive [a] vice or even caresses except the Sunday rest accorded. We hardly dare refer to chapel church. These are luxuries not for such po[or] But this does not get quit of our duty. We [are] bound, by every Christian consideration, to gi[ve] these men time for religious thought and r[e]flection, time for the reception of instructi[on] that may fit for a better and happier wor[ld] We ought, at least, to treat them as we wo[uld] our horses. An excellent queen among t[he] Mahrattas of India (and they had not mu[ch] such there) used to say, when urged by h[er] ministers to extreme acts of severity, 'We m[ust] beware how we destroy the handiwork of Go[d]. How much more should Britain, the pioneer the gospel, the unclasper of the bible to t[he] world, owing all her greatness to these fac[ts] beware how she obliterates, by constant Sund[ay] toil in her post-offices, God's impressed ima[ge] on the souls of a large number of her civil s[er]vants!" ("Postman," Oct. 3, 1868).

THE CLERGY OF NEW YORK ON THE SABBATH DAY.—"The day of holy rest to a land bearing the Christian name, and to a republic based on equal rights, has the highest civil worth. Man needs it physically, as a season when labour may wipe off its sweat, and breathe more free after a week's exhaustion, and when care and

slacken its hold upon the frame and the heart. Man needs it morally, to rise by its aid out of engrossing secularities and materialism to the remembrance of his spiritual interests, his final account, and his eternal destiny. Toil needs it, to rescue its share of rest and its season of devotion from the absorbing despotism of capital; and capital needs it, to shield its own accumulations from the recklessness and anarchy of the imbruted and the desperate, and to keep its own humanity and consciousness alive. The state needs it, as a safeguard of the public order, quiet, and virtue; human laws becoming, however wise in form, effete in practice, except as they are based upon conscience and upon the sanctions of eternity, as recognized voluntarily by an intelligent people, and God's day cultivating the one and reminding us of the other; and in a republic more especially, whose liberties, under God, inhere in its virtues, the recognition, freely and devoutly, by an instructed nation, of God's paramount rights, is the moral under-pinning requisite to sustain the superstructure of man's rights; and without such support from religion, not as nationally established, but as personally and freely accepted, all human freedom finally moulders and topples into irretrievable ruin."

Statistics of the Church of England.—The parochial benefices are 12,888 in number, with 4,981 curates, so that the number of parochial clergy is 17,869. The alphabetical list contains 23,000 names; but of these many have independent incomes, and many are engaged in educational pursuits, and some do not exist except in that list. Probably 20,000 would closely approximate to the whole number of clergy of the church of England. The patronage of 6,403 out of these 12,888 livings is private (saleable) patronage: it belongs to 4,080 persons, of whom 1,046 are clergymen, for the most part incumbents resident on the preferments in their own gift. The patronage of 6,485 out of these 12,888 livings is in public (unsaleable) patronage, and may be divided conveniently into six classes. There are 967 livings in the gift of the crown, 2,088 in the gift of the bishops, 911 belong to the chapters, 851 to the colleges, 998 are in the gift of the parochial rectors and vicars, and 670 livings belong to hospitals, schools, public bodies, Simeon's and other trustees, without power of sale. The 12,888 benefices are within some 16,000 census districts. The population decennially decreases in 8,400 districts, and in 7,600 districts decennially increases; the former being agricultural, and the latter urban and mining, manufacturing or shipping districts. The relative position of the parochial clergy with the people will therefore be best ascertained by arranging the 12,888 preferments in the order of their respective populations, taking the limits of 8,000, 4,000, 2,000, and below 2,000 persons as the boundaries of four divisions. The livings with populations above 8,000 are 465 in number, with 689 curates under these 465 incumbents; so that there are 1,154 clergy in charge of the five millions of people in these parishes. This affords one clergyman to about 4,300 persons or 700 houses, supposing that the whole population are members of the church of England. The livings with populations between 8,000 and 4,000 are 882 in number, with 932 curates; so that there are 1,814 clergy in charge of the five millions of people in these parishes. This affords one clergyman to about 2,750 persons or 500 houses, on the same supposition. The livings with populations between 4,000 and 2,000 are 1,143 in number with 715 curates; so that there are 1,858 clergy in charge of the 3½ millions of people in these parishes. This affords one clergyman to about 2,000 persons or 350 houses, on the same supposition. The livings with populations below 2,000 are 10,398 in number, with 2,645 curates; and the population in their charge comprise 7¼ million persons. This affords one clergyman to about 600 persons. But in this class the element of area, which is absent in three other divisions, requires to be taken into account. A mountain parish, with a sparse population and bleak country and no society, may be harder work than the charge of a densely-populated district of 700 contiguous houses, with ready access to libraries and all the advantages of civilization.

Church-of-England Schools.—In the year ending March, 1866, out of a total amount of grants made to elementary schools in proportion to the results obtained, and reaching, for all England, £478,901, the church schools earned £351,498. Of the schools for the children of the poor 83 per cent. belong to the church of England; and of the children between the ages of 3 and 15 our church educates 78 per cent., or 1,560,000. Moreover, the royal commissioners reported in 1861 that "almost all the schools in the rural districts belong to the church of England; that the burden of supporting the schools falls principally upon parochial clergy; the proportion of clerical subscriptions being £10 10s. per head, as against £5 6s. from the land-owners." Meanwhile the property of the church is being carefully distributed by means of the ecclesiastical commission in such a way as may make it available for the greatest-possible increase of the pastorate. During the past year 82 new parochial districts have been formed; and in the present year an endowment of £300 per annum will be provided for every benefice in public patronage, the population of which in 1861 was not below 4,000. The capital value of the grants to be made during the year will be no less than £700,000.

Cottage Lectures and School-room Services.—Those who come to the lectures seldom attend public worship, but are kept away either under a sense of shame from their long absence or through want of decent clothes. Such excuses cease when the heart has been reached; and many persons, now living witnesses for Christ, trace their first awakening to the instrumentality of these humble services. An incumbent, writing to the committee of the Church Pastoral Aid Society, speaks in the warmest terms of the labours of the lay-agents (paid by a grant from the society), referring to this subject as follows: "Among the most cheering and encouraging features in our church-work during the past year has been the success which has attended our cottage and school-room services. Some of these services are intended only for those who,

for lack of decent clothing or other causes, have long absented themselves from all places of public worship. We have, as you know, a population of more than ten thousand souls in this parish. Of these a large proportion are poor. Many hundreds may be reckoned amongst the ragged poor. We can hardly expect them to attend our churches. Neither the buildings themselves, nor the better dress of those who attend them, would allow them to feel thoroughly at home there. What, then, is to be done? Shall we not care for them, and make a special effort to reach them? Such an effort have we here, and crowned with far greater success than we anticipated. Among those who attend are some who rarely worshipped God in public before. Wives have come, and not rested till they brought their husbands also. And children have come, and are orderly and attentive, who before were running wildly about our streets, disturbing the worshippers in our churches. And all this has been brought about, under God, mainly through the unwearied labours of my excellent lay-assistant paid by the Pastoral-Aid Society, of whose invaluable services I feel that I cannot speak too highly."

LONDON BIBLE AND DOMESTIC FEMALE MISSIONS.—"The chief point to keep in view is that these missions should continue 'Bible Missions,' should not be fettered by sectarian aims, should be carried on lovingly by both lady and bible-women, and should make evangelization the 'first thing,' and domestic improvement 'the second.' There is something very self-acting and reproductive in the nature of our simple machinery. A bible, a bible-woman, a lady, and a mission-room; where cannot these be found? And where can they not be used with advantage? First, we bring to poor mothers the 'good news' of a Saviour from their sins, a message which they may possess for themselves in the very words, the living words, of a pardoning God. We have proved that they value these more if they pay something to have as their own the precious book in such good type as shall invite them to read it; and that even that very purchase by instalments awakes their independence, and convinces them that they can also help themselves to the decencies and comforts of life of which they have long been careless. This delivering of God's message is the very root and starting-point of our domestic mission to the poor; and we feel assured it is the chief reason for the blessing that has been bestowed upon it. They have yielded us their confidence in these eleven years by depositing with us nearly fifty thousand pounds, principally in savings for clothing; which has been repaid to them with an interest of more than £5,000, besides giving them aid and relief to the extent of £7,000 more. During this same period they have paid for nearly £9,000 worth of bibles, and with the holy book, accompanied by its simple explanation in the mission-rooms, they have received into their hearts the rule of faith and love, which has changed hundreds of dens into happy and peaceful homes, which would not have been so changed by any mere attempts *at civilization.* It is the deep conviction of the *importance of this starting*-point that makes us so keenly alive to the now-frequent answer from our female superintendents, 'O, our women can sell but few bibles, the people are so poor; and really the district is supplied.' Now that the Bible Society does not actually give us the bibles, and that each lady does not feel her mission-income aided by the sales, a fresh impression needs to be made on every worker that, if we wish for the continuance of the eminent and unfailing blessing we have had, the book of God must still be our mainspring, and the first thing put forward by the agency. Our women are still to receive what we call 'the queen's shilling' a week—a definite salary, though small, for definite work, from the Bible Society. This rule of the book must be departed from less than ever in these days. Truly the people are poor, and their poverty seems to increase; but, while the passion for drink is fostered by the countless beershops and ginshops at every corner, what can come upon the land but a curse? ..... While the poor man keeps his bible, and walks by its light with his household round him, his home is never utterly empty of comfort, and his prayer for help is never unheard. We have had, and have still, countless seals to our mission, mainly because it has been a Bible Mission, a mission to bring souls to Christ in his word—not to bring them merely to church or to chapel" ("Missing Link Magazine").

ALDERSHOT MISSION.—Sir, I have been agreeably reminded of the Aldershot Soldiers' Institute and Mission Hall by a short visit of six days. I went as an old acquaintance, but found considerable additions and improvements had taken place in the building. A slight sketch of this not-sufficiently-known work will, I am sure, interest your readers, and induce them to help forward this good cause. It may truly be said of it that it was begun in prayer, its foundations laid in prayer, its walls reared in prayer, inaugurated with prayer, and continued in prayer and faith. It was founded in 1863, by Mrs. Daniell, the widow of an officer, who had the soldiers of this large camp much laid on her heart. It is a handsome semi-gothic stone building, standing adjacent to the East Cavalry Barracks, on a high commanding site, part of which was given, in answer to prayer, by an inhabitant of the town. It contains refreshment bar, open from 7 A.M. to 10 P.M.; reading, dining, and smoking rooms; a library of over 500 vols.; a class-room for 150; and a large lecture-hall, capable of accommodating between 600 and 700. Mrs. Daniell has generally resided there in person till the last two winters, when her health gave way, and change of air became absolutely necessary to save her life. She conducts bible-classes every evening, a believers' weekly meeting, a drawing-room meeting every Saturday afternoon for officers and their wives, and a mothers' meeting every Monday afternoon. There is also a temperance meeting, a band of hope meeting, and a singing-class weekly. On Sunday afternoons a bible-class and a service in the evening, when "Jesus only" is the banner lifted up. The service is conducted by Mrs. Daniell's friends, both clergymen and laymen. In October last year the

ed of a school for one of the most de-
arts of the town was pressed on Mrs.
s attention by her daughter, for the be-
the many poor neglected children whose
were not borne on the strength of their
regiments. An empty public-house
id and at once taken, and, after cleaning
airs, was fitted up with a children's gal-
lks, &c., for an infants' day-school. This
sooner opened than the destitute lads
d for a night-school for their benefit.
tian young woman has the day-school
d to her charge: it numbered before
as more than 50 children; and ladies
d with the camp kindly take it in turn
n hour in the day to help the mistress,
g object and other lessons. The teachers
ight-school are Christian soldiers who
lunteered for the work, with an officer
ht to preside at and assist in the teach-
th of these new efforts have proved
cessful. But to return to the Institute,
ffers every inducement to the soldier
eking peace for his soul, or quiet re-
from barrack-life. It has been much
y God to the conversion of many, both
nd men. There is such a hearty mis-
spirit in all its operations that not only
but civilians largely benefit by it. Mis-
and evangelists are from time to time
for extra work, such as temperance-
open-air services, both in the town and
ling hop-gardens, where many a poor
one has found a long-neglected Sa-
In addition to these, there are three or
e-women in constant work in the town
hbourhood, "sowing beside all waters."
or women are kept in work by the mo-
etings and sewing-classes. There is a
in the work that shows itself in the
to eternal life. How many officers and
an bless God that ever they went there
d of Jesus' love to perishing sinners!
ny that have come out of curiosity, or
s, or desire to take the temperance
ave been found of God, and have given
adhesion to the King of kings! How
butes of praise and thanksgiving have
l souls offered up there, eternity
show. And those that have not been
d will, I am sure, never forget what
and heard there. I earnestly lay the
this institution before your readers, and
happy to answer any questions, to re-
tributions, or to forward reports to any
may apply to me personally or by let-
or with my regiment.—I have the
o be, sir, yours cordially, JOHN PUGET,
th Hussars. 35, Adelaide-crescent,
." (To the editor of the "Christian

RANCE ALLIANCE.—The recent meeting
supporters of this movement in St.
Hall, London, manifested rare union of
The archbishop of York presided, re-
g the hierarchy. The vicar of Wind-
esenting the parochial clergy, moved
resolution, which was seconded by lord
representing the peers. Mr. John
ith, M.P., representing the house of
commons, moved, and the rev. Newman Hall, representing the nonconformists, seconded the second resolution. The third was moved by sir George Bowyer, seconded by Mr George Potter, who spoke as the representative of working-men. Sir Francis Crossley, M.P., a great employer of labour, moved, and the rev. Dr. Vaughan (Roman-catholic) seconded the thanks to the chairman. Thus lords and commoners, employers and workmen, Romanists and protestants, churchmen and dissenters, forget their differences in one common object. As one of the speakers said, they would all be conservatives, for temperance and virtue gave true stability to a nation; they would be radicals, going to the bottom of the evil, and tearing it up by the roots; they would be catholics, seeking the good of all the world; and protestants, protesting against what was the cause of so much crime and misery; they would be churchmen—all "low," descending to the drogs of society for their good; "broad," embracing all classes in their efforts; "high," endeavouring to lift the victims of drunkenness to God; and they would all be dissenters, refusing to conform to fashionable opinions and usages when they became injurious and dangerous. Truly, there is a common foe all may unite in combating, a crying evil which demands the efforts of all to abate. The archbishop stated that £24,000,000 of the revenue of the country came from what the people drank; that, on an average, every man, woman, and child consumed two gallons and one-fifth of pure alcohol yearly, equal to four gallons of brandy; that the annual consumption of all kinds of intoxicating drinks was 1,025,000,000 gallons; and that 320 inquests were held in a single year, of which the verdicts gave excessive drinking as the cause of death—nearly one daily. The statements made by the vicar of Windsor, in the course of a most masterly speech, vividly illustrated the evils of the present system, which has been universally condemned by the magistrates throughout the land as the chief cause of vice and crime. We earnestly wish success to this new movement.

IRELAND.—*The Elements of Disunion.*—"The state of the country was, and must be, most unhappy, because she was not at unity in herself. The great majority of the people were of one way of thinking, and were separated from the other by fundamental differences, not by merely superficial matters. There were the great protestant and Roman-catholic elements. The result of this division in herself was that the resources of the country were not developed as they ought to be. Instead of the people working altogether with one mind and one heart, and giving up all contentions about religious matters, they were compelled from the necessity of their position, whether they willed it or not, as honest and conscientious men, to strive earnestly for that which they honestly believed to be true. He would only say, let English politicians devise what means they pleased, there never would be, for there never could be, union in Ireland until one or the other of the opposing systems was extirpated by the predominance of the other. They might by one means or another succeed in extirpating the

protestant element, and have the dead sea of superstition and ignorance; or, on the other hand, they might, as they hoped to have, by the blessing of God, the triumph of God's precious word throughout the length and breadth of the land, so that every heart might rejoice in the glorious banner of the cross and the gospel of our salvation. As long as these two elements of discord existed in the country, there could be no peace; for there could be no union between light and darkness, between Christ and Belial, because those elements themselves were essentially antagonistic. Could we follow the advice of those liberal worldly-wise politicians, who told the people to forget their religious differences? Those men might forget their differences, because they did not believe that to be the truth which was so regarded by the members of that society, who believed that the truth was not theirs to dispose of charitably, for they were told to 'buy the truth and sell it not.' They could not, they must not, they dared not part with it on any consideration or pretence whatever. The only way by which they could secure peace for Ireland was, not by dividing the contending parties more and more, but by laying aside all prejudice, and in a loving spirit testing their differences by that which was alone the foundation of union and peace—God's unchanging everlasting truth. Truth is the only basis of true unity. When the discordant parties were agreed on the truth of God, then, and not until then, the people of Ireland would be united, and not until then would Ireland be a great and glorious nation. This was necessary to develop her resources, and to make her what she ought to be, an element of strength to the empire" (Rev. Dr. Taylor, chairman at the Liverpool meeting of the Irish Society).

INDUSTRIAL EXHIBITION (Albert-street, London, Ragged-school.)—Some months previously it had been announced that at the close of the year a second exhibition would be held in connexion with the Albert-street Ragged-school, Spitalfields. Accordingly many of the scholars were busily engaged in preparing their various articles for competition, so as to send them in by Monday, Dec. 28th, after which none would be received. The number of specimens sent was greatly in excess of the previous year. They consisted of models, maps, plain ornamental and illuminated writing, plain and fancy needlework, and numerous other fancy-articles. The committee appointed to examine the various articles judiciously awarded prizes to the juvenile exhibitors to the value of £8. These were distributed at the annual meeting on Thursday evening, Dec. 31st, by the superintendents of the various sections of the institution, viz., the girls' refuge, the day-school, and the Sunday evening Ragged-school. About two hundred and fifty children sat down to a substantial tea; after which addresses were given by friends. The prizes consisting of books, varying in value from 1s. to 10s. 6d., accompanied with a very handsome illuminated certificate of merit, were given to the successful competitors. The *first prize, value 10s. 6d.*, was obtained by J. W., *of the Sunday-school*, for a model of a *printing-press. Some very handsome specimens* of illuminated writing were exhibited by youths of the Sunday-school advanced cl and the maps shown by the pupil teache the day-school were very highly comme The girls of the Refuge elicited warm app for their articles of plain needlework, of v there was a scarcity from the other branc the school. The first prize in the Sunday ing school was awarded to C. W. for a n finished model of a table. A most intere feature in the proceedings was a presen from the Sunday-school senior class to teacher, Mr. J. Barnard. This class nu twenty-two. The members selected as present a beautiful copy of "The Land a Book." The success which has attended two trial-efforts to promote healthy and employment for the leisure hours of the lars, has determined the promoters, wit kind assistance of friends, to continue the hibitions annually.

THE IRISH SOCIETY.—During the past the work done by the Irish teachers emp by the society among the Irish-spe Romanists is represented by the followin tistics:

Number of Irish-speaking Romanists under instruction to 31st March, 1868, about.....	1
New pupils admitted up to ditto	
Average number of pupils passed each period	
Number of schools, or teachers	
New schools established during the year	

What conclusion can be drawn from th going facts, but that the Irish Society, w simple, unobtrusive, though none-the-less tive agency, has not only done a good wo Ireland, but is still capable of continui Those, therefore, who are anxious to be her, to assist in the healing of her disco making her once more an united an country—free in its highest and holiest even by the power of the truth brought to the heart and conscience—are invited so through its agency. This can be don remembrance of it in prayer, by subscrib prevailing on others to subscribe, or by ing and getting others to collect in aid funds. The office of the society is in Sac street, Dublin.

E

SHORT SERMON FOR THE TIMES*

THE UNPROFITABLE SERVANT.

MATT. XXV. 30.

THE MASTER,—He to whom we have s mised to be faithful servants unto th end.

THE SERVICE,—to do works meet for tance; to bring forth much fruit; to foll example of our Saviour, Christ, who went doing good; to carry forward by every

* From "Spirit of Missions," published by the N Episcopal Board of Missions.

ry sacrifice the work for which he came
world, for which he lived and died and
ain, to save sinners.
REWARD,—"Enter thou into the joy of
d."
laster has taken his journey into a far
. He has left with each of us the means
ich to do his will—"talents," of various
unto one five talents, to another two,
another one. He is coming again, to
ount of his servants, to say to each of
ve an account of thy stewardship."
at day, shall any one of us be proved to
n an "unprofitable servant?" It be-
s to ask this seriously; for in our pa-
e read that this was his sentence:
e the unprofitable servant into outer
s; there shall be weeping and gnashing
." A fearful punishment! Make the
ir own, reader.
ave, at least, one talent lent you by your
He has not trusted you with great
perhaps; yet, from your competence,
ld give the tithe, and neither you nor
e put to need. You have not eloquence,
e, yet you know how to speak persua-
this and that one, among the many
om you are in familiar relationships.
e not the opportunities of an apostle;
y be tethered by your business, or by
usehold cares, within a narrow range of
rse with the world; yet God's poor are
r from any one's door: his lost sheep
t too often within your sight and reach.
hat had received five talents went and
ith the same, and made them other five
and likewise he that had received two,
gained other two. But he that had re-
ne went and digged in the earth and
Lord's money." He did not waste it by
dealing: he did not spend it upon his
sures: he did not intend to defraud his
on the contrary, he showed a kind of
tiousness in carefully preserving the
n expectation of being called upon to re-
but he did not use it: he did nothing.
ou? you are not spending your money
us living: you provide comfortably
family, and, as your means increase,
luxuries to your style of living: you
e pride in equalling or in surpassing
ghbours: there are rich carpets on your
nd fine pictures on your walls: your
e liberally educated or started pro-
in business; and your daughters are
nd freely nurtured to display the graces
girlhood to be worthy of your own love
thers' admiration and esteem." All this,
e of the same sort of money-spending,
nocent, proper, honorable to you, not
y of your Christian profession; and yet
nt" lent you, and blessed in your hands,
ch, how little is it earning for its owner!
e to all the charities. You may be able
iberal giver; but is not your giving al-
areless bestowal of the surplus of your
You give from the amount which, as
you can "spare." You hardly appre-
spirit, who said, "I will not give unto
d my God of that which doth cost me
nothing." In brief, you do not act—may I presume?—as though you really believed and knew that whatever you have is intrusted to you, loaned to you, by your Master, "the Lord of those servants," who "cometh and reckoneth with them." You are living precisely as though you were your own master, as though none other had any claim upon your goods. But he who has delivered unto you his goods cometh, and will reckon with you. Will he say, "Thou wicked and slothful servant," "thou oughtest," at the least, "to have put my money to the exchangers; and then, at my coming, I should have received my own with usury"?

Or your "talent" may not be estimable by money-market standards. The gift of eloquence, the ready writer's pen, the artist's sight and touch, the teacher's skill, leisure and strength for service among God's poor, the ignorant and sick and suffering whom he has bidden you call to the feast of his love—all these are God's "talents;" and some of these, at least, are lent to you. How are you using them? For yourself, or for him?

Preach the rest of this sermom to yourself, my friend. Let God's word and the Holy Spirit, and your conscience, and your reason, preach to you. Get ready for the reckoning. Save yourself, by God's help, from the sentence you will merit, if you shall have been an "unprofitable servant."

Weekly Almanac.

"He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—ROM. ii. 29.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men, grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

APRIL	MORN. LESSONS.	EVEN. LESSONS.
25. Fourth Sun. aft. Easter (St. Mark, Ev.*)	Deut. vi. Acts xxii.	Deut. vii. 1 John i.
26. Monday	2 Sam. xxii. Acts xxiii.	2 Sam. xxiii. 1 John ii.
27. Tuesday	2 Sam. xxiv. Acts xxiv.	1 Kings i. 1 John iii.
28. Wednesday	1 Kings ii. Acts xxv.	1 Kings iii. 1 John iv.
29. Thursday	1 Kings iv. Acts xxvi.	1 Kings v. 1 John v.
30. Friday	1 Kings vi. Acts xxvii.	1 Kings vii. 2, 3 John
MAY.		
1. Saturday (St. Philip and St. James)	Ecclus. vii. John i. 43-51.	Ecclus. ix. Jude

* Proper lessons: Morn., Ecclus. iv.; even., Ecclus. v.

"It has pleased God to make baptism the appointed means through which his mercy is conveyed to man. Under the old dispensation there had been an outward rite, marking those who were within from those who were without the covenant. And so under the new, 'Arise, and

be baptized.' The ordinance had been prescribed to Abraham (Gen. xvii. 10): "This is my covenant which ye shall keep: every man child among you shall be circumcised. He who neglects this, that soul shall be cut off from his people: he hath broken my covenant." So now, the command is not only to repent, or to believe, but 'repent and be baptized in the name of the Lord Jesus.' Baptism, therefore, places man in a new state, places him in a state of covenant with God, restores to his favour those who had fallen from it when sin entered the world. 'As in Adam all died, were brought under the wrath of God, so in Christ, the second Adam, shall all be made alive.' And the appointed channel through which this mercy flows is baptism. With what earnestness should parents pray that this ordinance may permanently bless their children, that they may not 'receive the grace of God in vain'! ..... And experience shows that the sinfulness, which is washed away, may be again contracted; that they who are 'buried with Christ in baptism' do not always arise to 'newness of life.' The more need have we to pray that 'baptism may indeed be the grave of the old nature, and that out of that grave there may be a resurrection to the 'new man which after God is created in righteousness and true holiness'; that to all who are thus dedicated to God, through the covenant of baptism, may be given 'power and strength to have victory, and to triumph against the devil, the world, and the flesh, and so remain Christ's faithful soldiers and servants to their lives' end'" (Abp. Sumner).

H. S.

CHRIST RECEIVING SINNERS:

A Sermon,

By the Rev. Sidney Pike,

Curate of Christ Church, North Brixton, Surrey.

Luke xv. 2.

"This man receiveth sinners."

This was the accusation hurled against Christ as a reproach and dishonour by the self-righteous Pharisees. It had reference to the Jewish publicans, or tax-gatherers, towards whom the feeling of the Pharisees was, "Stand by thyself, come not near to me; for I am holier than thou." These publicans were often men of immoral lives and of bad character; hence we usually find them coupled with sinners, as belonging to one and the same class with them. It was concerning the reception by Christ of such men that "the Pharisees and scribes murmured," and they brought forward the accusation against Christ, "This man receiveth *sinners," as a stigma* upon Christ's character, and by way of upbraiding him. It was not like many others which they laid against Jesus. Generally, their accusations were *false;* but this one was *true;* and, as they wished their false ones to be true, so they desired that this true one had been false. But what these Pharisees and scribes said reproachfully concerning Christ, we—you, my fellow-sinners, with myself—may hail with rapturous delight; and, as we know that the false accusations laid against Christ by his enemies were untrue, so do we know, and rejoice to know, that this true accusation cannot be false; and, further, we know that, so far from its being a dishonour to Christ that he receiveth sinners, it is his greatest glory, and every sinner received by him is a fresh jewel

> "In the bright and sparkling diadem,
> That decks the Saviour's brow."

We accept, then, as a truth, and a most welcome truth, what the Jews of old said concerning Jesus: "This man receiveth sinners." And let us substantiate the truth by a reference to particular instances in which Jesus did receive sinners. We have one case in the dying thief on the cross; and what a marvellous and gracious proof is this concerning Christ, that "this man receiveth sinners"! Here was a thief—and an evil-doer, probably, in many other ways—whilst suffering his deserved punishment, received by Jesus; and received, too, by that Jesus whom before, as we learn from Matthew and Mark, he had reviled. This example most powerfully preaches the truth concerning Jesus: "This man receiveth sinners, and eateth with them"; for to the thief was promised to sit down at the marriage-supper of the Lamb: our Lord's gracious words to him were, "To-day shalt thou be with me in paradise."

Again, when Jesus was eating with the Pharisee Simon, we find that "a woman in the city, which was a sinner, brought an alabaster box of ointment, and, having washed Jesus' feet with her tears, and wiped them with the hair of her head, anointed them with the ointment." The Pharisee wondered that Jesus allowed this sinner to touch him. He thought within himself, "if this man were a prophet, he would have known who and what manner of woman this is that toucheth him, that she is a sinner." But Jesus shows him that the woman's conduct was more pleasing to him than that of the Pharisee. He receives her too; for, though her sins were many, they were forgiven her, and the Saviour's words to her are, "Thy faith hath saved thee: go in peace."

Another instance in proof of the text we have in the conversion of St. Paul. Here is one openly and rigorously attacking Christ received by him; so that the blaspheming, persecuting, and injurious Saul becomes the praising, diligent-labouring, God-honouring Paul. With what force and power irresistible, from such a sinner, do the words come, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save," to receive, "sinners"; and how he stamps the truth as undeniable and that cannot be gainsaid by the golden appendix, "of whom I am chief!" Zacchæus the publican, and the woman of Samaria, are also proofs of the truth of the text.

But there is another instance, more important to yourself than any other, which I would have each of you, my fellow-sinners, able to quote, to prove that "this man receiveth sinners." It is not one found in the bible. It is not one taken from the world around you. It is taken from self. I would have you able to point to yourself, and say, "I know that Jesus receives sinners; for *I* am one: I came to him as such; and he received *me*." Then your own personal experience will be to you the best evidence that the text is certain truth. But you, the last, I would have you substantiate the truth before us by yet another instance, viz., some soul whom you have been the honoured instrument of bringing to Christ. Ah! if we ourselves have been received, we should esteem it our happy privilege to imitate Andrew's example: "He first findeth his own brother Simon," "and he brought him to Jesus." Surely there is a parent or child, a husband or wife, a sister or brother, a relative or friend, we might seek to lead to the Saviour. Then could we joyfully point to such an one as a confirmation of the truth concerning Jesus: "This man receiveth sinners." And, when we meet such an one hereafter in glory, with what heavenly rapture shall we go with that one up to "the Lamb that sitteth upon the throne"; and with what ecstatic joy shall we, in concert with such an one, strike anew the golden harps, and hymn the never-ending song, 'Salvation to our God which sitteth upon the throne, and unto the Lamb" for ever and ever!

And now, having established by examples the truth of the text, I would ask, What advantage is it to the sinner to be received by Jesus? Let us just consider this question. When Jesus receives the sinner, the unforgiven is received to pardon, the condemned to acquittal, the dead is raised to life; the man estranged from God is received to reconciliation with God; the wicked, for whom there is no peace, saith the Lord, is received to perfect peace, that perfect peace in which God keeps those who trust in him; the vile and sin-polluted are received unto holiness of heart and life; the wretched and miserable man is received unto happiness and joy unutterable; the blind receive their sight; the poor are made rich, rich toward God, rich with the unsearchable riches of Christ; the lost are saved; the slaves of Satan are made the sons of God; the heir of hell is enrolled as a citizen of the heavenly Jerusalem; when Christ shall come again with power and great glory, "in flaming fire," to take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," the sinners, who, here on earth, have been received by him, shall then be caught up to meet their Lord in the air, and so shall they ever be with the Lord; and, throughout eternity, instead of being numbered with those "to whom is reserved the blackness of darkness for ever," they shall have their lot among "the nations that are saved," who walk in the light of that city which "the glory of God doth lighten, and the Lamb is the light thereof." Seeing these things are so, how great, how infinitely great, is the advantage to the sinner in being received by Jesus! O careless sinner, will you persist in remaining in your lost state when Jesus is willing to receive you to such happiness and joy and glory? And thou, sorrowing and sin-burdened sinner, who art weighed down with the weight of thy guilt, we point thee to Jesus, and simply say, "This man receiveth sinners." And dare you doubt his word? Go to him; and he will say, "Peace be unto you"; and, if the Son of God give you peace, you shall have peace indeed. And do you, O saved sinners, rejoice and be glad; and take heed that ye cause not shame and dishonour to him who hath received you unto glory and honour everlasting. Let gratitude abound in your heart, and constrain you to wholehearted devotedness of self to his service, and tell it out by every means in your power among your fellow-men concerning Christ, "This man receiveth sinners." Keep not silence, but cry aloud and spare not, lest the blood of your fellow-sinners be required at your hands; having "tasted that the Lord is gracious," be telling of his salvation from day to day.

But now another question I would put before you, viz., Is it possible for Jesus to receive sinners? His name is called "Wonderful, Counsellor, the Mighty God, the everlasting Father: he is Jehovah, of whom

we read that he is of purer eyes than to behold evil, and cannot look on iniquity." And can he, such a Being, receive sinners? He *can;* and it is just because he is such an one that he can, and does, receive them. He hath said, "Who will have all men to be saved"; and shall not he, the God of truth, and because he is truth, make it good? He hath spoken, "Him that cometh unto me I will in no wise cast out"; and shall he not make it good? It is because Jesus is such an almighty God that he has power to fulfil his promise of receiving sinners; and it is because he has died, and his Deity made that death all-atoning for sin, and all-efficacious for the sinner, that a way is opened whereby "that Just One" can be the sinner's Saviour, and receive sinners. His death is the sinner's whole plea: "O Jesus, I have sinned; but thou hast died for me." No prayers, no tears, no comfort taken from frames and feelings, no extenuating excuses for the past, no present amendment, no determination for the future must in any way mingle with this one thing to be pleaded with Christ, "Thou hast died for me." Self must forsake all that it hath, its own thoughts as well as its own way; and Christ dead, Christ risen, Christ ever living to make intercession for you, and able to save to the uttermost all that come unto God by him, must be, from the moment you go in repentance to Jesus till the moment you stand before him in glory, your only plea, and your only hope of his receiving you. Christ's death renders it possible for him to receive sinners. That death is an accomplished fact; therefore we sinners need not fear to go to him, and may be certain of acceptance at his hands.

But yet another question, What is the manner in which Christ receives us? There is nothing repulsive or ungracious in the Saviour's manner of receiving sinners; but *freely* and *gladly* does he welcome the penitent; not grudgingly, but willingly, extending the hand of mercy and love to the disobedient and hard-hearted sinner. No hard conditions, such as "Do this and live," are imposed; but the invitation is full and free, "whosoever will, let him come," such as we might expect from the large and magnanimous heart of Christ (if we may with reverence thus speak of the Lord of glory). He makes no unpleasant allusions to the past, no imputations of unworthiness as to the present, and utters no doubt about faithfulness for the future; but his words are simply "Come; and I will receive you: come; because I died for you, and therefore *can* save *you: come; because I love you,* and therefore *long to save you: come,* just as you are; because I will freely save you: come, s hesitate not; for it is my delight to rece you? O, how does the winning manne Christ's reception allure the sinner! Su he draws us with the cords of love, speaks right home to the sinner's heart the mild persuasive of sweet and gentle treaty. Such is the manner in which " man receiveth sinners."

And now I propose a question, in refer to the text, different from the three preced It is a very solemn one, and it is this: W will become of those whom Jesus recei not? Listen to the answer. They "s be punished with everlasting destruc from the presence of the Lord, and from glory of his power, when he shall com be admired in his saints," and to rec *them* unto himself. I say, then, to each here, Has Jesus received *you?* If he has received you, and if he never does rec you on earth, he will never receive yo the last great day; on the contrary, he send you from him with that withering tence, "Depart, ye cursed: I never k you." And say, poor sinner, had you rather then be received by Jesus with joyous welcome, "Come, thou blessed, ceive the kingdom prepared for you: e thou into the joy of thy Lord?"

In conclusion, one fact in connexion the text needs particular notice. Jesu ceiveth sinners; but, if any sinners woul received, they must *come* to Jesus. "publicans and sinners," to whom the refers, came to him. In the preceding v we are told, "then drew near unto hin the publicans and sinners." Here, then learn the reason why all men are not rece by Jesus and saved. That reason is pressed in the words Jesus spoke to the of old, "Ye will not" (*i. e.*, are not will "come to me, that ye might have l Strange, yet true, "this man receiveth ners;" but sinners receive not this By their actions, and perverse conduct, daily trampling under foot the Son of the message rises up to heaven, "We not have this man to reign over us." might the Saviour's words of old, concer Jerusalem and the Jews, be applied to ners now: "How often would I have thered thee, as a hen gathereth her chic under her wings, and ye would not!" astonished, O heavens: the Saviour is ling; but those to be saved are unwil Remember, then, my fellow-sinner, every one wishing to be received must to Jesus: the least polluted sinner come if he would be received and sa for there is salvation in none other Christ; and the greatest sinner may c

What though, as Ezra says, "our iniquities are increased over our heads, and our trespasses have grown up unto the heavens"; in Jesus "mercy is great above the heavens." Does any great sinner lament, "My wickedness seems to take such hold upon me that I cannot escape; my heart is so thoroughly corrupt that I cannot keep myself one moment from sin"? Just so did the great and noble Henry Martyn mourn over self; and what did he resolve? Let the greatest sinner here imitate him. "What can I do with myself?" says he; "my only refuge is to commit my soul, with all its corruptions, into the hands of Christ to be sanctified and saved by his almighty grace." He went straight to Jesus *as he was;* and so may the greatest sinner. And remember, sin-burdened one, that, while the sins are great, there is another thing great besides. The term "great," that describes your sins, still better describes the Saviour; and you have in your great sins the very plea you want; for great sins need a great Saviour. Fear not, then, to place yourself in Christ's hand. Go boldly, and without a question, to Jesus, and expect that he will receive you. Do not dare to doubt his willingness and ability to save you. What though your heart says, "O, but I am such a great sinner?" Never mind what your heart says: you have followed that long enough; from this time forth determine, by God's grace, to believe the word of God; and that says "the blood of Jesus Christ, God's Son, cleanseth from all sin"; and that "whosoever cometh unto Jesus he will in no wise cast out." May the Holy Spirit enable you (for only his power can) to take God at his word, and at once come to Jesus, so that, from your own experience, you may be able to set to your seal to the truth of the text: "This man receiveth sinners."

NOTES ON THE MAN OF LAWLESSNESS.

By John J. Lake.

No. VIII.

Certain opponents of Christianity assert that the doctrines of the fall of man and original sin were not taught by our Saviour. But, in the conversation with Nicodemus, it is distinctly set forth that man is radically evil from his birth. "Except a man be born again, he cannot see the kingdom of God"; "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life"; "This is the condemnation, that light is come into the world, and men loved darkness *rather than light,* because their deeds were evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John iii.). From these passages we learn: 1st, That man is evil; therefore fallen from a perfect state, or degraded, since nothing imperfect and adverse to God could have been created by him, as infinite perfection cannot be the author of evil; 2nd, Man tries to avoid seeing this evil.

Why should a man require to be born again if he were not in a false position towards his Maker?—in a state degraded or fallen from his original standard or constitution? Why, if he were not dead in his essential nature, should he require a new life?

From the above it will be seen that our Saviour did teach that we are a race fallen from an original and perfect state, spiritually dead, requiring a new birth, a new life, an alteration from the very base.

We will now see something of what others have said upon this subject. "By one man," says St. Paul, "sin entered into the world, and death by sin; and so death passed upon all men, ἐφ' ᾧ (by reason of which) all have sinned" (Rom. v. 12). This seems very plainly to state that man cannot do otherwise than sin, break the laws of perfection, act contrary to the nature of his original creation. Morally and spiritually dead, temporal death, the cessation of his material powers is only a question of time. Hence is required a new birth, to bring him into another state of existence, and a resurrection of the body for his material restoration.

All have not sinned in the same way as Adam sinned. "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression" (Rom. v. 14). Adam sinned and became subject to death, his descendants are subject to death and (ἐφ' ᾧ, Rom. v. 12) in consequence sin; that is, Adam was not by birth or necessity of nature a transgressor of the law of God and eternal order; but his descendants are incapable, from the infirmity or imperfection of their birth unable, to be anything else. Hence St. Paul's confession, "I am carnal, sold under sin. For that which I do I allow not; for what I would, that I do not; but, what I hate, that I do. ..... I know that in me dwelleth no good thing. ..... For the good that I would I do not; but, the evil which I would not, that I do" (Rom. vii. 14, 15). The psalmist also says, "Behold I was shapen in iniquity, and in sin did my mother conceive me" (Psal. li. 5).

The new covenant scriptures are full of teachings concerning this degraded state of man; but, perhaps, for distinctness of utterance nothing surpasses Rom. iii. 10-18, beginning, "There is none righteous, no, not one," which is chiefly made up of quotations from the Old Testament.

This doctrine was also taught by the early writers of China. In Chiking, "the desire of all nations" is called "the Saint," "the beautiful man of the west," which also shows that they had a tradition that the Saviour was to be born to the west of China. The book Tchong-yong teaches us that the Saint "alone can convert the hearts"; therefore, we may infer that

this writer believed that they required conversion. Laotsee says, "He that takes upon him the filth and dust of the kingdom shall be the King of the universe." Tchouantsee remarks, "the Saint dies to save the world. He does not seek himself, but the good of others. ..... He loses himself to save others." Chuking writes thus: "We expect our King: when he comes he will restore us to a new life." These are quite sufficient to show that there was a very early tradition relative to the radically-degraded state of human nature, and that man required a second birth, or, in the words of Chuking, "a new life." The antiquity of this tradition seems to be very great, according to data afforded in Tchongyong, where it is said, "We expect this great man; and he is to come after three thousand years."*

This doctrine is not in opposition to reason or the light of nature. It is more within our range than the mysteries concerning the Divinity; but it is extremely doubtful whether it could have been made out by our natural light unaided by revelation or tradition, for, perhaps, the simple reason that it is too humbling to our pride. Man, the ruler of nations, the conqueror of kingdoms, the philanthropist, the philosopher, the vanquisher of storms, the controller of the lightning to be a degraded intelligence! This is too much for the natural heart: it refuses to accept it, and willingly sports in the light or darkness of its own deceptions and delusions.

This doctrine of the degraded state of our nature is not contrary to reason. Every intelligent being requires some object of contemplation for its intelligence, to employ or absorb it: hence the universal search after happiness. The Infinite has this object in his own essence, a Trinity in Unity, and requires nothing to fill up the void that would have existed but for the triune nature of the Godhead. Being absolutely perfect, having every essential of perfect happiness to an infinite degree within, he cannot be disturbed in infinite happiness by anything from without, or be subject to any change of wish, purpose, or action.

Man is altogether different. He is an unity of a certain capacity—limited, finite—a ring, circle, or monad in creation; and, being an unity has no object of contemplation within himself. Even if he had, the object, being finite like himself, would, at some period, become stale and unprofitable, "as tedious as a twice-told tale." Consequently, he has only two resources to fill up or employ his existence, namely, himself—his own unity—or some object without. He is finite: therefore, his resources in himself would have an end, and of all without there exist but the Infinite and finite; and, as the latter would at some point terminate its resources, there is only the Infinite left; and, as the Infinite is an eternal-flowing fountain, we may infer that the Infinite is the proper natural object for man's contemplation and the occupation of his intelligence.

But the latter is a free agent—a separate and distinct being, and may, as such, select the object for its occupation; and we find he With one all is sacrificed to the acqui power, with another riches, and in wholly and exclusively self. Like the "cherub" of Ezekiel, "Thine heart was because of thy beauty: thou hast corru wisdom by reason of thy brightness xxviii. 17). And this absorption in beauty is shown in the thousand for vanity and pride assume.

The rest of the argument must rest w individually. We are now upon the where a white stone is given to son which is written a name that no man but himself. What our neighbours m cannot tell. They and God alone ca At this point each one who desires to the truth—and not, like Pilate, merel What is truth?—must look within, whether he has not thought an ill or thought, never contemplated anythin or opposed to universal love—the lo neighbour; for the height of perfectic height of love, and the perfect proof of tire self-sacrifice for the good of othe those in whom such perfection is d first cast a stone upon this doctrine.

* *Ramsay's Philosophical Principles of Natural and Revealed Religion, ii. 178, 179.*

VARIETIES CONCERNING MAN AND

"Lord of earth, thy forming hand
Well this beauteous frame has planned
Woods that wave and hills that tower,
Ocean rolling in its power;
All that strikes the eye unsought,
All that charms the lovely thought.

SIR R.

THE SACRED OX OF MADAGASCAR

"THE ox is considered the animal of a Madagascar. It is the most-highly present among friends, and is the kind perty most easily turned into mone flesh, at least by some persons, is co sacred. The king and the nobles al the right to eat the tail. The rump, an choice morsel, enjoys a proverbial re and is, in polite language, employed a the most earnest tokens of friend Madagasse will often say, 'I wish you ways have an ox rump in your mout ox forms a necessary part in all fêtes occasion of a death, as well as of a bir household: his head falls in sign of s or rejoicing; and if it be mourning for the sacrifices become hecatombs. I that at the death of M. Delastolle, merchant, in favour at the Hover cou hundred oxen were slaughtered; and death of one of the kings upwards thousand were immolated, the ground, palace to the queen's tomb, being lit vered with carcases, which it was impo avoid looking upon" (De Charnay, in trated Travels").

THE FIRST MAN AND THE FIRST WOM MADAGASSE TRADITION.

"The native traditions abound wit proverbs, &c. Take what follows as an i

'God formed a man and a woman, and let them fall from heaven all complete. The woman tempted the man, and brought forth a child. God then appeared to them, and said: "Hitherto you have been fed only upon herbs and fruits like wild beasts; but, if you will let me kill your child, I will create with his blood a plant from which you will gain more strength." The man and woman spent the night weeping and consulting. The woman said to her husband: "I would rather God take my life than that of my child." The man was gloomy and absorbed, and said nothing. When morning came, God appeared with a very sharp knife, and asked what was their decision. The woman, seeing this formidable weapon, sharp as a new *sagaie*, and brilliant as a flash of lightning, exclaimed: "O God, take my child!" But the man, on the contrary, pressed his child to his breast, returned it to its mother, and, kneeling with his breast uncovered, said to God: "Kill me; but let my child live." Then God, to prove him, brandished the knife which he held in his hand, and said to the man: "You are going to die: reflect, then, before I strike." "Strike!" replied the man; but he neither murmured nor trembled while God flashed the poniard in his eyes; but he only gave him a slight wound in the back, which drew a few drops of blood. God took this blood, and scattered it on the ground, which caused rice to grow. He then told the man to weed it three times before it arrived at maturity, to gather only the ears, and to dry them in the sun, and preserve them in granaries, to thresh them in order to shake out the grain, to peel them in order to get rid of the husks, and to eat only the grain, and to give the husks to domestic animals. He further taught him how to work and cut it. Then God said to the woman: "The man shall be the master of the child, because he preferred the life of the child to his own, and then must submit to him." This is the way that the father became the head of the family, and soon learned to eat rice'" (Charnay).

SAGACITY OF ANIMALS.

"I was exceedingly amused with the article on animal sagacity in a late paper: such instances bring the animal very closely to the human species, in reason and good conduct. They are nearly as surprising as that anecdote (related by Goldsmith, I believe) of a venerable dog, who had been brought up and instructed in the family of a strict Roman-catholic, and who, at the close of his life, was sent across the channel into Wales, to finish his days in the family of a protestant. Such, however, was the force of habit that nothing, from the moment he entered the protestant circle, would tempt him to eat meat, either on Wednesdays or Fridays. But the following instance of sagacity in the canine breed is far more astonishing. It was related to me by a Prussian officer, who lately visited this metropolis, as an undeniable fact, and names of persons and places attended the relation of it. A German count had a very valuable dog, a large and noble-looking animal: in some description of field-sports he was reckoned exceedingly useful, and a friend of the Count's applied for the loan of the dog for a few weeks' excursion in the country: it was granted; and, in the course of the rambles, the dog, by a fall, either dislocated or gave a severe fracture to one of his legs. The borrower of the dog was in the greatest alarm, knowing well how greatly the count valued him, and, fearing to disclose the fact, brought him secretly to the count's surgeon, a skilful man, to restore the limb. After some weeks' application, the surgeon succeeded, the dog was returned, and all was well. A month or six weeks after this period, the surgeon was sitting gravely in his closet, pursuing his studies, when he heard a violent scratching at the bottom of the door: he rose, and, on opening it, to his surprise, he saw the dog, his late patient, before him, in company with another dog, who had broken his leg, and was thus brought by his friend to be cured in the same manner. I have heard before now a farmer say that he had a horse in his stable who always, on losing his shoe, went of his own accord to a farrier's shop, a mile off; but I never yet heard of a horse taking another horse to a farrier for the purpose. In the case of the dogs there must have been a communication of ideas: they must have come to a conclusion before they set out: they must have reasoned together on the way, discussing the merits of the surgeon, and the nature of the wound" ("Scientific Gossip").

THE KING'S CUP.

"Pharaoh's butler, when telling his dream to the Hebrew youth, speaks of 'pressing the juice (of the vine) into the king's cup'—an act which seems to have been habitual to him, and which shows that the juice squeezed from the fresh luscious cluster was a royal drink. On this point the statement given by Herodotus may seem to contradict the sacred narrative; but it does not. Herodotus describes the common beverage only: in Genesis a royal luxury is referred to. And, when he says, 'no vine,' he clearly points only to the fact that the vine was not in his day a much-cultivated plant, which would be likely to stand out before a visitor any more than it would before a stranger visiting North Britain at present. 'Of the Egyptians,' he says, 'those who live in the corn country ... feed on bread made of spelt, which they make into loaves called *cyllestis*. Their drink is wine, which they obtain from barley, as they have no vines in their country'—that is, in the corn-growing country of which he is speaking. There were vineyards in Egypt; but these were in places generally bordering on the desert, where the soil was much better suited for the cultivation of the plant. Thus the ground of the complaint of the people of Israel: 'Wherefore have ye made us to come out of Egypt, to bring us into this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink'—Numb. xx. 4, 5" ("Biblical Natural Science").

THE HUMAN HAND AND FOOT RESPECTED.

"I was repairing to the native village of Bustem, to survey a bridge, on my route from the station of Jellasore, on crossing the Soubunreeka river, my attention was attracted to a number of human skeletons, which lay scattered in various directions upon the white

sands near the stream. On inquiry, I learned that these unfortunate relics were the remains of pilgrims who were on their road to the great pagoda of Juggernaut, and had been drowned, two evenings before, by means of a ferry-boat sinking with them during a violent north-wester. On approaching several of these vestiges of mortality, I perceived that the flesh had been completely devoured from the bones by pariah dogs, vultures, and other obscene animals. The only portion of the several corpses I noticed that remained entire and untouched were the bottoms of the feet and the insides of the hands; and this extraordinary circumstance immediately brought to my mind that remarkable passage recorded in the second book of Kings, relating to the death and ultimate fate of Jezebel, who was, as to her body, eaten by dogs, and nothing remained of her but the 'palms of her hands, and the soles of her feet.' The narrative may afford as corroborative proof the rooted antipathy that the dog has to prey upon the human hands and feet. Why such should be the case remains a mystery" (An Indian correspondent).

EDEN.

The rev. C. H. Wheeler, in a letter from Harpoot to the American Board of Foreign Missions, says, concerning this city being on the site of the garden of Eden, as the natives say it is: "I do not think the garden was just here, but I am quite sure that the country of Eden was, which, as you know, was larger than the garden; for it is said, 'The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.' The country of Eden we may suppose to have included all the region which is drained by the Euphrates and the Tigris, and their numerous branches. Harpoot, then, is in Eden: whether it is in the garden or not matters little. If not in the garden, it is perhaps the place to which Adam and Eve fled when driven from their beautiful home."

ONIONS IN EPIDEMICS.

"In the spring of 1849 I was in charge of one hundred men on shipboard, with the cholera among the men. We had onions, which a number of the men ate freely. Those who did so were soon attacked, and nearly all died. As I made this discovery their use was forbidden. After mature reflection I came to the conclusion that onions should never be eaten during the prevalence of epidemics, for the reason that they absorb the virus and communicate the disease, and that the proper use for them is sliced and placed in the sick-room, and replaced with fresh ones every few hours. It is a well-established fact that onions will extract the poison of snakes: this I personally know. Some kinds of mud will do the same. After maintaining the foregoing opinion for eighteen years, I have found the following well attested: Onions placed in the room where there is small-pox will blister and decompose with great rapidity, not only so, but will prevent the spread of the disease. I think as a disinfectant they *have no equal, when* properly used; but keep *them out of the stomach.* If need be, the foregoing (which I have greatly abbreviated) can be attested on oath" (John B. Wolff, in "Scientific America," March 14, 1869).

M. C.

SOME RESULTS OF THEATRE SERVICES*.

About twenty cases of usefulness have come to my knowledge. Of these I shall mention only those that can be fully borne out by others. But I believe these twenty cases are but a small portion of the good results that have followed the preaching in the Amphitheatre; for, as any one knows who is at all acquainted with the nature of the work, it is a most difficult thing to trace out results from work of this character.

Case 1. Mrs. —— was known prior to her attendance at the above services as a drunken, dissolute, and disorderly woman. To use her own language, towards the close of the year she "strayed into the theatre, and, while listening to the preaching, the word went home with power to her heart, and she saw and felt herself to be a great sinner." With a conscience burdened on account of sin she went to a Christian woman, attended meetings for prayer, &c., in Tottenham-place, and was instructed by the aforesaid godly woman, and led to the cross of the Lord Jesus. She believed on him to the saving of her soul, and is now not only in the possession of peace with God, and happy in his love, but is a credit and comfort to her home and husband.

2. Mr. ——, a man engaged in the building trade, had the unenviable character of being "a drunken, bad, man." He was induced to attend the above services, Sunday, Dec. 1st, rev. A. Macmillan being the preacher. To him "the word of the Lord was quick and powerful, sharper than a two-edged sword," &c. He received not only the word of condemnation that night, but also the word of life. He went from the theatre down to his house, justified through faith in the Lord Jesus. From that night he has ceased to do evil, and, according to the testimony of his friends, is renewed in the spirit of his mind; and the testimony borne of him now by them is "that he is quite another man."

3. Mr. —— used to spend his Sundays in gambling and dissipation. He also is in the building-trade. January 8th he "strolled" into the theatre, and from that night abandoned his former course of life, and became anxious not only about his own salvation, but also about the salvation of his companions in sin; and it was his custom to bring two or three of them with him every Sunday to hear the word of life. For several weeks past he has been following his calling as bricklayer in Aylesbury. The last account I heard of him was that he was "walking in the fear of God."

4. Mr. —— came into the theatre early in this year (1868), and heard the rev. R. W. Forrest preach. It pleased God to bless the word spoken to his soul's salvation. The following Sunday morning he attended the Christian Young Men's Prayer-meeting, 5, Red Lion-square, at ten a.m., and accompanied some of

* From a report of the committee. Of course we do not ourselves endorse every statement.—Ed.

public worship, joined their bible-class
fternoon at three o'clock, and came with
ain in the evening to the Amphitheatre.
at time to this he has kept up his con-
rith them every Sunday, and has iden-
mself with a Christian church. The
nen belonging to the "association" at
ion-square, speak of him as a consistent
n, manifesting by his life that he is a
ture.

. ——. This case illustrates the style
hing at our services. First, that the
s do not preach themselves nor their
secondly, that the pictorial style is suc-
for it was by such an illustration as our
quently made use of that was blessed to
version of the soul of this young man.
acher was a clergyman of the church of
l; but, after the young man's conversion,
ed for admission to membership to a
church in King-street, Long-acre. He
itted, has been baptized, and is now not
tified but rejoicing in God his Saviour.
er his conversion he might have been
Sunday afternoons, as he may be still,
way handbills and tracts in the neigh-
d of the Seven Dials, and inviting men
l to the preaching of the gospel, and, to
of his ability, trying to persuade sinners
om the wrath to come.

. —— was an utterly-godless man, living
and is by trade a coach-painter. His
o was a Christian woman, suffered much
conduct towards herself, and the mode
to treat sacred things. January 12th
to the Amphitheatre, and heard the
W. Forrest preach. The arrow of con-
eached his heart: he gave up his habits
ation, together with his godless life, car-
ught and obtained forgiveness through
e that is in Christ Jesus, and is now
consistent life, has become a communi-
o longer a hindrance and trouble to his
has become a fellow-helper with her in
to heaven.

. ——, a cabinet-maker, is an educated
nted man. He was brought up under
influences, and was several years ago
y-school teacher. For nine years he
ackslider, and had imbibed sceptical
, and promulgated them as far as he
He was induced to attend the above
, and, through the preaching of the gos-
e Amphitheatre, has been brought in pe-
o the foot of the cross, has been enabled
p to Jesus as his Saviour, and, in the lan-
one who knows him well, "he is sitting
et of Jesus, clothed, and in his right
At this time he is a communicant, and
ned the good natural abilities with
e is endowed into the channel for which
re given him, viz., the glory of God and
efit of men. He is again a Sunday-
acher, and, by open-air preaching and
g in a mission hall, he is endeavouring
the mischief he has wrought for the
e years of his life.

. —— works at a brewery. Twelve
ago he had such an utter disregard for
the word of God that a friend of mine has known him to take a leaf of the bible to light his pipe with. He was persuaded to come to the Amphitheatre services on the first evening, and he continued to come all through the course. Instead of using the word of God as heretofore, it has now become his study and delight. He carefully collects every scrap of religious literature he can get, has a drawer sacred to the use of hymns, handbills, tracts, &c. Nobody must go to that drawer but himself: everything in that drawer is carefully arranged. He distributes the tracts he can obtain among his fellow-workmen, heedless of laughter and scorn. Need I say he is a converted man? The tree is known by the fruit it bears.

9. Mrs. ——, seventy-five years old, became convinced of sin through attending the special services at the Amphitheatre, and, through the instrumentality of a curate of St. Giles's church, was led to the Lord Jesus, and the possession of pardon and peace through faith in him. She is at this time a communicant at St. Giles's.

10. Mr. —— lives in the same house as the last case. He was an expert burglar. A brother-missionary once saw a handsome dining-room clock that he had obtained through his cleverness while the family and guests were in the drawing-room. The greater portion of six years prior to last summer was spent in prison by ——. Through the influence of the aforesaid brother-missionary he was prevailed upon to come to hear the preaching at the Amphitheatre. He brought his wife and mother-in-law with him. Through the preaching of the gospel he has become a new man in Christ Jesus, and is a most industrious man, doing any kind of work, however rough, so that he may provide things honest in the sight of all men.

11. Is a case of a man who gave in his testimony at the annual social meeting, over which the earl of Shaftesbury presided, at Freemasons' Hall, and to which I have before referred. Mr. —— is his name. He is a sawyer. He was invited (by a fellow-workman, whom I got to attend the Amphitheatre services) on the occasion of Mr. M'Cree's preaching. To use his own expression to myself, "Mr. M'Cree's preaching turned him inside out." He went home that night from the service, fetched out his bible and prayer-book, which he had not read for many years, and read the scriptures and prayed with his family that night, and has kept up the practice ever since. He has made himself useful at the Amphitheatre by helping us in the singing, &c., by giving away tracts in the neighbourhood, and inviting people to the services, has united himself to the Young Men's Christian Association, and is educating himself so that he may be useful in the work of the Lord. "I must do something," he said to me not long since, "for my fellow-men, and I want to do it well; so I am learning all I can, that I may speak in a proper manner about the love of Christ for men." After Mr. —— gave his interesting account of his conversion at Freemasons' Hall, on the evening of May 18th, a young man, a plasterer, addressed him as follows: "I'm glad you spoke up to-night in the way you did. I've been benefited also by the services at the Am-

phitheatre, but I couldn't get up and tell my experience like you did."

12. Mr. ——. Until these services commenced, he, like thousands of others, could not be induced to enter either a church or chapel. Last winter a brother-missionary did induce him, even if it were only for one evening, to accompany him. He did so, and was so captivated with the whole service, particularly the eloquent gospel sermon, that he needed no further expostulations on his part to induce him to attend in future. Now he attends all the means of grace in the parish church of St. Giles's, and is one of the most truly-sincere Christians ever met with. Last night (writes this brother-missionary), —— sat next me at our Thursday evening services; and never shall I forget his devout attitude, nor the hearty strains with which he filled the room while singing the praises of our common and adorable Redeemer.

The above are some among the cases of usefulness that have come to my knowledge; and there is not one but can be attested by others who know them; and they are a great proof that these services are much needed, and certainly afford grounds of encouragement for their continuance.

Poetry.

A HYMN OF THE LORD'S SUPPER.

By the Rev. Geo. Bryan, M.A.

(For the Church of England Magazine.)

Jesus, we before thee bow,
At thy table meeting now:
In thy mercy meet us thou.

Broken bread and flowing wine
Is the new mysterious sign
Of the love which makes us thine.

O, it speaks to us of thee
Broken, bleeding on the tree,
Dying for such worms as we.

As we taste the bread and wine,
Let us taste of love divine,
Of the love that makes us thine.

Then the sleepy soul shall wake,
Then the mourner comfort take,
Then the vain their sins forsake.

And we by the bread and wine
Shall grow up in life divine,
In the life that shows us thine.

By the Father's tender love,
By thy prayer for us above,
By the Spirit, like a dove,

Let us take the bread and wine,
Let us taste of love divine,
Let us feel that we are thine.

Only bread and only wine,
We receive them as a sign,
Thee remembering, owned for thine.

Therefore we before thee bow,
At thy table meeting now:
With thy blessing meet us thou.

Huttoft.

Miscellaneous.

The Bishop of Killaloe's Defence of th ciple of the Irish Church Establishmen practical question, it is not whether the mainte the establishment in the Irish provinces is, in s portant respects, anomalous, and beset with m culties, but it is whether any other course is op is not beset with greater difficulties upon th Rightly or wrongly, wisely or unwisely, we are a long time have been, essentially one with the church that is established in England. And, if back upon the history of times past, we shall see that such a state of things was inevitable were, indeed, other possible courses before fathers; to leave Ireland without any church-e ment, to establish the Roman-catholic church, tablish a church regulated on the principles of th of England, concurrently with the endowment communions. But the project of leaving a coun out any church-establishment would have been garded as equally wild and impious by every able party in the state; and the project of a catholic establishment, either sole or in connec others, could not have been executed without ex the empire with a civil war. It is not difficu then, that, as I said, the policy actually ado the inevitable result of the circumstances of On the whole, I am satisfied that, even viewing sure merely as a question of statesmanship, it wisest policy; and that, so far as it has failed, th is due not to the project in itself, but to the we the mode of its execution, and to concurring stances in no way essentially connected with it *the Charge of the Bishop of Killaloe and Clon Fitzgerald, in* 1866, *pp.* 7, 8.

Roman-catholic Idolatry proved by A Admission.—At the public discussion held at on October 23, 1856, on transubstantiation, D said: "But let me ask any Roman-catholic wh present, If he were in a storm at sea, and if consecrated host in his ciborium, would he ku before that host and say, 'Deliver me; for tho God'?" Upon this a Roman-catholic priest on form replied, "I would." Dr. Baylee immedi joined: "Then you and your god would go into the deep; and here is the deliverance o (see the Report of the Stroud Discussion, p. 94, by C. A. Bartlett, London). Now what saith t ture? "And the residue thereof he maketh a his graven image: he falleth down unto it, and peth it, and prayeth unto it, and saith, Del for thou art my God" (Isai. xliv. 17).—*From pondent.*

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THE

hurch of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

APRIL 30, 1869.

FAITH WORKING BY LOVE*.

working by love is a description of the the new creature—the life commencing the new birth, exhibiting itself in the ng of the commandments of God, and ained solely by union with Christ, who is ll and in all.

object of faith is Christ: the working of is the keeping of the commandments of and love, by which faith works, is the f the new birth. "He that loveth is born d." Love includes not merely love to ut love to man. "We know that we have l from death unto life, because we love the en." It is at once the fulfilling of the nd the motive which attracts us in the l. "The love of Christ constraineth us." love God because he first loved us." As involuntary, so it is drawn forth in us e exhibition of it towards us. When, ore, we behold with the eye of faith the station of God's love to us, in sending n to be the Saviour of sinners, we cannot el a grateful love towards him. As, love does not remain a dormant feeling heart, but manifests itself in acts pleas- its object—so we, when we really love xert ourselves to please him. Faith rea- he facts: the facts stir up love within us; ve moves us to good works. Thus faith th by love. Good works are not the cause salvation—they are the result of our be- ved. It would have been a standing ch to Christianity if good works had been d by it. The systems of morality of the n philosophers, wherever they got them, wonderfully perfect. So perfect are hat, to this day, they are, as systems, worthy of the most attentive study. Where they failed was in the absence of the all-powerful motives which the revelation of God's love to sinners distinctly provides. That this defect was of vital importance is corroborated by the fact, that the flagrant immorality of the heathen world received no check from the pure systems of the moral philosophers. Christianity, on the other hand, with all the short-comings of its professors, has left its mark upon the history of mankind. It does not, however, profess to be invincible now; on the contrary, for the present, it only raises up a church militant here on earth. "God at the first did visit the Gentiles to take out of them a people for his name," a people, be it remembered, zealous of good works. They are called, "The light of the world—a city that is set on a hill"; and are exhorted to let their light so shine before men that they may see their good works. It may be, and indeed it is true, that it is only by the operation of the Holy Spirit that we do good works; but still good works will be done. They are the proper fruit of faith: they are the very action of the new life: they are the signs of our vitality: they are the evidences of our real union with Christ.

Though our text asserts that that which does avail is faith which worketh by love, we must observe the limitation—that it is only "in Jesus Christ." "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Out of Christ we might truly say, neither faith availeth anything nor works. He is the element in which alone we live. The birds of the air, or the fishes of the sea, are not more at home in their native element than Christ's people are in Christ. "By me, if any man enter in, he shall be saved, and shall go in and out, and find pasture." Not only do we live in Christ, but Christ lives in us. The Spirit imparts to us of the very life of Christ when we are born again to be sons of God. If, then, we look inward, we see the work of the Spirit; if we look outward, we behold the work of Christ

* a sermon, preached on New Year's Day, 1869, in the hool-house, licensed for divine service, in the proposed of St. Barnabas, North Lots, Dublin; by the rev. rainger, M.A., Curate of St. Thomas's parish, and ig minister of the new district. We have been fa- by a respected contributor with a sermon printed for circulation. We think it so excellent that we make xtract from it.—ED.

upon the cross; if we look upward, we can contemplate the love of the Father. All three Persons of the ever-blessed Trinity co-operate in our salvation. Even those good works which we do are wrought in us. It is only by a gracious condescension that they are called ours. This is more conspicuous when they are promised to be *rewarded*, as if we, who at the best are unprofitable servants, could merit a reward. We are also to be *judged* by our works; for they are the test whether we are in Christ or not. Though not the cause of our reigning, they are the path to the kingdom; though not the title to the throne, they are the qualification of the heir. Let no one suppose that there is any arrogance in thus applying to ourselves epithets of royalty when speaking of our future felicity. The song of those redeemed out of every kindred, and tongue, and people, and nation, is revealed to be, "Thou hast made us unto our God kings and priests; and we shall reign on the earth." In the song of Hannah we read, "He lifteth up the beggar from the dunghill to set him among princes, and to make him inherit the throne of glory." Again, St. Paul asks, "Know ye not that we shall judge angels?" The glory of the redeemed will exceed that of the angels and archangels. Even now, they are "all ministering spirits sent forth to minister for them who shall be heirs of salvation." It is not said indeed to minister *to* them but *for* them, that is, for their account. But, if, on the other hand, the Son of man, going lower, ministered unto them, and gave his life a ransom for many, it was that he might gain for man, as man, the lost sovereignty. Man, through union with Christ, will yet be set over all things, and, if nothing be excepted, he will be set over even the angels. What a glorious vista is opened by the revelation of our union with Christ! We not only do by virtue of it good works here, but God's work hereafter. We are to sit as assessors with Christ on thrones of judgment. Who, we may well ask, is sufficient for these things? "My strength is made perfect in weakness" is Christ's gracious answer. Most gladly, therefore, let us glory in our infirmities: let our chief concern be that the power of Christ may rest upon us. The dove which Noah sent forth out of the ark found no rest for the sole of her foot upon the earth, deluged by its own waters when God's restraint upon them had been relaxed. So we, when left to ourselves, are covered with so impenetrable a mantle of our own uncircumcised self-will that the gentle power of Christ does not alight upon us. The waters, however, dried up sufficiently by the unseen influence of God's breath, so that, when the dove returned to look for dry land, it met with an olive-tree, the emblem of peace. So, when, by God's grace, our spiritual nature is given us, Christ at once is our peace. At last, when the dove found a habitation on the earth, it gladly remained there. So Christ, when we turn to him, departs not from us. Let us, therefore, like the deluged earth, lie open to the circumcising influences which God has provided for our recovery. Let us quench not the Spirit. When we feel his striving, let us at once answer to the call, knowing that "*He will not* always strive with man."

Is he striving with any of you no season, which speaks more eloqu words? O send him not empty a him yourself. It may be that he wi striving with you. Close with hi What folly to trifle with so splendi Christ is yours if you will be bu Could terms be more favourable? I news appears too good to be true, w that it is so expressly stated, again on the authority of God himself.

Is he not striving with you? The strive with him. "Strive to enter in a gate; for many, I say unto you, will ter in, and shall not be able. Wh master of the house is risen up and h the door," then it will be too late. among the many who shall then se in and shall not be able. If "now th of heaven suffereth violence, and t take it by force," be not you behind is no impregnable fortress: it invit It is intended more as a test of earne as a tantalizing impossibility. "All possible to him who believeth." Th which appear so formidable to hesit lence, melt away before the determine of faith in God's promise of victory. tain of our salvation has led the way ons us to follow. He was circumci and we have been enlisted under l He, for us, braved the terrors of t sault; and, as our forlorn hope, th into the breach. He died that we m

"Soldiers of Christ, arise, and put your armou
Strong in the strength which God supplies in hi
Strong in the Lord of Hosts, and mighty in
Who in the strength of Jesus trusts is more t
Put on, then, for the fight, the armour of you
And, trusting in your Leader's might, pur
trod."

Trust in Christ alone. Fling aw grounds of confidence. "For in J neither circumcision availeth anythi circumcision, but faith which worke

[We append a note, added to t which we think valuable, as showi spite of loud assertions that the Iris a failure, it *does* extend instrument tant truth :]

Since the above went to press, I called to labour in another portion yard. I therefore desire to place some of the tokens for good whic shown to us during my three year Our protestant population has rise to 2,000: 500 children have received in the scriptural and Sunday scho opened: a handsome school-house erected by one friend on the sp granted by another; whilst a no partially endowed, is on the eve of by a private trust-fund, allocated on tion, which I undertook the district form, that £50 per annum should be locally towards the support of a min wards this I thought it well to collect about £600, after being enabled to penses of schools and services, wit public or parish funds; yourselves

by your weekly offerings the price of the and the salary of the organist. Three go we were without a roof to cover our and were glad to obtain, for hire, a one- cottage to be licensed for divine service. nember how we added cottage to cottage, had four in occupation. Now, under lessing, you have secured to you for this in land, buildings, and funds, more than . You can imagine how much I feel at a work which I began, and which God spered. My journal shows that I visited stantly during my residence. "Therefore tch, and remember that by the space of ars I ceased not to warn every one..... w, brethren, I commend you to God, and vord of his grace, which is able to build and to give you an inheritance among which are sanctified." O pray for my ess in my new sphere of duty, and be s to remain your ever-faithful friend.

ADMONITORY PICTURE; OR, THE FAITHFUL PHYSICIAN.

PART II.

s multiplied visions, and used similitudes."—HOS.

upwards," said Dr. Cowley, to one of his , after having given his opinion of the r he knew that prescriptions and advice vail nothing, unless accompanied by the blessing. Words of spiritual comfort, to those from whom all earthly hopes thly benefits are rapidly departing, may ly appreciated, and prove of immense

If the invalid be poor and ignorant, it o difficult to find words of consolation nition which may suit the case; but, if person of education and position, a doc- ht naturally imagine religious instruc- be unnecessary, and likely to give and would probably feel reluctant to ice the subject. Even in the case of the who has enjoyed the advantages of edu- it may be that there is an "aching void" nothing but spiritual consolation can fill, ots to be removed, grievous errors in e that must be corrected, or desponding hich should be dissipated. A few words purpose at the right time have some- reater effect than verbose dissertations, might weary or confuse the patient. onsolation and advice are conveyed by wo words, "Look upwards"! as much y: "There is One above who can bless ans used for your recovery: he can heal c, and will not break the bruised reed. p to him in faith, and pray for assistance your affliction patiently, and that it may oved in due time."

good physician happened to meet one of patients at the —— railway station. been informed that in consequence of ndisposition he was again going to the for change, the doctor remarked in a g tone, "It will be all right by-and-by," and pointed upwards with his finger; in other words, "Bear it as patiently as you can: you may not now understand the meaning of God's dispensations; but hereafter the veil will be removed, and all will appear as clear as the day. Now is the time of probationary suffering: in the next world the believer will have no cause to regret having passed through the furnace of affliction."

Even in the ordinary affairs of daily life there are many vexations that we should be pleased to avoid, such as the unkind remarks, black looks, and unjust insinuations of uncertain friends, the jealousy of companions, the carelessness or perverseness of domestics, the failure of little plans and arrangements, and a hundred other minor grievances which serve to destroy that composure of mind we might otherwise possess. In 2 Sam. xvi. we read of a man named Shimei who behaved in the most insolent manner to the king of Israel. Instead of being incensed by conduct so derogatory to his royalty and so degrading in the eyes of his attendants, instead of taking summary vengeance upon the offender, he uttered these remarkable words: "So let him curse; because the Lord hath said unto him, Curse David." He bowed in meek submission to the will of God, and cherished the hope that even the imprecations of his enemy might be overruled for good. May we, then, bear the taunts and jibes and ill treatment of others in a similar spirit, believing that we shall understand why such conduct is permitted "by-and-by." More especially may we follow the example of the Redeemer, "who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously" (1 Pet. ii. 23).

The doctor advised one of his patients to read attentively Rom. vii. and viii., which treat of the conflict that harassed the apostle Paul and the justification of the believer. He also recommended him to purchase a book entitled "Perfect Peace," or memoirs of Mr. W. Howell, surgeon, Bath.

Not only did Dr. Cowley administer consolation and tender wholesome counsel in private, but occasionally he was found on the platform, addressing a crowded audience upon religious subjects, and was remarkable for his eloquence and powerful attacks upon certain questionable doctrines and practices which in some districts had become popular. His addresses indicated that he must have possessed feelings of deep devotion and abilities of no ordinary kind.

Towards the close of the year 1868, Dr. Cowley was reported to be seriously ill; and his name was mentioned publicly by a clergyman in terms of affectionate regard, in connexion with the Royal Berks Hospital, of which he was the senior physician. On the 29th of November the earthly course of the renowned physician terminated. The remains were interred in the Reading cemetery, on the 4th of December; and about two thousand persons of all classes attended the funeral.

A poor widow said, after the impressive ceremony was concluded and an exhortation given by the officiating minister over the grave

"I have indeed lost a friend. My children were all down with the scarlet fever; and the doctor often called to see them, and never charged me a farthing; and then he used to talk so kindly, and tell us about good things, and advise us to read the bible. When the boys were getting better and able to sit up in bed, he lent them some good books, and persuaded them to follow the steps of Jesus Christ, and to put their whole trust in him. He often reminded them that afflictions were sent for a wise and good purpose, in order to make people serve God better and love the world less. And, after they got well, he did not forsake them, but called when passing that way, and spoke words of instruction and encouragement. But now he is gone; and where shall we find another to fill his place?"

"He is gone. The turf lies o'er him:
Earth receives him to her breast:
Gently to his grave we bore him,
Gently laid him to his rest.

Here he lies, who oft for others
Quell'd disease and conquered pain,
Cheer'd the weak, and bade the feeble
Brighten into health again.

True in life, and word, and action,
Through the conflict he has passed;
On his shield the motto blazon'd,
'Live this day as if thy last'."

(C. W. G.)

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3).

J. P.

THE SPIRIT IN WHICH THE CHURCH MUST BE DEFENDED*.

Whilst we defend our church, let us watch over our spirit. We must not, indeed, sacrifice truth on the altar of spurious charity. We may not call bitter sweet, evil good, or darkness light. But we must strive to speak the truth "in love." Controversy is necessary, but often perilous to the individual soul. In the heat of the battle, we are apt to forget our own "inner man." Let us cease to argue when the flame of love burns low. We are to "restore" those who err from the truth "in the spirit of meekness." We are to contend for the truth earnestly, not angrily—tenderly, not bitterly.

Under any circumstances, however watchful we may be over our spirit, we shall find an uncompromising testimony will make us obnoxious to many, and expose us to misunderstanding and misrepresentation. As genuine protestants, we shall, on the one hand, be opposed, if not vilified, by those who are identified with the Romish or Anglican system; and, on the other hand, we shall be regarded as disturbers and enthusiasts by those who, as nominal protestants only, are sufficiently indifferent to revealed truth, to be disposed to "tolerate any error," however dishonouring to God and however dangerous to civil and religious liberty, so long at least a not immediately threaten to interfere w own personal rights.

Zealous Romanists and indifferent pr will unite in one rank against the faith pions of God's word. It may indeed be an axiom, none are so intolerant of indiv those who are in error themselves, or t error in others. The old spirit still which constrained even an apostle to a I therefore become your enemy, beca you the truth?" (Gal. iv. 16). He himself the Truth bore this testimor cause I tell you the truth, ye believe (John viii. 45). And the worldly-mind with the question of unbelieving indiff his lips, "What is truth?" tarried for n but, silencing even the voice of cons serting the faultless character of th "took Jesus and scourged him," and "delivered him to be crucified" (Jo 38, xix. 1, 16). And even thus, in our the Romish and mediæval spirit of pe is in close alliance with the equally-per Pilate-like spirit of worldly indifferenc gious earnestness, and faithful adheren divine word, which tolerates no error in or life, but demands the implicit recogn acceptance of absolute truth, as the al dard of faith and practice, without any to human opinions, whether those of th cal disciples of science falsely so called, votees of superstition giving heed to of a fallible church as if it were the vo infallible God, or the worldly-minded endure only a religion that brings w cross of spiritual discipline and conflic ways subject men to the penalties whic leration of error in a sinful world neces volves (John xvi. 33).

These penalties, in one form or an must not expect to escape; but our though the more difficult to perform, the same, namely, to strive, in bearing timony, to combine love to our brot faithfulness to our God. To this en pray much and heartily for those who we oppose; and it may be some who proof against argument alone may be t tive by our spirit.

In a word, let us defend the church formation as being ourselves membe one holy catholic church. Let that settled first of all—whether we belon church which is made up of true believ church of which Jesus is the Head, t Priest, the Mediator, the Saviour.

"The kingdom of God," let us nev "is not meat and drink, but right peace, and joy in the Holy Ghost." gion does not turn on episcopacy or rianism, on visible churches or chapel justification and sanctification, on savi new hearts and holy lives.

"Visible churches," like "the chur was at Jerusalem," will pass away: th with the using; but the one holy church is "the body of Christ," the c the redeemed whose names are writte Lamb's book of life.

* *From "What Church?" by the rev. Charles Bullock, ector of St. Nicholas, Worcester.* London: Hunt and Co.

The one essential point is this: Are your names written there? If so, "the mind that was in Christ Jesus" will increasingly dwell in us; and that will ensure the prevalence of a spirit of love in the hour of controversy for the truth's sake.

Such, in its personal application, is the real and vital significance of the simple but testing question, What church?

THE LATE CANON BENSON'S WARNING UPON THE EVIL EFFECTS OF RUBRICAL CONTROVERSIES AS PREJUDICIAL TO BIBLICAL STUDIES, GIVEN IN THE YEAR 1845.

In the able pamphlet on "The Rubric and Canons," by the late rev. Christopher Benson, canon of Worcester, and sometime master of the Temple, published in 1845, the following graphic introductory remarks, on the evil consequences of the rubrical controversies then raging in the dioceses of London and Exeter, &c., will, in the present deplorable state of the established church, be found to have been too painfully prophetic: "The controversy that has been raised in the church of England, with regard to the rubrical directions of the book of common-prayer, has grown with a rapidity, reached to an extent, and is now carried on with a bitterness which is most deeply to be lamented. One of its great evils is the time, the study, the legal inquiries, and antiquarian researches which it entails upon the whole body of the clergy. At a moment in which all their energy is required to maintain true religion, and promote religious education among the people, they are called upon, either at once to submit to the decrees of their own bishop—opposed as they may be to the practice and opinions of many other bishops and dioceses, or to examine, at great length, and with much difficulty, a number of ceremonial questions in their own nature of very little importance. Whether, or when, the surplice or the gown is to be used in preaching; whether lights are to be placed, and, if placed, when to be lighted, on the communion-table; whether the offertory sentences, and the prayer for the church militant ought to follow every sermon which is preached at the morning-service; in what cases the minister is to turn his face to the east, and his back or his side to the congregation; whether the practice of bowing towards the communion-table when approaching it, and the church on entering or quitting it, is authorized or repudiated by any canonical regulations; whether the bread and wine are to be placed on the sacramental board before or after the service of the Lord's-supper begins—these, and many other liturgical niceties are forced upon the attention of the clergymen of our established church, with a pertinacity in some, and a tone of authority in others, which their comparative insignificance, and the obscurity that attends them, are quite unable to justify. The necessary consequence is that, in order to become acquainted with these lesser duties, men are compelled to sacrifice to them a great portion of those thoughts and hours, which would otherwise have been more usefully devoted to the weightier matters of their sacred profession, or the active duties of their bishopric of souls. The history of the liturgy interferes with the history of the bible: the controversial conferences at Hampton Court and the Savoy disturb the regularity of ministerial conferences with parishioners; and the first and second books of king Edward the Sixth, in connexion with the alterations in the reign of Elizabeth, and the canons and acts of uniformity in those of James the First and Charles the Second, are to be compared and considered, instead of the historical books of Kings and Chronicles in the Old Testament, and the harmony of the gospels in the New. Nothing can be imagined more fatal to the spiritual welfare of our church, nothing more adverse to the building up of her people in the faith and holiness of Christianity, under pastors well instructed in the doctrine that is according to godliness, than such a diversion of the clerical mind of the nation from the substance of religion to the forms of external worship. It was not with a view to liturgical investigations like these that candidates for holy orders were exhorted to the 'daily reading and weighing of the scriptures, that thereby they might wax riper and stronger in their ministry.' (See the form and manner of ordering of priests). Nor is it easy to perceive how such inquiries can 'help to a knowledge of the same.' Far from it. Both the nature of the controversy itself, and the spirit which it has a tendency to generate, are so contrary to the views and feelings of every one who is seriously interested in 'a work pertaining to the salvation of souls,' that it must be most burdensome to those who are aware of its comparative insignificance; most injurious to the divine growth and usefulness of those who devote to it their understandings and affections; most dangerous to the young, the weak, and the unwary, by drawing away their cares and studies from God's word, and the higher and holier things of their vocation."

MY MOTHER*.

In this life we can never know how many spirits of just men made perfect now reign in heaven, in consequence of the faithfulness of their mothers. Those now on earth, living by faith, and who "keep the sayings of this book," the most devoted men living, are those who have been led to Christ by a mother's love and faithfulness. You can hardly be aware how deep may be the impression which you make on the mind of your child even in a very few moments of time. For one, I can truly say, I have never met with any loss so great as that of losing the care and instructions of my mother during my childhood, in consequence of the having lost her reason. But I can recollect that, when a very little child, I was standing at the open window, at the close of a lovely summer's day. The large red sun was just sinking away behind the western hills; the sky was gold and purple commingled; the winds were sleeping; and a

* From an Address to Mothers, in "Truth made Simple," by the rev. Dr. Todd.

soft stillness seemed to hang over the earth. I was watching the sun as he sent his yellow rays through the trees, and felt a kind of awe, though I knew not wherefore. Just then my mother came to me. She was raving with frenzy; for reason had long since left its throne, and her a victim of madness. She came up to me, wild with insanity. I pointed to the glorious sun in the west; and in a moment she was calm. She took my little hands within hers, and told me "that the great God made the sun, the stars, the world, everything; that he it was who made her little boy, and gave him an immortal spirit; that yonder sun, and the green fields, and the world itself, will one day be burned up; but that the spirit of her child will then be alive, for he must live when heaven and earth are gone; that he must pray to the great God, and love and serve him for ever."

She let go my hands. Madness returned: she hurried away. I stood with my eyes filled with tears, and my little bosom heaving with emotions which I could not have described; but I can never forget the impression which that conversation of my poor mother left upon me. O what a blessing would it have been had the inscrutable providence of God given me a mother who could have repeated these instructions, accompanied by her prayers, through all the days of my childhood! But, "even so, Father; for so it seemeth good in thy sight."

NOTICE OF BOOKS.

Among the books which have lately reached us are:

"The Ups and Downs of an Old Maid's Life;" by Jemima Compton. London: Bell and Daldy. 1869. This is a story of still life. There are no romantic adventures in it, no thrilling details of hair-breadth escapes, or deadly accidents. The persons introduced are such as we may meet in ordinary society, and they talk and act, some with good sense, and some not very wisely. But there is a vein of pleasant right-mindedness running through the book; the age and infirmities of the writer being sometimes too much dwelt on, and some descriptions introduced which might have been spared. The volume, however, has met with acceptance; for the copy before us is of the second edition; and we will fairly say that there are many good lessons to be learned from it, and a few hours may be agreeably spent in the perusal.

"The Ancient African Church; its Rise, Influence, and Decline;" by J. B. Mullinger, B.A., St. John's College, Cambridge. Cambridge, Johnson: London, Hamilton, Adams, and Co. 1869. This volume contains the successful essay for the Hulsean prize in 1867. It is creditable not only to the author, but also to the university of Cambridge that such a book should be the production of one of its members necessarily, by the terms of Mr. Hulse's bequest, a junior member, that is under the standing of M.A. Mr. Mullinger has evinced a good deal of research. He introduces his subject with a chapter "On the Characteristics of the Second Christian Century": he then proceeds to discuss "Tertullian and his Age," "Cyprian and the Development of Church Discipline," "Arnobius and Lactantius," and concludes with "Augustine." A large field of inquiry is offered here; and we think that Mr. Mullinger has done good service for the student of ecclesiastical history in collecting and condensing the information which throws light upon those different periods of the African church. We *do not mean to say that we* agree with him in every *particular. Thus we think* that in his first chapter he has given scarcely prominence enough to the religious and spiritual power of the gospel in winning its way in the world. And we wish he had sometimes warmed with his subject. We have cold philosophical discussion, but hardly a glimpse of the inner life of the gospel. Even the conversion of Augustine is passed over with the dry remark, we "have not time to dwell" on it! His style, too, is often wanting in clearness; and his use of the plural pronoun really sometimes puzzles us; we cannot separate his personal opinion from general announcements. And his statements seem not always quite consistent. But our opinion on the whole is decidedly favourable; and, though our space does not allow the full examination which such a book might claim, we will readily say that Mr. Mullinger has produced a really-useful manual.

"An Introduction to the Old Testament by Johannes Bleek, edited by Adolf Kamphausen." Translated from the second edition (Berlin, 1865) by G. H. Venables, edited by the rev. E. Venables, M.A., canon residentiary of Lincoln: in two volumes. London: Bell and Daldy, 1869. We have long been familiar with Bleek's Introduction to the Holy Scriptures, and, while differing from the learned author in many important particulars, we cordially acknowledge its high value. We say, therefore, at once that we are glad to welcome an English translation. But we are a little perplexed with the title-page, which we have copied in full. It will be seen that the work is there said to be Johannes Bleek's. Now our own copy in the original German calls itself the production of Friedrich Bleek, who died Feb. 27, 1859, put forth, with certain modifications—the Introduction to the Old Testament, in 1860, by Joh. Friedr. Bleek, the son of Friedrich, and Ad. Kamphausen, and that to the New in 1862 by Joh. Friedr. Bleek. Ours is the first edition; while the volumes before us are a version of the second edition of 1865; but, though we observe certain additions, in the passages we have turned to at random we find the translation agreeing with our own copy. We think some explanation should have been given of the discrepancy of name. Still this is a matter of comparatively-small importance; and we proceed at once to express our opinion of this work, so far as our limited space will allow. It is the Introduction to the Old Testament that we have here presented to us. We should be glad to find it followed by that to the New, in which there is much of high value—we may instance a masterly vindication of the genuineness and authenticity of the fourth gospel. When we first made acquaintance with Bleek's work we were at once struck with the reverential spirit in which he handles his sacred themes. He said much, we found, from which we entirely dissented—on the origin of the Pentateuch, for example; but he did not say it in the captious self-applauding tone which discreditably marks the productions of many German biblical critics—the redoubted Dr. Hupfeld may be instanced. Bleek was evidently an earnest searcher after truth. He did not adopt the decided view which we, on conviction, hold of inspiration; but we cannot doubt that he was a man of piety; and his opinions are always to be seriously and patiently weighed. The theological student ought indeed to be made aware that in reading Bleek he must be upon his guard. Mr. Venables, the editor, prefixes some cautions; but we think they are too weak. He describes the work as one that can be safely recommended to students as "a storehouse of well-sifted and trustworthy biblical material," and says he at one time thought of appending notes to places where Bleek "diverges most widely from the views that have been generally accepted by the soundest and most unprejudiced scholars in this country." We wish he had carried out this purpose. He has indeed occasionally noted—as especially in Daniel—the unsoundness of Bleek's conclusions; but he might have done so more largely without cumbering the book with (as he seemed to apprehend) a

engthy notes. The work would have been much young students, who cannot be supposed to be d with all that may be urged in contradiction of opinions, and who are ever ready to be swayed le writer even when he departs from orthodox To free investigation we are no foes; and we that we are no friends to that narrow orthodoxy uld force all minds into a fettered set of notions. are that the gospel, that the scripture, has no fear from an honest criticism. Still there are l important truths from which we must admit ture without a protest; and we repeat our wish

Venables had urged his protest more empha- Carefully and properly used, this manual is of portance and value; and we are convinced that scholars who do not read the German so fluently as ther-tongue will feel themselves under great obli- the translator. Bleek's own language in the ori- erspicuous; and we think, so far as we have been tamine, the version a good one. Independently matters, on which there may justly be a dif- f opinion, there is a vast amount of information ntroduction. We end, therefore, as we began: ally welcome the appearance in an English dress aluable work: may it be the means of promoting nowledge, and may the divine word hence be- re dear to the hearts of many among us as they atly study its sacred utterances!

s and Reflections on the Second Epistle to the ans;" by A. Pridham. London: Nisbet and 69. We have had heretofore occasion to speak Mr. Pridham's Notes on other books of scripture: dd as favourable a testimony to these. Mr. Prid- s not pretend to critical research, but he illus- e sacred word in a plain practical and devotional that we doubt not the volume will be found in- and profitable to the readers. As the best way rating our opinion we will transcribe a short h on 2 Cor. vi. 21: "An act is here ascribed which fully justifies the bold and striking of his servant. For in giving Christ to death e treated him as if sin were to be found and only in his sacred person. The world's tres- ere comprehended in that 'sin' which is here a judicial stigma on the Lamb of God. And s remark, further, the true force of the expres- ew no sin.' It is not said only that the Lord as, or that none could convince him of sin, or it God who had searched and known the Man e approved could find only truth and goodness ays. All this is true and precious in its truth; t is here said expresses more than this; and to y understood it must be balanced against the phrase *for us*. For, as we know righteousness omething foreign to our nature, as fallen crea- ld have no subjective apprehension of it until by faith, so Christ knew sin only as a thing en- art from him, which indeed as the Holy One of ated and would judge, but of which he had no e knowledge or consciousness whatever until he ed himself in his spotlessness as our substitute e cross. When numbered with the transgressors the sin of many, confessing, as if they were ex- his own, things which he had known only by dly effects on God's degraded creature, and then ly estimated by the awful weight of that inflic- ch fell upon him as the willing Surety for his n all its horrible reality he took sin on him as en and his shame; but it was as strange as ever lf. Hence the poignancy of his expiring appeal, ast thou forsaken me?' He knew no sin, but bore our sins in his own body on the tree." It ave been a great convenience to the reader of k had there been a notice at the top of each page g the chapter and verse under consideration.

"Minor Chords and other Poems;" by Sophia M. Eckley. London: Bell and Daldy. 1869. There is real poetry in this volume; and the authoress possesses a delicate fancy, uttering very often its imaginings in sweet tones, the lingering music of which will dwell pleasingly in the reader's memory. But she is unequal; and a piece will begin in a happy strain, which is marred after a while by some mean expression, or want of rhythm, or strange phraseology. Thus in a poem entitled "Mater dolorosa," not true, by the way, to scripture history, we have this most inharmonious verse:

"Faint with anguish, grief unspoken,
O that drear tremendous night,
When o'erhung the heights of Calvary
The wrath of God, the Infinite!"

Another we had intended to extract. It is headed "He leadeth them," and consists of six verses; but the last two are so inferior to those that precede that we give up our purpose. We shall, however, copy one which we think is very beautiful:

"TRUST.

"To God I lift my heart in praise,
To God I wing my prayer:
No hour is sad, no day is dark
If thou, my Christ, art there.

"No cup too bitter then to drain,
No loneliness too lone,
No pain too wearisome to bear,
Since all by him is known.

"No doubting plaint, no anxious dread,
No murmuring question 'Why?'
'The Lord hath done it:' rest, my soul,
On him eternally."

The authoress writes in a devotional spirit; but exception may be taken, theologically, to some things we find. The virgin is occasionally almost prayed to; and in the hymn "for holy communion" we have not only the lights on the table spoken of with approval, but what we deem unsound doctrine in the lines,

"Here on the altar of his grace
Behold the solemn sacrifice."

But we would not push a point too far. Poets have a certain licence; and perhaps it is the language rather than the sentiment that is at fault. We conclude therefore as we began: there is genuine poetry in this volume.

"Voices of the Church of England against Modern Sacerdotalism; being a Manual of Authorities on the Nature of the Lord's Supper and the Christian Ministry, selected and arranged, with an Introduction;" by the rev. E. Garbett, M.A., vicar of Christ Church, Surbiton. London: Hunt and Co. 1869. Mr. Garbett, in his introduction, says: "The object of the following pages is to present, in one view and in as condensed and succinct a manner as possible, the sentiments of the church of England on the doctrinal questions now agitated within her bosom, and constituting the subject of public action between two organized voluntary bodies, the Church Union on one side, and the Church Association upon the other." The doctrines, it seems, of what is called "sacerdotalism" are stated in the declaration of the first-named body under seven heads. These are taken up in order; and first the statements of those who hold the "sacerdotal" view are given from their own writings, and then succeed three classes of adverse statements, (1) those from the authorized documents of the church of England; (2) those which possess a certain kind of authority, such as Jewel's "Apology" and Bullinger's "Decades"; (3) the writings generally of eminent English divines from the reformation downwards, of varying shades of opinion, all however united in opposing Roman doctrine, or doctrine with Romish colouring. And we must say

that Mr. Garbett has proved his point: he has, we think, convincingly shown that the statements now put forth with great show of authority are altogether at variance with the voice of the English church. The book therefore is an useful manual. But we are sorry to say that Mr. Garbett has been careless, and is often inaccurate. There is no table of contents: there is no index. The divines cited are in several cases wrongly described; for example, p. 82, Jewel figures as archbishop of Salisbury: the dates are confused; thus sometimes the year of Cranmer's becoming archbishop of Canterbury is stated as 1533, sometimes as 1535: once or twice, too, we think the work of one writer is attributed to another. Such mistakes, in themselves and singly of little consequence, mar a book, which as of a controversial character ought to have been most carefully elaborated and most accurately compiled. We hope that, if another edition be called for, these imperfections will be remedied.

Of periodicals the following have reached us: "The Christian Observer, March" (London, Hatchards, 1869) —we are much pleased with "Alleged Evangelical Ritualistic Irregularities," "Lunar Scenery," and some other articles; but what are we to say to the writer of that "On the Interpretation of Isai. ix. 1-8," who gravely tells us that Joshua, with three hundred men defeated the Midianites, and asserts that "we nowhere read that he (Hezekiah) was a successful warrior acquiring or enriching his subjects with spoil"? did the author never read such passages as 2 Kings xviii. 7, 8; 2 Chron. xxxii. 22, 23? "Golden Hours, March" (London, Macintosh, 1869)—as interesting and instructive as ever; "The Gospel Magazine and Protestant Beacon, March" (London, Collingridge, 1869)—with some good devotional pieces in an earnest and spiritual tone; "The Home Visitor, March" (London, Hunt and Co., 1869); "Old Jonathan, March" (London, Collingridge, 1869)— we have often commended both these publications, and we readily repeat our commendation.

We have also received "Church and State: a Sermon, preached in York Minster," by the rev. A. Gatty, D.D., vicar of Ecclesfield and sub-dean of York (London, Bell and Daldy, 1869)—this sermon is short and somewhat meagre; but some valuable notes are appended, especially that containing the late primate's opinion on "sacrificing" and "disestablishment;" "Let us not rend it: an Appeal for Unity" (London, Macintosh, 1869); "The Charities of London, and some of the Errors of their Administration, &c.," by T. Hawksley, M.D. (London, Churchill and Sons, 1869); "An Address on the late Judgment (Martin *v.* Mackonochie) delivered at a chapter of his rural deanery," by the rev. J. S. B. Monsell, LL.D., rural dean (London, Bell and Daldy, 1869); "Evangelical Churchmanship true Churchmanship: a Tract for the Day," by the rev. J. Colley, M.A., vicar of St. Julian, Shrewsbury (London, Macintosh, 1869)— several of these pamphlets contain important suggestions: perhaps we may hereafter advert to them; "Nelly Scott, or the Orphan Child, an Easter Story," by L. F. P. M. (London, Morgan and Chase, no date)—this, we take it, is the commencement of a tale to be afterwards carried on.

Poetry.

THE BELIEVER'S RESURRECTION*.

When I call to recollection
What a joyful resurrection
After death the just awaiteth,
Wondrous bliss my soul elateth.
For the day of rest is nearing,
When the righteous cease from fearing,
When shall end oppression's story,
And the sufferers reign in glory.
O that day of life's renewing!
Day of light all sense subduing,
Day when death itself is dying,
Night destroyed, and ended sighing.
Lo, the King, whom seers affected,
Long by faithful souls expected,
Mindful of their supplication,
Now makes haste to bring salvation.
Heaven's high Monarch, swift descending,
Faithful Witness, Judge unbending,
Soon to all men shall reveal him,
From whose face may none conceal him.
He shall come, not long delaying,
Come, their glorious prize displaying,
Who through faith endured oppression,
Witnessing a good confession.
O how gladly, O how sweetly,
How serene, how bless'd completely,
They shall gaze when he appeareth,
Whom his love, though absent, cheereth!

* St. Ephraem Syrus, translated by the rev. T. G. Cripper, *1862.*

Miscellaneous.

THE PREMIER'S PRAYER.—Copy of a prayer found in the late sir Robert Peel's private drawer of his dressing-case, after his sudden death, July, 1850: "Great and merciful God, ruler of all nations, help me daily to repair to thee for wisdom and grace suitable to the high office whereto thy providence has called me. Strengthen, O Lord, my natural powers and faculties, that the weighty and solemn interests with which thy servant is charged may not greatly suffer through weakness of body and confusion of mind. Deign, I beseech thee, to obviate or correct the ill effects of such omissions or mistakes in my proceedings as may result from partial knowledge, infirmity of judgment, or unfaithfulness in any with whom I may have to do. Let thy blessings rest upon my sovereign and my country. Dispose the hearts of all in high stations to adopt such measures as will preserve public order, foster industry, and alleviate distress. May their religion flourish, and peace be universal. Grant that, so far as may consist with human weakness, whatever is proposed by myself or others for the general good may be viewed with candour, and that all wise and useful measures may be conducted to a prosperous issue. As for me, thy servant, grant, O merciful God, that I may not be so engrossed with public anxieties as that thy word should become unfruitful in me, or be so moved by difficulty or opposition as not to pursue the narrow way which leadeth me to life. And O, most gracious Father, if, notwithstanding my present desires and purposes, I should forget thee, do not thou forget me, seeing that I entreat thy constant remembrance and favour only for the sake of our most blessed Advocate and Redeemer, Jesus Christ, to whom with thee and the Holy Spirit be glory for ever. Amen."

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CUCKFIELD, SUSSEX.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

MAY 1, 1869.

CUCKFIELD.

CUCKFIELD is a market-town in Sussex, 39 miles S. from London, 14 N.W. from Lewes, pleasantly situated on an eminence nearly in the centre of the county.

The church, dedicated to the Holy Trinity, is a fine structure of the twelfth and thirteenth centuries; the tower being the oldest portion. Heretofore the interior was disfigured by high pews and galleries; but these were removed in 1855, and the fine proportions of the church properly displayed. In the chancel is a noble reredos of alabaster and costly marbles, also some beautiful oak carving: these are modern; as also are several stained windows given by various donors in memory of friends. The organ was presented by the late Mr. T. G. Waller, of the family of the eminent poet, who have resided in the parish for many generations. There are several interesting monuments of members of the Burrell family and others in this church, some by Flaxman, Westmacott, and Bacon.

There are several good gentlemen's houses in the parish of Cuckfield, of which Cuckfield-park, the residence of the Sergisons, and Ockenden-house that of the Burrells, may be named.

The population of Cuckfield at the last census was 1741.

THE IDIOT BOY.

A LADY is walking along the streets of L—— at a slow pace: her whole appearance betrays discouragement; and there are traces of impatience in her features, which have evidently been handsome, but are now care-worn: she is carrying on a struggle with life in which she is at present neither victorious nor vanquished. She is on her way to visit a dear friend who, being unmarried, has given herself up to God, and to do his work among the poor and the sad around her. Mrs. Harvey's thoughts turn upon the different choice which she and Caroline Wills made in their early days. To the latter there is the peace which God gives to his people, the hope that he sustains in their hearts, and the happiness which he promises. But then came the sad cutting reflections upon herself: her married life had been unhappy; and her only child, to whom she was most tenderly attached, knew not where he went or what he did. Terrible grief! the end of all her aspirations was an unintelligent unreasoning being. As she waited in the room for her friend she said to herself: "Come to my help, O my God; for this burden is too heavy for me to bear: in the name of thy dear Son have pity on him."

A slight noise made her turn her head, and Caroline greeted her with the warmest affection. "Well," said she, "and how is our poor Oswald to-day?"

"Since you begged me to pray for the cure of my son, and promised to join your prayers to mine, I sometimes venture to hope," was the reply.

"There is every reason to expect mercies from the hand of a Father, dear Helen; but you know we are not the best judges of what is good for us; and therefore our hearts must daily be prepared to yield to the will of God, whatever that may be."

"Yield to what? to idiocy. O you are not a mother! A child is the most loved part of ourselves. You who have never felt it, who know nothing but submitting yourself to God, are ignorant of what I feel: you cannot sympathize, and only wound my feelings."

"Do not mistake me, Helen: I also know something of the sorrows of life. I have not spent my time for so many years in ministering to others without having some experience of their griefs as well as my own."

"Forgive me, Caroline, I know I am unjust: do not be offended at what I have said."

"Offended! no, certainly not: come whenever you want a friend to whom you can tell your trials. I will always listen, sometimes perhaps console."

"Many thanks," said the poor widow, and, like a shipwrecked sailor clinging to a plank for safety, she talked long and earnestly with her friend, and left her with a somewhat-chastened feeling. It was growing late when she returned home: her son was already in his little bed beside her own, but not asleep. She put a flower into his hand that she had gathered as she passed through the garden; but he lay there, immovable, indifferent, almost like a petrifaction which preserves the appearance of life. Mrs. Harvey, excited by her visit to her friend, spoke to him as if he could understand her. "My darling," she said, "we are praying for you: God will hear us; and perhaps you will be cured, and know your mother. My little one, you will then know you have a soul; and I will teach you what it means."

"I want water," said the child.

"Yes," she answered, "I will give you something to drink;" but a weight seemed to fall upon her.

The boy took it, and fell asleep. His mother, thrown back upon the reality of her position, could not rest; but her memory called back all the circumstances of the twelve years that her unhappy child had lived. "At his birth," said she, "what emotion I felt, so different from all other feelings! the world seemed dead to me; everything went on around me without my seeing it, so absorbed was I in the little creature sleeping in my arms, crying when he suffered, and peaceful when I nursed him. Deprived of all comfort by my insubmissive will, separated from a beloved father, I found compensation for my sorrows as you grew up beside me. Poor Oswald, we all loved you then: now no one cares for you: insupportable to those around you I only can cherish you still: when you showed no preference for me, I fancied your mind was not then awakened; but as you grew up how much I suffered! Doctors and clever men have told me painful truths: they have shown me other children whom you did not resemble. You did not understand me when I talked to you: so, as a dog crouches faithfully at his master's feet, I have waited for your mind to awaken, and I still wait."

Helen, agitated by her recollections, walked up and down her room: the child opened his eyes to look at her; so, fearing lest her sighs should rouse the poor being, to whom forgetfulness was the best employment of time, she lay down, and as the night advanced these two natures, so dependent on one another, fell into deep slumber.

Among our griefs there is one which overpowers all others—it is remorse. Is it necessary, in order to feel it, that we should have deprived the orphan of his patrimony, or dipped our hands in blood? No; for, if we have wounded a heart that loves us deeply, it is enough to make us suffer for our lives. When *this heart* is that of a parent, remorse seizes *upon us with a persistent severity*, the punishment is always and everywhere, it is an act of inflexible justice. It was so with Mrs. Harvey. From the age when her boy should have shown the powers of thought and affection she had always said to herself: "This is my chastisement: to have seen Oswald clever and good would have been my happiness; but a rebellious daughter does not deserve it. Did I not banish joy from my father's house when I married, in spite of his earnest entreaties, the only man whom he would have wished me to fly from as a dove from a serpent? I despised a father's love, and changed it into anger. I left home to be the companion of one who they all said would make me miserable. How fugitive and bitter was my illusion! Willingly would I have concealed the shame of my departed happiness; but I had to drink the cup of my humiliation to the dregs in the cold despair of my father, his refusal to see me, in the contempt of him for whom I had sacrificed all, in the faults of an unworthy husband, and in a son who knows me not. Remorse preys upon me day and night; and I shall never again see my early home or the good and faithful servant who was a mother to me."

Helen's father, Mr. Butler, lived at some distance: he had removed to be away from his only child; and, though every attempt had been made towards reconciliation, he was obdurate: his wounded heart, still bleeding, needed consolation; but he always professed not to suffer, and attributed the sadness of his existence to any cause but the real one. The family-feud between him and the Harveys had long existed; and, when the handsome Charles Harvey saw Helen Butler, it was an occasion of rejoicing to him to lead her to rebel against her parent's authority, and make the imprudent romantic girl think she sincerely loved him. But it must always be a question whether that can be called love which distresses all those whom you have hitherto held most dear, and takes from you your own peace of mind. But Helen had given herself up since she left school to the exclusive reading of novels, which gratified her imagination at the expense of her judgment, making her weak and credulous. She passed hours indulging her fancy, dreaming, and building castles in the air: illusions, such as young people delight in, and things which can never occur in real life, found a place in her brain.

The command is clear, "Honour thy father and thy mother;" and we but too often see that God grants no blessing upon unions formed without the consent of our parents. Few know the sorrows of a wife who has, by her own consent alone, married the husband of her choice. She is alone in the happiness of the early days of marriage, and unsympathized with in the later years of sorrow. She has deserted the old people, made them suffer and weep; and, as the simple inhabitants of country-places say, "that brings misfortune." As the wife of Charles Butler this truth was only too soon made apparent: her friends, her peace of mind, her old and poor neighbours by whom she was beloved, were all gone. She had deprived herself of the right to complain; and, as she felt only too bitterly, it was for life: she had chosen

a gay, irreligious, careless man for her husband; and this was the penalty.

After some years of heart-breaking misery death had appeared almost in the guise of a benefactor: her husband was taken away; and she was a widow. After a while the thought of God whom she had neglected, of her old father, and of the friend of her early days came back to her. Caroline Wills had been delighted to open her arms to the desolate woman, much as she honoured the offended father, praying at the same time that the two separated ones should be united in their former affection. Some time after the period when this story opened the friends met, and Helen descried a change in the appearance of her boy: his hands, which had never tightened their grasp on any thing he held, now seized or pushed aside what he liked or disliked: his eye, which had been without expression, sometimes brightened: in the day-time he walked about: in the night he talked; but his steps were without aim, and his words without meaning.

"How will it all end?" said the distressed mother. "When he was young he was submissive as a child: now as manhood draws on he makes me afraid. I command; but he obeys no longer: senseless quietude was better than open revolt. O Caroline, what am I to do?"

"Wait, dear Helen: God will make all right in the end. He would bring your mind to the point of saying, 'Let thy will be done.' You have not yet reached that goal."

"Ah! if you knew how difficult it is for a mother to say it under my circumstances."

"God himself knows it. Christ is touched with the feeling of our infirmities: if he has filled the cup, it is that a mother may drink it: do not turn away from the task, but seek the grace which he only can give."

At last came the day of resignation: it was reached only through great suffering. One evening the mother and son had a terrible scene, which ended in the idiot giving a violent blow to his parent. She felt that a blind power was under her roof with which she had not the strength to struggle. That night, in the secrecy of her own room, on her knees, in overwhelming sorrow, she could look into the still deeper abyss of a Saviour's sufferings, and see that they were endured for her sake. She trembled as she attempted to measure them; but resignation came, and with it a great calm.

The next morning Oswald met his mother's eyes without shame, as a poor creature who knew not what he had done. He took up his dominoes, arranged and re-arranged them, pleased with the noise they made.

"Poor unhappy one!" said the humbled mother, "thou art as the divine will made thee."

She went to tell Caroline of the too certain proof of Oswald's increased strength and rebellion against authority.

"Do you not think, Helen," she answered, "that it is imprudent to keep the young man under your roof, when his physical force and incoherent ideas make him really dangerous?"

Helen grew pale: she had never yet thought of separation: the necessity could not be denied; but her heart resisted it. What, give up her son to the care of strangers, who would never have a kind look or indulgent word for so unhappy a being! How could she do it? and she returned home overwhelmed, full of agitation and rebellion, yet determined no longer to fail in submission to what was right.

In the autumn of that year, when the dead leaves seem to groan under the steps of man and all is a mixture of abundance and sadness, Helen bid adieu to her son at the door of an asylum in the country. The doctor gave some hope of a partial restoration under proper treatment, but on the condition that he should never see his mother until the crisis came, when the excitement might be salutary. She might watch him at certain times through the Venetian blind of a window that looked into the park or pleasure-ground attached to the house. Generally he walked about, with immense strides, caring neither for his companions in misfortune nor for the vegetation around him. Sometimes he appeared to be a prey to the liveliest terror, stopping as if seized by some one unseen to all but himself: the struggle was so painful that great drops of perspiration stood on his forehead; and, drawing in his breath, he threw himself on his ideal adversary, to which followed tears like a child's weeping. His keeper, coming up, laid his hand on him, and led him into the room where some of his toys were spread on a table: Oswald took up one as if mechanically, and began to whistle an air that his mother had often sung to him: every note fell with the weight of a stone upon the mother's heart, which was beating behind the closed blind. Poor woman! thus only might she see him. Sometimes he said, "Mamma," and laughed; then sighed, and perhaps wept: she also wept: tears of madness and tears of love mingled together. Thus an hour passed, and Helen must go.

"Farewell, my son," she said, in a low voice, "I leave you because I must: they say that the sight of me will prevent your cure. I confide you not to men but to God; to the Being who made you what you are, and who loves you. May you become a harmless child once more; and I shall not complain. I will keep you near me day and night, asking for nothing but to amuse and wait on you. You are my all on earth."

Let us glance at Mr. Butler, the poor deserted father, to whom an image he could not bear was continually presenting itself: he repulsed it; but memory refused to forget. There was but one person who dared to mention his daughter to him: this was Caroline Wills. It was a friendship on her side which had for its object nothing but the good of others; perfectly free from selfishness. To unite what was separated she placed herself between the two extremes, and, if she succeeded she would thank God, who had sent her to the work. Such a peace-maker resembles the angels, and displays in her life what God himself calls charity. Sometimes an old friend, Mr. Carey, would, after a long preamble, pronounce the proscribed name; when the irritation of Mr. Butler was irrepressible; his imperious gesture, cold glance, and broken voice, conclud

conversation in an abrupt manner. His old friend used to say to himself, "The time is not yet come for a reconciliation." And he waited, knowing that there is nothing less fixed than what we call our firm decisions. But, if the name was never spoken, memory would not lie dormant; and, though Mr. Butler was constantly travelling from land to land, he always brought back to his own country that indefinite vague sorrow. Perhaps it was the fair silky curl of a child that reminded him of his little Helen of former days, when she was so sweet and caressing; or the kiss of some little one made him think of her pressing her lips on his wrinkled brow when she still loved him; or the light unequal tread of a child's footsteps, the first taken in life, holding out her hand to her father with a natural fear; or, to rise still higher, it was the infantile prayer escaping from lips that as yet knew no guile, when she understood not what was the meaning of the words she spoke, but she was praying for her father, and God was listening. Ah! if she could but have remained a child! Happy, thought Mr. Butler, he who has never loved; for true affection is only replaced by deep suffering. So in this irritable condition and unhealthy state of mind he spoke as if Helen had never existed, as if he were a childless man, whilst in the depths of his heart, which he showed to no one, Helen's image still slumbered.

It was the sixth of January, two years after the time of which I have been speaking, when Mr. Butler desired his old and valued housekeeper to prepare dinner for Mr. Carey and a young man who was staying with him. The latter had expressed a wish to see his country-house and farm, in which all the new improvements had been introduced. They sat down to table; and unaccustomed pleasure glowed in Mr. Carey's face.

"Well," said he to the young man who had been intrusted to his care, "are you not glad to see at last this lovely place, of which I have spoken to you so often?"

The young man, timid and shy, threw on his questioner a look full of gratitude; but words seemed to fail him. Perhaps it was long since he was permitted to speak the language of his heart. Mr. Butler, notwithstanding the grave austerity which was natural to him, looked on him with kindness, and seemed to expect no more of his guest, seeing that he had been presented to him as an invalid, whose family had asked Mr. Carey to take into the country, as a means of restoring his health. The dinner passed off pleasantly; and Mr. Butler's coldness could not resist the inexplicable interest he felt in his guest, whom Mr. Carey encouraged to his utmost by word and look. At length the conventional twelfth-cake was placed on the table; it was cut into pieces; and evidently the housekeeper, whilst handing it round, intended the bean to come to Oswald. He received it as if it were an unknown game. They laughingly told him that he was chosen king, and that he must think of a queen. He laid down the bean, and timidly pronounced the words, "My mother."

"*We will drink a toast to* the health of the queen of your choice," said Mr. Butler cheerfully; "what is her name?"

Mr. Carey changed colour as Oswald said, "My mother's name is Helen."

Mr. Butler looked at his friend, who cast down his eyes like a guilty person, and yet smiled, feeling he was innocent. The former did not say a word; but his manner became colder than ever.

The next morning the old housekeeper was determined to know all particulars of her former mistress. "Yes," said she, "my poor little Helen, who was taken from us only to be a mourner, she must come and fill that vacant place where her son laid down the bean. Yes, she is truly the queen; and, whatever the master may say, she has not lost her rights. I will ask for two days' holiday, and go to Mr. Carey to see what can be done."

An observer of character would have been amused to watch a man of iron like Mr. Butler whose firmness as he grew older became obstinacy, struggling against the will of his housekeeper, and listening to her reasons; she exerting all her address and skill to obtain her wish, and at last throwing in a little temper which her master could not resist. Then, veiling his dignity under an appearance of indifference, he said, "Do what you wish, and shut the door."

On this occasion she put on all her best clothes, and started by railway. Mr. Carey when he saw her arrive, easily guessed the motive which had brought her there. She wanted to talk over the visit of the previous evening.

"Ought I not," she said, "to know all about it? Why am I to be put on one side as a stranger? Have I not followed my master abroad, and since his return my own interest have always given way to his?"

Agreeing to all this, Mr. Carey begged her to sit down, and treated her with all the consideration which his kind heart suggested.

"Well," said he, "and what do you think of my young friend?"

"I should have known him at once if it were by nothing but his hand; and then his hair is exactly like his dear mother's when she was sixteen; but then their eyes are so different. Ah! I liked her's much better than his; but how can we help it? Tell me, dear Mr. Carey, where she lives, and if I cannot see her, without my master knowing, of course. And that I want to ask you." .....

Here followed such a string of questions that Mr. Carey suspended his replies for fear of answering the wrong one. When at length he found time to speak he was brief, according to his custom, and ended by assuring Elizabeth that a progressive amendment was apparent in the state of Oswald; and the surgeon of the establishment, a great friend of his, had entrusted the invalid to his care for a time. He was to take him to scenes which were not familiar to him, and let him see those who were strangers. Thus he had introduced him incognito to his grandfather. From this treatment the doctor expected the happiest results; for which his poor mother during the last two years had waited and hoped. In the end her son was to be re-

to her; but she was to be the last to
is presence. They thought that her
caresses, and the excess of sensibility
he would involuntarily manifest might
the restoration of so weak a brain. For
of her son she consented to this painful
ying, "He speaks, but it is not to me.
receive the first dawnings of his reason:
man beings fall so low as to make it a
of prudence to separate them from the
st tie, to take away what they all in-
ely seek at the first moments of life, a
?"

Carey added that he had ventured to
wald to Mr. Butler's without foreseeing
nce circumstance which had no doubt
l his identity to his grandfather.

," replied Elizabeth; "my master, no
guessed the truth. When you were both
e did nothing but cough, which is his
on he does not wish me to speak to him.
s morning he took his two cups of coffee
l; so I know he is not put out. If he is
e would not drink them for a kingdom.
, he scolded me all the morning, which
d sign: he is like a lamb when his black
him."

was obliged to go without obtaining Mrs.
's address; Mr. Carey felt that the least
ep on any side would destroy all his in-
over the stormy temper of the offended
and might prevent the reconciliation he
ously sought.

remaindor of the story may be best ga-
from the following conversation between
arvey and her friend, who was congra-
g her upon the success that had crowned
rey's unceasing efforts.

," replied Mrs. Harvey, "I doubt whe-
ıy mother has ever felt as I feel, or has
a happiness which can compare with
God has given me more than any other.
lives only in me since he has come out
long sad sleep of the intellect. Men and
ld he seems afraid of, and is best pleased
me talk. He asks me what he must
f, say, or do; and there is a closer inti-
etween us than ever united mother and

line Wills felt that this feverish excite-
would not always last; but she did not
damp so ardent a spirit by sad anticipa-
nd therefore confined herself to asking
uestions.

en," said she, "you have at last seen
or father?"

s, I am now reconciled to him. What a
art he has under an iron exterior! Mr.
prepared the way, with the help of our
Elizabeth; and I have found, with the
t surprise, that my father already loved
, and was interesting himself in his in-
al progress. Mr. Carey had often
t him to the home where I was a stranger.
my father received him, out of regard
friend, as a convalescent to whom his
might be useful; though a trifling cir-
ance revealed to him from the first day
ıtity of his grandson, yet he never be-
his knowledge; and, each of those pre-
sent imitating his silence, Oswald was again invited, and watched with the greatest interest. He taught him different games, such as chess and dominoes."

"I thought he knew how to play before."

"No: he mixed them and arranged them in circles, but without any combination. My father taught him the names, their value, and the rules of the games. He begins now seriously to interest himself in the moves, his eyes brighten, he is really animated."

"And your father is also amused?"

"Yes, he enjoys it thoroughly."

"And tell me, dear Helen, how do you get on with him? Is there no bitterness of feeling left between you?"

"No; my son has been the bond of union. We never speak of the past: it seems as if our lives had stopped for twenty years, and then flowed naturally in their course. He talks but little, but he feels strongly: he must have suffered much. Now his old age is consoled and surrounded by those who love him: the time of sorrow is past; and I am the happiest of women."

"I can believe it; especially if you are striving to lead your son to understand a higher and eternal existence."

"Yes, he receives my teaching with the greatest attention; and I trust we shall be one in life and death. After this harsh separation and exile among strangers he feels every day a holiday. What is a habit to others is to him a pleasure: he enjoys life peaceably, without excitement, on account of the weakness of his brain; but yet it is full of tranquil happiness, easy study, and the sweetness of family love. The only prayer I make to God is that he will give me the blessing of seeing my son die, so that when I leave the earth I may not resign him to the care of others. O my God, let no one's hand be around him but thine or mine!"

C. Russell.

ABYSSINIA: LIFE AND DEATH AT MAGDALA*.

Ashamed of his inactivity, and the unchecked progress of the insurrection, which spread like wildfire from province to province, the great king, to the secret delight of the captive and the free, buckled on his sword, and, with his army, crossed the Beshilo. The departure of the tyrant removed the shades that had rested on each brow, and brought contentment, if not comfort, to the heavy heart. We had now visitors every day. Some came to hear what we had to say about our religion: others wanted an explanation of a scripture passage; and not a few, among whom were the royal scribes, wished to obtain an intelligent knowledge of that gospel in which they professed to believe. The guards did not approve of these visits, but by coaxing and cups of strong coffee they were won over to our side; and almost every day my lair was crowded to suffocation by three, four, and sometimes more, honest and candid in-

* From "The Captive Missionary," by the rev. H. A. Stern.

quirers after the truth. Our fellow-captives, provoked to emulation by what they witnessed, also began to inquire into the great and overwhelming question which had excited general attention. A vast majority, of course, could not read, but they were so earnest, that many an old man began to study the alphabet; and very often for hours and hours these illiterate disciples drove one mad with their loud monotonous chants of hissing consonants and deafening vowels.

The light of truth, kindled in the hearts of a few soldiers and captives, soon communicated itself to kindred spirits and congenial minds. The priests observed this movement, and clamorously raised their voices to check its onward progress. Their opposition stirred up stagnant superstition, and won fresh supporters to the cause of the gospel. There were meetings and public disputations, warm debates and sharp threats. The champions of truth appealed to the bible; and the defenders of error to saints and legends of the church. These contests, which exhibited the worthlessness of monkish puerilities, and brought out in bold relief the pure and soul-saving declarations of scripture, invariably proved disastrous to the cause of the church and its untutored champions. Several of the latter, prompted by a solemn conviction that their creed was not in harmony with the word of God, seceded from their own ranks and joined the number of their opponents, whose very life proclaimed the pure and ennobling doctrines of their faith. What influence these bands of believers may yet exert on their unhappy country it is impossible to prognosticate. They may, to escape the moral pollution of the world in which they live, seek the retirement of the isolated village and solitary mountain range; and they may also, prompted by a holy and divine impulse, like the messengers of glad tidings who in times of yore planted the standard of the cross on the Abyssinian Alps, go forth, in the full ardour of their young love and zeal, to spread far and wide, over scenes of sin and vice, superstition and ignorance, the saving and enlightening knowledge of the gospel.

Death, the dreaded enemy of the happy and gay, and the friend of the sorrowful and sad, almost disdained the putrescent gaol, where his visits, if not courted, would not have been unwelcome. We had a little sickness, and a few deaths; but each one, wrapped in profound reflection on his own woes, almost unconsciously became indifferent to the woes of others. Each week, perhaps, one died. The funeral-obsequies occupied very little time, and excited very little attention. Freed from the toils and troubles of a harrowing life, the miserable sufferer had scarcely gasped forth his last breath, when half-a-dozen of his fellow-captives lifted up his shackled and still-quivering corpse, and laid it on the bare ground under the prison-caves. The same kind hands, guarded by gaolers, dug at some distance from the prison-compound, a hurried grave, whilst others wrenched the fetters from the stiffening and iron-wasted limbs. In about an hour all was over. One or two, to whom the departed *was dear, shed a silent tear* over his mortal remains; *and then, without a* ministering priest to say, in solemn voice, "Dust to dust, and ashes to ashes," the corpse was put into the ground, the clods were rolled over it, and he had ceased to be numbered among the victims of king Theodore's tyranny.

It was when our prison-life was even and uniform, that death entered our small circle, and created a painful gap. Little Henry Rosenthal, endeared to every one on account of his innocence, infantine beauty, and sweet disposition, suddenly quitted the narrow confines of an African prison for the glorious mansions of the redeemed. The young pilgrim, whose short sojourn in this lower world had been fraught with trials which, happily, seldom fall to the lot even of the beloved ones of missionaries in the most unexplored and ungenial climes, seemed destined to brighten for a short period the dismal life of his father and mother, and then departed for ever.

Born a few months before his parents' imprisonment, the tender creature just began to be conscious of a mother's loving smile, when, driven from house and home, he had to feed on tears, and to repose on a bosom often, very often, throbbing with the anguish of a breaking heart. Like some tender plant, he gathered strength during an interval of calm, and pined whenever there was a storm.

After the departure of the king from Magdala, all the prisoners began to breathe a freer and more invigorating atmosphere. Little Henry, in the placid countenance of an affectionate mother, intuitively perceived that something auspicious had occurred. Better clad, better fed, more of cheerfulness and less of sadness around him, like a bird released from a cruel cage, he was always in motion, running, unhindered by guards, from one white prisoner to another, with a gaiety and playfulness as if he had suddenly been transported from the land where the eye is never dry to a scene where weeping is unknown. Shy, and possessing an innate repugnance towards natives, he yet soon became reconciled to the youthful criminals, who, in the absence of other play-companions, led him round the prison-inclosure, rolling about a worsted ball, or plaiting stray grasses, which sprang up here and there despite the tramp of countless feet. Several times he also moved beyond the limits of our gaol, and, by special request, visited the mother of Ras Ali, the late ruler of the Amhara country, and also Aboona Salama. The latter, to win the affections of his youthful visitor, offered him glittering watches, crosses, and a variety of attractive objects; but he gazed upon all with an indifferent glance, as if those gaudy trinkets were unsuited to the child of imprisoned parents. The kind-hearted bishop, on observing this unusual indifference to all these gay and fascinating articles, remarked to his guide, a soldier, and a sincere Christian man: "This child bears the impress of heaven, and will not continue long upon earth."

About the beginning of December, 1865, his rosy cheeks began to pale, and a sombre shade, the herald of death, overspread his ever-beaming countenance. He now no longer quitted the tent or enlivened by his merry laughter the

court of our prison. Two days before ɜase, just as a few of us had finished our ıorning devotion, a piercing shriek sum- me to the abode of my fellow-captive. ant sufferer was then panting and gasp- breath, whilst his deep blue eyes, in ul glances, wandered from one to the ıs if imploring help and relief. I prayed e deeply-afflicted parents, that, if the be- bject of their affection was to be removed, ıggle might be short. That prayer, like thers, as perhaps eternity will reveal, vas sighed out in agonies and tears in leful spot by one and the other of the ried white prisoners, was heard; and the that tore and racked that frail frame

In the evening, as was his custom, he ıis tiny hands together, and, raising his ılemnly to that spirit-land where the of infinite love, and not the clang of are heard, he devoutly followed every ıs if he understood the import of that ın which a mother's grief-wrung heart comfort and support. The next day he d more animated; but during the night a relapse, and ere the morning dawned were closed to earth and earth's pains ɜs.

ereaved parents, deprived of all that had d the severity of their misery, lay for- l desolate on the hard ground of their bemoaning the loss of their first-born. ır left hands (the right being manacled), ey and myself dressed the corpse in nd with the aid of some native fellow- rs, made a small coffin of reeds, which ıop kindly sent us. The grave was dug cclivity close to our gaol, and to this th tottering steps we followed the first ngest victim of our captivity to his final place. All the guards, and scores of had assembled round the grave; and, ;he wails and sobs of the multitude, to ıe sweet child had endeared himself, I ed, crippled and bent double by heavy , the touching funeral-service of our

A month later a fresh tomb had to be y the side of the departed for his little and, once more, midst the rattle of nd the prayer of hope, was the earth ɔver the second white child's remains.

Weekly Almanac.

to my brethren, and say unto them, I ascend unto , and your Father, and to my God, and your God." ɛ. 17.

from whom all good things do come; us thy humble servants, that by thy piration we may think those things that ; and by thy merciful guiding may per- ɜ same; through our Lord Jesus Christ.

ASCENSION-DAY.

, we beseech thee, Almighty God, that, 'e do believe thine only-begotten Son l Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

MAY.	MORN. LESSONS.	EVEN. LESSONS.
2. Fifth Sunday after Easter	Deut. viii. Acts xxviii.	Deut. ix. Rom. i.
3. Monday (Rogation Day)	1 Kings x. Matt. i.	1 Kings xi. Rom. ii.
4. Tuesday (Rogation Day)	1 Kings xii. Matt. ii.	1 Kings xiii. Rom. iii.
5. Wednesday (Rogation Day)	1 Kings xiv. Matt. iii.	1 Kings xv. Rom. iv.
6. Thursday (Ascension Day*)	Deut. x. Luke xxiv. 44-53.	2 Kings ii. Eph. iv. 1-16.
7. Friday	1 Kings xviii. Matt. v.	1 Kings xix. Rom. vi.
8. Saturday	1 Kings xx. Matt. vi.	1 Kings xxi. Rom. vii.

* Proper psalms: morn., viii. xv., xxi.; even., xxiv., xlvii., cviii.

THE ASCENSION.

"The high-priest, by God's appointment, was to enter through the veil of the temple into the 'holy of holies,' there to appear before the mercy-seat; thereby typifying our 'Great High Priest,' who passed through the heavens, and appeared before the throne of grace and glory, where he made and makes intercession for us; and from whence he sent down his Holy Spirit upon us. He ascended to triumph over all our spiritual enemies; for Christ triumphed gloriously over death and hell and Satan. In his passion he did subdue them, but in his ascension there he triumphed over them. He ascended into heaven, to prepare a place for us. He had purchased it by his passion; now he prepares it for us by his ascension. Heaven was shut against us, as was paradise to Adam; but Christ opens out a re-entry for us, and in our name takes possession of it (Eph. ii. 6). 'Twas the great fruit of his ascension, the pouring forth of the Holy Ghost (Acts ii. 33). Having made peace for us, as a fruit of our peace, he obtains for us the Holy Ghost. It is the main prop of our faith that Christ raised the same body, which was born of the virgin, by which he is 'flesh of our flesh,' and in it sits at the right hand of God. O, it is both our confession and our comfort that, as in his incarnation he clothed himself with our flesh, so he resumed it again at his resurrection, and carried it with him at his ascension. He ascended into heaven, there to appear before God, not only as a gracious but prevailing Intercessor. There he tenders his merits for us, interposes his mediation, presents our prayers, and makes them accepted of God the Father. Christ's Godhead assures us of the prevailing efficacy of his mediation. Our Intercessor, that pleads our cause in heaven, is no stranger, or brother only, but the great favourite of heaven, the only and the dearly-beloved Son of God (Psal. ii. 7-8). God the Father can deny nothing to his 'beloved Son': if he plead for us, nought can hinder but he must prevail. Is he advanced to the right hand of God? let us rejoice in him. Is Christ ascended into heaven? let us worship him, now that he sits upon his throne. As our Advocate and Intercessor, commend thy cause to him, send up thy petitions to him: he is able to speed them all. In all thy necessities and

distresses call upon him, as Hezekiah did in his oppressions, and he will 'undertake' for thee" (Bp. Brownrig).

"Christ's 'ascension' refutes the popish doctrine of transubstantiation. He is not really and corporally present in the sacrament. He is not there; for he is ascended into heaven. He was raised up into heaven, and sits on God's right hand, and must sit there until his enemies are become his footstool. And then, not before, and thence, not from elsewhere, shall he come to judge the quick and the dead" (Cradock). H. S.

THE USES OF AFFLICTION:

A Sermon*,

By the Rev. Beaver H. Blacker, M.A.,

Vicar of Booterstown, Dublin, and Rural Dean.

Lam. iii. 24-33.

"The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord. ..... For the Lord will not cast off for ever; but, though he cause grief, yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly, nor grieve the children of men."

From this portion of the word of God we must conclude that, although there are seasons and situations, in which his ways may seem dismaying and inexplicable, unchanging mercy is the rule and characteristic of his government over men. And consequently we are encouraged to maintain in every situation in which he thinks fit to place us an humble and obedient reliance on his holy will. Remember, then, there are seasons and situations in which the dealings of the Most High God seem fearful and inscrutable; when the afflicted Christian, like his blessed Redeemer, is tempted to exclaim, "My God, my God, why hast thou forsaken me?" for is there, tell me, a single part of God's creation which presents to our eyes pleasure unalloyed, or order undisturbed? If we look into the natural world, where the passions of mankind cannot ruffle or annoy, shall we always discover regularity and peace? Do fruitful seasons always come, and cloudless days successively appear? Does that merciful God, who is chiefly revealed to us by his mercies, never clothe himself in the many terrors which his own creation can supply? Do fearful pestilences never at his command spread death and desolation far and wide around us? Is the face of nature always calm? or, instead of refreshing dews and showers, does he never suffer the sweeping torrent to descend upon his creatures?

And, if we look in another direction, and turn our thoughts to the social world, there too, we shall find God's ways mysterious. There are times when the protection of his arm appears to be withdrawn, when the interests of the world appear to be subject to no power, save to the caprice of fortune or the passions of mankind. For who can discover the marks of God's providence and care, when the welfare of a nation seems dependent on the inclinations of the strongest, and when this superior strength is possessed by some tyrant, who thirsts for the blood of his fellow-creatures? Who can conceive the wise purposes of God, when the peace of society is blasted, when its useful members are cut down, while they who stand alone, and (humanly speaking) are cumberers of the ground, are permitted to remain amongst us? or, who can fathom the counsels of God's wisdom, when in those beings, who have been created after his own image and similitude, that reason, by which he has dignified us above the rest of his creation, is suddenly extinguished, and when those faculties and members, which happily fit us for intercourse with one another, are made by madness or disease the source of misery and woe?

But look a little further, and you may discover other circumstances, which oftentimes astonish and perplex. Affliction, under different forms, maintains a powerful and oppressive influence over men. In the form of vice, or adversity, or irreligion, or death, she walks throughout the land, obscuring the sunbeams of heaven with her shadow, and spreading dismay on every side. And is it on the vicious only that affliction lays the scourge? No: they are too frequently seen upon the high places of this world, basking in the sunshine and trampling upon merit; while the good are often forced to bear the heaviest burdens, and to endure the bitterness of the sorest trials. How often have we seen the arrows of the Almighty lodged in those hearts which were anxious to beat only for his service, and how often has the church of Christ, the object of his avowed and fondest love, been left (to use the words of the prophet) "as a lodge in a garden of

* Preached on the Sunday after the death of field-marshal viscount Gough, G.C.B., which took place at his residence, St. Helen's, Booterstown, 2nd March, 1869, in the ninetieth year of his age. His funeral, though private, and devoid of all military display, was very largely attended; and his remains were laid beside those of lady Gough, who had died six years before, in the family-vault in the churchyard of the adjoining parish of of Stillorgan. A biographical sketch of this distinguished veteran has appeared in vol. lxiii. p. 318 (9th November, *1867.*

cucumbers, as a besieged city" (Isai. i. 8)! When, therefore, we thus compare the terrors of nature with his benevolence who rules her movements, when we contrast the triumphs of sin with his piety and holiness by whom it is controlled, and when we combine the afflictions of the good, and the trials of his church, with *his* love to whom they are devoted, it must be confessed indeed that there are times in which even he whose faith is most firmly fixed may exclaim, "Verily, thou art a God that hidest thyself" (Isai. xlv. 15); "Such knowledge is too wonderful for me: it is high: I cannot attain unto it" (Psal. cxxxix. 6).

But let us pause for a moment. Let not the strange things of the Lord in any wise impair your admiration of his wisdom, or shake the confidence you feel in his benevolence and mercy. Study with care the words of the text: "The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord. ..... For the Lord will not cast off for ever; but, though he cause grief, yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly, nor grieve the children of men."

When we calmly consider how much order and benevolence exist in all God's dispensations, and reflect upon the narrowness of our own views, it would only be becoming humility (even had we no other light to guide us) at once to infer, that the world wherein we live is governed by laws of eternal equity and goodness. But reason and holy scripture unite in enforcing this conclusion. For, to suppose that God, having made the world, would leave it to itself, unnoticed and unprotected, is impossible. It would ill agree with that infinite wisdom and goodness which we know to be attributes of his nature. While, to suppose him exercising a partial and irregular control over the events of time would be equally absurd. It would imply what never can exist—imperfection in the Deity. Now, to confirm this conclusion from reason, scripture also gives her testimony. That book, which supplies the best and truest knowledge of God's nature and designs, assures us that "the Lord is righteous in all his ways, and holy in all his works" (Psal. cxlv. 17). It teaches us to consider even the most extraordinary dispensations of his providence, the most mysterious and distressing circumstances of life, not as the offspring of chance, but as the appointment of Him whose favourite attributes are mercy and love. It teaches us that he permits this evil for the furtherance of the glorious purposes which his wisdom has planned and his goodness conspires to promote. It informs us that he has a scheme, a stupendous scheme, in view—the redemption of disobedient and fallen man. While, to make us feel the efficacy of this scheme, it represents him as sparing nothing, as giving even his beloved and only-begotten Son to suffer a shameful death upon the cross. Who, then, that contemplates such a work of love, can doubt that all God's dispensations, yea, even the most distressing, are worthy of himself, and ultimately conducive to the general good? For, when the light of revelation thus bursts in upon us, it instantly disperses those clouds which in the hour of sorrow surround, and seem to conceal the face of the Most High. We, as it were, behold him as an all-wise Judge, administering a government, which unites, in a very wonderful degree, mercy with justice, and righteousness with peace. In fact, though his footsteps for a season may be unknown, though in the day of our calamity we may look in vain for the light of his countenance, though affliction may appear to interrupt the flowings of his mercy, and though to the good the larger share of worldly trouble may be allotted, there is no change whatever in his wise and gracious purposes; nor is it possible that there should be "unrighteousness in him" (Psal. xcii. 15). All his dispensations, as well as all his precepts, are done in equity and truth. "Judgment also will I lay to the line, and righteousness to the plummet" (Isai. xxviii. 17). In short, we cannot reconcile any other opinion with faith in his holy word, or even with belief in his existence. We must either abandon altogether our trust in his providence, and let go our hold of this "Rock of ages," or we must (though "clouds and darkness are round about him") firmly and unfeignedly believe that "righteousness and judgment are the habitation of his throne" (Psal. xcvii. 2).

From all this, my friends, the inference is clear, namely, that in every situation in which our merciful God thinks fit to place us we are bound to maintain an unshaken trust in his goodness, and a ready obedience to his unerring will. "Though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men."

I grant, indeed, that nothing so much distresses our feelings, or so tends to disturb our religious principles, as the inscrutable and mysterious judgments of Jehova

But are the laws of his government wrong, because they may not happen to coincide with our partial and imperfect views? Are the methods which he employs to be condemned, because our limited faculties are unable to comprehend them? No: we form our judgments from those passing glimpses which we can catch at the ways of his providence: we judge likewise merely by the present event, without knowing its connexion or considering its result; and we generally judge under the influence of some one or other of our evil passions. Being thus circumstanced, we are incapable of fathoming the counsels or of estimating rightly the works of God. Think, however, of what he has graciously promised to do in our behalf. Has he not said that his grace is sufficient for us, that we shall have no temptation without a way to escape, that as our days so shall be our strength, and that he will refresh the weary, and comfort those who mourn? "Come unto me, all ye that labour and are heavy-laden; and I will give you rest" (Matt. xi. 28). "Hath he said it, and shall he not do it? or hath he spoken, and shall he not make it good?" (Numb. xxiii. 19). Think, too, of what he *has* done. He has given us the surest pledge that he will never leave us nor forsake us. His beloved Son is the propitiation for our sins; and what an instance of love unspeakable! Whenever, therefore, his hand corrects us, and the terrors of the Lord press sore upon us, amazement at his dealings should not cause distrust, and our reliance on his goodness should remain as before, unchanged and unshaken by the storms of adversity. It is true, adversity will for a time pour dismaying thoughts into the soul of man. When he who loves us withdraws his smile, we are bowed down to the dust in trouble and distress. But, if to fill us with a sense of our own weakness and insufficiency, if to remind us of his sovereign power, if to detach us from the fond delusions of time and to wean us from this world of sin, if to reclaim us to the paths of pleasantness and peace, to lead us to our Redeemer, and to cause us duly to appreciate his atonement—if these be the object and design of our afflictions, if, in a word, they be intended to bring us nearer and nearer unto God, how benevolent are God's purposes! how paternal are God's corrections! how precious to the soul are our trials and temptations! "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Psal. cvii. 8).

I have thus endeavoured to show the *chief uses of affliction*, and to point out the temper in which we should receive it. May the important and consolatory truths which the subject has this day enabled me to bring before you have a proper and abiding influence upon our hearts and lives! I have yet, however, to apply them more particularly to ourselves. "The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord."

Though necessarily a stranger to the circumstances and feelings of many who hear me, I may undoubtedly take for granted that all who have passed the tender years of youth have at some time or other wept beneath the correcting hand of the Almighty, have at some time or other been bowed low by a heavy weight of domestic sorrow, and accordingly that what I have said has not been misapplied. Tribulation, as I have shown, prevails too widely to let me hesitate to say so, either here or elsewhere; while a sad though not unexpected occurrence in our own immediate neighbourhood within the past week renders the subject of affliction—I mean affliction under the form of death—peculiarly well-suited for our meditation upon this sabbath-day.

Amidst the bitterness of some trials which have befallen us, we have indeed good reason to feel deeply thankful to our gracious God for the tenderness of his dealings towards us. Few, comparatively few, members of our congregation have for some time past been summoned hence, to be no more seen on earth. We have heard of many distant and affecting deaths, of the heavy trials and afflictions of others; but, through the tender compassion of a forbearing and protecting God, we have heard of these things merely by the hearing of the ear: our eyes have not been forced to see them; and, while death has abruptly terminated the proceedings of many in other quarters, we have been permitted to meet sabbath after sabbath, to learn more and more of what pertains to the kingdom of heaven. One, however, in whose behalf we here offered up our earnest and heart-felt prayers on the last sabbath-day, has since been taken from amongst us. Long, unusually long, was he spared to his country, his family, and his friends. Until prevented by the inevitable infirmities of age, he was to be seen regularly amongst us, offering his prayers and praises unto God, and showing forth in his own person, as I need scarcely remind any one of you, the beautiful example of a real Christian soldier. He has gone to his rest. No longer en-

n the busy scenes of life, he is now, lly trust, enjoying the blessed con- tion of the prayer so forcibly ex- in Cowper's well-known hymn:

"O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!"

hers catch from his example how in excellence is compatible with ilitary renown, how the man who rned to govern himself is ever the ted to govern others, and how the n is ever best served by him who is, ruest sense of the word, the servant od! I might say very much of him, om I have myself through several xperienced no little kindness, and of whom as a parishioner I deplore, rbear. What is our loss is his gain. ourable career on earth is at an end; he flesh we shall see his face no more. s a source of great consolation to all, ecially to those connected with him ily ties, whom he has left behind, to , so long spared to his family and and beloved and venerated by them, ht his children, and his children's , how to live, and (not upon his ed, but throughout his lengthened life) how to die, as best becomes the soldier.

iever, my dear friends, we mourn in distress, let us think upon the sness, goodness, and mercy of God. view them as so many comforters, calling on us to be tranquil in our , to be patient under tribulation. all, by frequent prayer before the of grace, endeavour to preserve in tuation, even the most afflicting, an n reliance on his love. Even in the ing circumstances in which we may d,

Through all the changing scenes of life,
In trouble and in joy,"

recollection that "it is the Lord's hough it may seem marvellous in ," silence every murmur, and banish ar. If you are alarmed at the occurrences around you, if the visita- God in any wise perplex you, re- that you are invited to cast all your pon him; and why? Because he for you. Remember, too, that his mmands us to believe that even in rest recesses and gloomiest dispen- he is just and good, and never will- ieves or afflicts the children of men. be the sentiments with which we , if the same feeling that has united us in acts of devotion unites us also in holy resolutions, if one fixed determination to submit with patience under every dispensation of heaven animates our souls, and if prayer for the comforting assistance of the Holy Spirit ascends from every breast and moves every tongue, our hearts need not be troubled. Our God will keep us in perfect peace, that peace which passeth man's understanding, which this world, with all its joys, can never give, and which, with all its sorrows, it never can take away.

JEWISH MISCELLANIES.

No. CXXI.

"The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness; and sorrow and sighing shall flee away."—ISAI. xxxv. 16.

THE HOLY LAND.—"Europe once spent heaps of treasure and shed torrents of blood to wrest 'the land of promise' from the grasp of the infidel. Little did she think that neither Turk nor Christian, Mohammedan nor Frank could ever ultimately possess that land: it belonged to a race who were the standard-bearers of God's truth when their forefathers were idolatrous barbarians. Gaze upon that wonderful land: see if it does not bear upon it the very hand-writing of Jehovah. Physically, blessed with a soil which is capable of supplying the granaries of the world, it now scarcely meets the wants of its miserable inhabitants: its soil is cursed with barrenness. Its mountain-sides, once covered with verdure or clothed with the vine and the olive, are bare and desolate, scarred with the thunder and swept by the storm. Its rock-built cities, as a modern explorer describes them, in the land of Bashan break upon the traveller like cities of the ancient dead as he traverses their silent streets. Truly the beautiful land is laid desolate. But look at it historically. God has suffered no nation on earth to effect a permanent lodgment there. It has been the battle-ground of nations—the Assyrian and the Persian, the Saracen and the Turk, the Egyptian and the Frank. The Roman legions and the Grecian warriors have trodden its soil, the lance of the crusader and the scimitar of the Ottoman have been broken upon its fields; and yet the land has cast out every race of temporary conquerors, as it will its present possessors, to make way for its true masters—the ancient 'people of God.' As a Christian church and as a Christian people, O let us pray that God may take out of the hands of his own people the cup of trembling, that the time may come when 'Jerusalem shall put on her beautiful garments,' and shall call her 'walls salvation and her gates peace.' Our hopes, as a Christian church, are inseparably bound up with her high destiny; and be assured, brethren, that the day of Israel's conversion shall be the day of Messiah's coronation. Amen" (Rev. C. Kingsmill).

TIBERIAS.—*Wretched State of the Jews.*—Mac Gregor, in a letter from this part of the lake of Gennesareth, writes in March last: "I stopped at night in the travellers' house at Tiberias. The walls are ten feet thick. The proprietor is a Jew; for this is the capital of the Jews of Palestine. The streets are most wretched and abominably filthy. The Jews, who seem to prowl about rather than to preside in the place, are dirty and unkempt; and many of them are ragged to a degree. Now, one does not meet any ragged Moslems. Their garments may be old and patched, or worn out or discarded entirely, and they then become nude paupers; but the Jews are in draggling rags, squalor, and listless-looking abject wretchedness. Here I read in the 'Times' of Rothschild's will, and the colossal fortune he left by it to others. Surely it is a fearful scandal on all Israelites that Tiberias and the Jews there should be in such a disgraceful state. One would think that a spark of patriotism would force the rich Jews of the world to drain and pave at least one little lane in Tiberias, which has been for so many centuries their only recognized capital in the land that once was theirs in happy times, and which will be theirs again. Inside their houses things are different. The houses look clean and comfortable. Still, the saying is a true one, 'The king of the fleas holds his court in Tiberias.' I could not sleep a wink; for the levée of his majesty was in my room."

PALESTINE.—*Jewish Agricultural Colony.*—In the present condition of Palestine, M. Netter, a member of the committee of the Universal Israelitish Alliance, believes that it would be impossible to introduce with advantage any branch of industry; and the economical reason he assigns for this belief will hardly be gainsaid by any one who has turned his attention to the study of social science. There remains, therefore, only agriculture. And an agriculturist is not born, but made. A man who has never put a spade in the ground cannot at a moment's notice turn himself into a husbandman: he must be trained for it from childhood. All the experiments hitherto made in the agricultural line aimed at what M. Netter considers the impossible feat of transforming adults used to sedentary and perhaps contemplative pursuits, but, at all events, unfit for physical labour and totally unacquainted with even the rudiments of agriculture, into full-blown husbandmen. He now proposes, and the Alliance approves, that there shall be established at Jaffa an agricultural school for the training of youths between the ages of thirteen and sixteen in that branch of husbandry which, under existing circumstances, holds out the fairest prospect of success and remuneration—we mean horticulture. This done, eight hours will bring the produce of fertile Jaffa to the emporiums now springing up along the great canal of Suez. This school he looks upon as being likely to form the nucleus of a future Jewish agricultural colony. Youths thus properly trained, imbued with a love of husbandry, and possessing the necessary knowledge to pursue the craft, he thinks, would soon get ground on favourable *terms, settle down* and cultivate it, and diffuse their love and knowledge of it in such a manner as to rescue the coming generation of their countrymen from the lamentable state of dependence and pauperism in which the majority of the present generation unhappily languish.

FRANKFORT-ON-THE-MAINE. — The rev. Mr. Poper, a Christian Israelite, and for many years an active missionary of the Society for Promoting Christianity among the Jews, in a communication to the society, dated in February last, says: "I may add a fact which is creating a great deal of sensation among the Jews. A certain Jew, after twelve years' earnest inquiry into the subject, has published a book, in which he proves, both from the Old and New Testament and also from the rabbinical writings, that Jesus is the Christ. The book, it is true, contains some very strange ideas, as, for instance, the assertion that, according to the teaching of Jesus and his apostles, the Mosaic law, which Gentile Christians need not observe, must be kept by Jewish Christians, and the like; yet it is evident from the book that the man is a decided believer in the Lord Jesus, the second Person in the holy Trinity. He has already gathered around him a little band of Jews, who, like himself, believe and acknowledge Jesus to be the Christ of God. They have administered the holy sacrament of baptism one to another, in the name of the Father, of the Son, and of the Holy Ghost. In another place I have had occasion to allude to a Jewish teacher, who felt it his conscientious duty to lay down his office as a teacher of religion in Israel, after having come to the knowledge of the truth as it is in Jesus. I have just received a long letter from one of not a few in a similar position, and hasten to give you a few passages from that letter, which I believe to be of interest and importance, showing also (what I have a good many reasons besides to know to be the case) that there is a great and hopeful work going on among that class of men all about the country: '..... I begin to feel very unhappy. You are aware that I have left the Jewish congregation in which I had to officiate as a teacher of religion, and accepted an engagement in this private educational establishment, in the hope that henceforth I should be free from teaching the Jewish religion and rabbinical doctrines, and should have to instruct only in modern languages, arithmetic, and general mercantile science, but I find I am required also to give Jewish religious instruction in its various branches. You, who know my heartfelt convictions, and all that is going on within my inmost being, need not be told more, in order to comprehend how great, under these circumstances, are the sorrows of my heart and my inward struggles: you will understand what it is to battle on, to have to fight day by day the fearful combat within, as I am called upon to do. ..... I am therefore resolved to abandon altogether the calling of a teacher—at least of a teacher in any Jewish school—and to make every effort to obtain a position in which no obstacle will be placed in my way to prevent me from living undisturbed in accordance with the dictates of my convictions. ..... May the Lord, before whom I stand offering up unto

him prayer and supplication in the language of he psalmist (Psal. cii.), grant you furthermore o assist me in obtaining what I am seeking for ıy peace, the transition from darkness to ght.' This good man, who himself has found vour with God, has been the instrument in s hands to open the eyes of at least two other wish teachers to the truth as it is in Jesus. sk you especially to remember this class of ople in your prayers."

PRUSSIA.—*Thirst of Instruction among the ve.*—In Prussia, including the newly-annexed ovinces, the population, according to the ree principal creeds, shows the following pro-rtions: Protestants 60, Roman-catholics 38, ews 1.4 per cent. But the proportion of pupils in he national schools is as follows: Among every undred scholars there are 70.15 protestants, 2.56 Roman-catholics, 7.29 Jews. The propor-ion of pupils in the national schools, as compared with the whole male population in the respective creeds, is as follows: Roman-catholic, 1 pupil to every 462; protestant, 1 to every 243; Jewish, 1 to every 53. The comparison between the num-bers of pupils in the national schools and that in the grammar-schools gives the following re-sult: There is one protestant pupil in the higher schools to every 20 in the national schools; one Roman-catholic pupil in the higher schools to every 38 in the national schools; and one Jewish pupil in the higher schools to every 4 in the national schools. Let those who are as-tonished at the influence the Jews exercise upon our political, literary, and economical af-fairs, and those who are unable to understand how a number of people comparatively so small can play so important a part in the various spheres of life, look at these figures, and they will have discovered the reason why.

SIBERIA.—Of the Jews in this region the "Hebrew Leader" says: "The majority of the inhabitants of Siberia are Russian Christians: a few only are still pagans; but a great many Chinese and Mongolians have settled there. In the neighbourhood of Tokutsk there are also a great many adherents of a sect who consecrate the seventh day, and are known by the name of Sabataiki. The Jews are few in number there. Most of them live scattered in towns and villages, and they have united into congre-gations in the cities of Tobolsk, Onesk, Tomesk, and Irkutsk only. In regard to this nationality the Jews who immigrated into Siberia mostly came from that part of Russia which is called Volhynia and Reussia. A small number only came from the province of Lithuania and the kingdom of Poland, where they had a better education. The culture of the Siberian Jew is, therefore, generally very poor. They have no rabbis or other religious leaders: only some ignorant Jewish Schochtim act the part of rabbis, chasans, and teachers; and these belong to the ill-famed Volhynian caste of the Chas-sidim. This is the reason why in the syna-gogues they use an impure corrupt Sephardim Minhag, instead of the beautiful and pure one. But there is one good custom among the Jews there, who do not belong to the Chassidim, namely, that the children, from their early in-fancy, talk the purest Russian language. The Siberian Jews, therefore, give the Chassidim from the interior of Russia some nick-name, re-ferring to their speaking a Russian jargon, and regard them on the whole as an awkward good-for-nothing set of people. And it is a fact that their manners and customs are entirely dif-ferent from those of the rest of the Jews. The Jews of Siberia may, therefore, be divided into three different classes, those of Western, those of Eastern Siberia, and those of the province of Tokutsk. The Jews of Western and Eastern Siberia mostly belong, as we mentioned above, to the sect of Chassidim, who have kept the bad customs of their former home, are ignorant of the study of the Talmud, and differ from the rest in all the social relations. Here, however, they are looked on as the messengers of God, through whom alone eternal happiness can be gained. Those among the Jews who immigrated from Western Russia, and have partaken in their home of European civilization, when they come to Siberia, cast off their Jewish customs, be-cause the ways and doings of that sect are re-pugnant to them, and they have no oppor-tunity to form any nearer relation and union with educated Jews. It is, however, different in Irkutsk and its neighbourhood, where a rich and at the same time learned man, called R. Jacob Dombrowsky, from Kowno, displays a very successful activity. He is a member of the first guild of merchants and a highly-edu-cated man. He is always ready to assist his countrymen with advice and active help, and endeavours to promote their education. He has already done much for the congregation. To his intervention they owe, for instance, a burial-ground. From the synagogue, which he supports and which is kept open to every new comer, all Chassidaic abuses have been ba-nished. He performs the office of a rabbi of that region without any remuneration, settles all disputes in a friendly way, and proves him-self the father of his countrymen there. He is assisted in this good work by his two bro-thers-in-law, Loeb and Jacob Libowitz, who are indefatigable in their kindness and charity in that region."

THE PHYLACTERY.—"This is the rabbinical notion of the precept: 'And it shall be for a sign unto thee upon thine hand, and frontlets between thine eyes.' They write, or rather the phylactery-manufacturers write, the following four parts of scripture—1st part, Exod. xiii. 1-10; 2nd part, 11-16; 3rd part, Deut. vi. 4-9; 4th part, xi. 13-21 (in which the above-men-tioned passage is found)—upon one slip of parchment, which is rolled up and put into a little leathern box. This box is then sewed to-gether with the sinews of a clean animal, in such a manner as to have a loop through which a long narrow thong of thin black leather is passed, and is thus fit to be bound for a sign upon the hand. They again write the four passages on four separate slips of parchment, and put them into four small leathern compart-ments joined together as one box, being sewed with such sinews as before, having a loop for another leathern thong, which is so tied up, with a sort of mystic knot, as to be fit to put upon the head, in such a manner as to form a

frontlet between the eyes. ..... Let me now state the mode of forming the phylactery for the hand, as prescribed in the same work, 'The Tree of Life': 'The phylactery for the hand is to be made thus. Take a square piece of wood: its length ought to be equal to its width, and to be a finger's width, or a little more or less, in length. Cover it with soaked leather; leave some leather below; sew it all round, at the four corners, except that part which is designed for the *maabarta* (or loop, from *abar*, to pass), the place for the *r'tsuah* (*i. e.*, the thong of leather which is put in the phylacteries). The other particulars are in the same order as those for the head phylactery, except that the four portions of scripture are written on one long slip of parchment, in four colums. As in our Lord's time the scribes and Pharisees made broad their phylacteries for to be seen of men, so likewise such of the modern Jews as profess to be more holy than the rest have their phylacteries very broad indeed, and look down upon those of their brethren whose phylacteries are small; for they think the smallness to be an index of great carelessness" (Dr. Margoliouth, in "Scattered Nation").

LONDON MISSION.—*Confirmation of Christian Israelites.*—On the 10th March, at St. Matthew's, Bethnal-green, the rev. Dr. Ewald was privileged to present for confirmation fourteen converts from Judaism. There were also, at the same time, eight converts, and four children of the Hebrew schools, presented by the rev. W. Warren.

ALGIERS.—*What I saw in the Synagogue.*—"If the service, the reading, the singing, is not impressive, the appearance of the synagogue is, and not only impressive but picturesque, as you see coming in one after the other, and gradually filling the building, the various-coloured-costumed Arabs, all dressed in their holiday clothes: silk turbans embroidered with gold, their blue or black jackets also embroidered, their similarly-coloured waistcoats, their loose trousers fastened round the waist by a rich belt of silk of any fancy colour, their cast-iron-looking legs covered with a fine white stocking, and their feet incased in their slippers, finished off one of the prettiest costumes possible. In they come, one after the other, and, throwing off their 'burnous' cloak, they unfold their 'taliths,' and when they have them on they look better still. With their bronzed handsome countenances, they all look as if they could march to-morrow from Egypt again, cross the Red Sea, and bake the dough afresh for their this year's passover-feast. Cast your eyes on the map: look from here to Egypt; there you will easily see the narrow part of the Red Sea which divides it from Mount Sinai: look then again at these eastern-costumed men with their long 'taliths' on, and your imagination can just grasp what the sight must or could have been when hundreds, thousands of our countrymen were delivered from bondage, and crossed this narrow bit of water into freedom, now thousands of years ago. By the side of the ark sits the grand rabbi (Mr. Kahn), who *does not officiate*; and the Saturday I was *there I saw something* quite new to me. In the opposite corner to the rabbi, and in an easy-chair, sat a gentleman. I asked my neighbour who he was. 'O, he had a "bresmeelah," and is allowed to sit there to-day, as he will be called up.' But in front, and with their backs to the ark, sat six other gentlemen facing the whole congregation and the reading-desk. 'And who are those gentlemen?' I again inquired; but here I was interrupted by the beadle coming and asking me my name in Hebrew, as they had told me the Saturday before they would call me up if I came the following week; and being a 'Cohen' I did not get my question answered for some time, as the first portion read to me was a long one. At the end of the portion it is the custom for the person called up to kiss the gentleman who did you the honour on the side of the cheek, and also to kiss the 'talith' of the gentleman who took out the 'Sepher' before resuming your seat. Of course Europeans are not expected to do so: it is quite sufficient to bow to both. On resuming my seat my neighbour gave me the information I wanted, and told me that the six gentlemen sitting in front were two newly-married men (each sitting in an easy-chair), and their two best friends, one each side of them, on ordinary chairs. They were presently to be called up, and then the newly-married men would say the 'brochas,' and their two friends would stand behind them until the portion was finished. Anything more absurd in appearance you cannot imagine. 'And when,' said I, 'were these two gentlemen married?' The answer was as much as I could stand, and I was in great pain to keep from laughing: 'Yesterday, Friday afternoon.' After the portion has been read to them, and before resuming their seats, they go up to the grand rabbi and kiss his hand. It appears that Friday is a grand day to be married on here. I again had to trouble my neighbour for some information. In the middle of the service there entered the synagogue a Moresco woman, all in white, showing nothing but her beautiful eyes, and, taking off her slippers (man or woman never walks on carpet or matting with slippers on), she walked three or four times round the reading-desk, and then vanished as she came. 'Well,' said my neighbour, 'after their own, which is the Mohammedan religion, and they pray in mosques, they have the greatest belief in the Jewish faith, and, being a very superstitious race, it is no uncommon thing for a woman of that creed to do as you saw her do, and she thinks that her wish or prayer, whatever it was, will now be gratified.' These women, when they pray to Allah, always black their nails before going to the mosque. I thought it a strange sight to see a woman walking like that all among the men; but no one seemed to notice her" ("Jewish Chronicle").

SPAIN.—Mr. Guedalla, who has taken so active a lead in procuring the emancipation of the Jews in this country, calls upon the Jews to collect a sufficient sum of money in order to build a synagogue in Madrid. Ferrow has written a letter to the committee of the Jewish Alliance, in which he assures them that the edict of 1492 has been abolished, and that they

are henceforth quite at liberty to enter Spain and to worship God in accordance with the dictates of their conscience. The duke of Montpensier, in his late manifesto, has given his adherence to the principles of perfect religious liberty.

H. S.

THE GOD OF NATURE, AND NATURE'S SELF.

"Where'er ye are, where'er ye dwell,
Ye creatures, great or small,
Adore the wisdom, praise the power
That made and governs all."

SKELTON.

"THE sceptic and infidel, who profess to disbelieve the whole history of God's interference with the religious direction of the human race, would persuade us that revelation is to be rejected, because we cannot believe that God would condescend to notice the thoughts and actions of men, and to reward or punish those actions. The whole of this vain fancy proceeds, however, from forgetfulness of the most common phenomena around us. 'God could not condescend,' the unbeliever says, 'to ordain laws for the actions of men.' Could not condescend? could not? What, then, is the name which the sceptic and the infidel would give to that branch of the government of the Deity which formed the foot of a frog or the feather of a bird? or how will the sceptic and the infidel define that ordinance of the same Deity which gave the various instincts to the most minute and seemingly-contemptible insect for the gratification of its appetite or the preservation of its life? May not all these acts of the Deity be called 'condescensions'? Why, too, are all these condescensions granted? All the laws by which the most minute animal is governed and directed are impressed upon it, so implanted within it for the promotion of its greatest happiness in the place in which it was created. Just so it is with the human being. Man's highest happiness is that which is most continuous in its duration and most spiritual in its nature" (Townsend).

THE MANNA.

If this food of the Israelites had been the common germ of the trees and plants of the east, to which the name is more generally given, they would have known by what name to call it. They did not know it; and therefore they said one to another, on seeing it, "This is God's ordinance," or, this is the food which is the fulfilment of God's promise. That this is the true meaning of the word appears from the arguments and interpretations of the best scholars. The description of the manna proves also that it was a new creation. The substance since called manna, whether it be the "tarfar" of Arabia or the produce described by Witsius, or the common manna, has no resemblance whatever to the food of Israel. That fell with the dew, and was left by the dew as a small round coriander-seed. Its taste was like wafer mixed with honey. It melted, if it was not gathered early, at a proper time, in the heat of the sun; yet it did not melt when exposed to the fiercer heat of the baking or seething. It became putrid if kept more than twenty-four hours on the week-day; yet it did not become putrid if collected for the service of the people on the day before the sabbath. Nothing of this kind can be said of the common manna. The time when it was gathered was the morning. Now, manna, the gum of the east, can be collected through the whole day. The mode, too, of collecting it has demonstrated that it was "a new creation." It was not subjected to any laws of nature inherent in it, as every other substance which the Creator has made.

THE PRAISE OF WATER.

"Praise ye the Lord with joyful tongue,
Ye saints around the throne,
That walk the living streams among,
Where tears are all unknown.

Sing to his praise, ye thirsty skies
That drink the rising dews,
And, while ye close night's starry eyes,
Your showery gifts diffuse.

Ye billowy seas, shout to the Lord
In one eternal roar:
Ye fishes, sound the song abroad,
And shore respond to shore.

Wave your tall heads, ye lofty pines
That by the waters grow;
And praise him, all ye fruitful vines
Whose sap fills every bough.

Let the sweet birds that drink and raise
Their heads to thank the sky,
And lambs and lions join the praise,
And swell the harmony.

But, while the meaner creatures sing
And quench their daily thirst,
Shall man no praise for water bring?
Shall man not be the first?

The praise of water sound abroad
Throughout the world's extent
Till sober nations bow to God
With crystal cups content."

(G. S.)

EXTINCTION OF ANIMAL RACES.

One direct method of the extinction of animals is killing them for various purposes. The bone of a whale is worth from £400 to £500, and its oil nearly as much. At Spitbergen, where the Greenland whale is now rarely seen, the Dutch alone in 1697 captured 1,252, and ships from Hamburg and Bremen 634. They can be captured only in Baffin's Bay and Davis's Straits; and, if the whale fishery continue long there, this whale will become entirely extinct. The sperm whale is found chiefly in the Pacific Ocean, and from the Atlantic to the coast of Australia, but they are getting much scarcer than they used to be. Seals and sea-bears are killed for commercial purposes. Their skins are very useful. The Russian government keep most accurate statistics respecting the number of seals destroyed on the Prebyloff Islands in Behring's Sea, from 1786, the year of their

discovery, up to 1833, and from them it appears that no less than 3,178,562 seals have been killed. The discoverers alone killed in the first two years 40,000, without taking into account what fell to the share of others. At Unalaska, the depôt for the produce of the Russian chase, there were stored in 1803 no less than 800,000 skins: more than 300,000 were burnt or thrown into the water, probably not to swamp the market. Since 1815, 40,000 sea-lions have been annually killed off the South American coast, which produce about 2,000 tons of oil; but the number of the animals is now so reduced that it is scarcely worth while hunting them. Millions of animals which produce fur are killed every year. In London alone, I see by an advertisement that Messrs. Culverwell, Brooks, and Co. sold, a short time since, the following large quantities of fur skins: 107,446 beaver, 499,600 musquash, and 106,279 rabbit, imported by the Hudson's Bay Company; 1,820 beaver, 880,775 musquash, 7,822 black musquash, and 41,500 opossum, imported from America, Canada, &c., and 10,057 fur seal from Lobos Island. Now the fashion by ladies of wearing feathers in their hats and bonnets has resulted in the terrible destruction of grebes, king-fishers, sea-gulls, &c. The majority of them are killed while they are hatching their young; and the latter consequently also perish. The Manx authorities have obtained a special act of parliament for the preservation of sea-birds, the cries of which during foggy weather more effectually warn seamen of danger than any other means, and they indicate where they may fish with profit. An effort is about being made to pass an act through parliament for the preservation of sea-birds during the breeding season. I think, however, that, if ladies would all agree not to adopt the fashion of wearing feathers in their hats, they would do as much as an act of parliament in preventing the destruction of these birds. It is calculated that within a short time last year about 230,000 birds' eggs or young birds were destroyed on eighteen miles of the coast of Yorkshire. Another cause of the destruction of birds is because of their being considered injurious to property, especially sparrows. But I am of opinion that the worst cause of the destruction of animals and birds is mere wanton sport: this, I suppose, is an instinct that man has.

PURPLE DYE, ANCIENT AND MODERN.

"The colour of the raiment worn by the kings of Midian was purple. This was the true Tyrian dye, belonging to the family of *Muricidæ*, or rock-shells, many of which yield a purple dye. The dye is seated in a vein behind the neck of the animal; and, as each animal yields only one or at most three drops, the colour became very expensive. Well-dyed wool used to sell at more than £35 per pound weight. In Britain purple was obtained from the little purple or dog-periwinkle (*Purpura capillus*), one of the whelk family of *Buccinidæ*. So late as the year 1684 it was used in Ireland for dyeing linen" ("Biblical Natural Science").

LENGTH OF FEATHERED LIFE.

"*I was reading* some short time since in a *periodical observations*, almost assertions, relative to the above subject, wherein the writ the maximum length of life to birds as t This, from actual experience, I know great mistake. I had a pigeon for twelv and he was two years old when I bou and thus he was fourteen years old at I lost him, and then he was apparently as over he was. A relative of mine nary, stuffed, that died at nearly eighte of age. An acquaintance of mine had that, when I saw it, was ninety-five y It was an heirloom from one branch to and may be alive now, for ought I kno like the canary, gave strong evidences her ragged attire" (G. Bullard).

AIR SENSITIVE TO WARMTH.

Air is so sensitive to warmth that w formed the heat given off from the b man, in a still room, will cause percepti rents at a distance of thirty feet from the space of two minutes. That is th which the smell of a cigar is found to tr is the warmth of burrowing animals th lates their holes, and enables them to b

Poetry.

HYMN.

By Mrs. Penderel Llewelyn.

(For the Church of England Magazine).

"My presence shall go with thee; and I will give t —Exod. xxxiii. 14.

Beloved Lord of light and love,
Look from thy heavenly home above,
And let my heart thy mercy prove.

A mourner, through the world's cold way
Hoping in thee for strength I pray
And grace to do thy will each day.

In thee, the wounded aching breast
A haven finds from life's unrest,
And safe in thee alone is bless'd.

Searcher of hearts, thy pitying eye
Scans the deep grief, the smothered sigh,
And guides to peace and rest on high.

Aid me life's duties to fulfil,
In every woe to see thy will,
And safe in thee, dear Lord, be still.

Llangynwyd Vicarage.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN.

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

MAY 8, 1869.

HOME DISCIPLINE.

ear much in the present day of the inde-
nt spirit shown by the young, of the little
ence evinced by them to those whom Pro-
ce has placed over them, of the careless
erence with which they hear the admoni-
of parents and older friends, and the flip-
tone with which such admonitions are
red. Reverence to parents was a virtue
ed by the heathen. Have we not reason
sh, who live under a Christian dispensa-
it the sad breach of that commandment
God has placed next to the obedience he
joined to himself?

re are doubtless in this crying evil faults
oth sides; and, before we complain too
of the conduct of the younger part of the
unity, let us see whether the elder part
ot also be to blame. Solomon enjoins
s to "train up a child in the way he
l go." This training of course involves
toil and self-denial on the part of those
ave the care of the young. Like a well-
garden, the work is never done. Weeds
up in a night: the careful gardener is
atchful to pull these up as soon as they
. So with educating the mind and heart:
oner is one fault grappled with than an-
appears of an opposite character; so that
reful parent or teacher feels often that his
as to begin afresh each day.

reader may think, from the foregoing
ks, he is likely to encounter a long essay
s subject; this will not be the case. And,
ew illustrations from actual experience
e more useful than an elaborate disquisi-
will at once introduce myself to his kind
, and tell him I am a widow, residing in
l country-house in the neighbourhood of
g. Blessed with an only daughter,
fragile health has been a great source of
y to me, I was led to consult, about six
s ago, an eminent medical man. He at
dvised change of scene and the cheerful
of young persons of her own age.

Accordingly I wrote to a cousin who had frequently pressed me to visit her, to know whether it would be convenient to receive me and my child for a few weeks. My cousin, whom I shall call Mrs. Herbert, had been, like myself, a widow for some years, and resided in one of the suburbs of London. Her two young daughters were about the same age as my child, and they were finishing their education under the careful superintendence of their mother.

The answer I received being favourable to my wishes, I at once made preparations for leaving home. I shall pass over all the various leave-takings of kind neighbours, and good wishes expressed for our welfare, and transport myself and reader to the hospitable roof of my cousin Mrs. Herbert, where we duly arrived one fine afternoon in the month of May. Her residence was one of those neat-looking semi-detached villas which abound in London suburbs. The door opened on the road; but there was an inner door, which was reached by a gravel walk; and a small lawn with numerous flower-beds, gave it a half-country appearance. My cousin and her two girls stood on the upper door-steps ready to receive us.

"Welcome, my dear cousin," said she, embracing me warmly; "welcome, my dear little Rose. I need not say what pleasure it gives me to see you both under my roof."

"Julia, Edith," she continued, addressing her daughters, "come and welcome your cousin Rose; but remember that, as she is an invalid, she cannot bear much conversation after her journey."

The two girls came forward, and in a most tender affectionate manner welcomed my child, and led her to a sofa, where they placed her between them.

I had not seen my cousin for nearly five years; consequently I could scarcely recognize these two tall graceful girls as the little Julia and Edith of early days. Julia was now nearly seventeen, Edith a year younger: they were not strikingly handsome, but there was a lovely expression of womanly tenderness and modesty

in their young countenances that I could not fail to admire. I felt that with such companions my own delicate little plant would expand, and I began already to feel very hopeful as to the result of my visit.

Tea, that universal refreshment for travellers, and unsealer of taciturn lips, now appeared; and soon we two elders were busily discussing the past, whilst the young trio were talking of the present, and planning for the future.

My cousin, with her usual motherly prudence, advised a speedy retreat to our rooms that evening on account of my Rose, who looked wan and fatigued, though she persisted in saying she was not the least tired.

"Julia," said her mother to her elder daughter, "show your aunt (for both my young cousins had always called me by that title) and cousin to their rooms, and after seeing that they are comfortable come back to me. No, Edith," as her younger girl also was about to follow us, "I do not wish you to go. The less conversation Rose has this evening the better."

In a moment I saw that Edith cheerfully acquiesced; whilst Julia led the way to our dormitories, one opening into the other, which I learned had been expressly arranged for our accommodation.

The next morning was bright and warm, quite the ideal of a poet's May. After our breakfast was concluded, my cousin proposed an early drive, as the best way of showing her little country-cousin Rose something of London.

"But," said I, "we must not let our visit interfere with your girls' studies. I know they have masters; and the morning hours are precious."

"Our habit, my dear Mary," said my cousin, "is to take an early walk whenever the weather permits. This secures us air and exercise, so necessary to give tone to mind and body. However to-day must be a holiday; and we shall much enjoy it, as we work very hard."

"*We?*" I said inquiringly.

"Yes," replied my cousin, "I can truly say *we*, as I enter into all my girls' various studies, and am present at every lesson given by masters. Having leisure, and few other duties devolving on me now, it is a great delight to watch the progress my children make in the several branches of their education."

"We should not enjoy our studies half as much," said Julia, "if dear mamma did not interest herself in them."

"And," added Edith, "she is very strict about not helping us, when we are preparing for our masters. Sometimes I feel she is a little hard; but I suppose she does not like us to appear under false colours."

"Mamma is always right," said Julia, with glistening eyes, and at the same time affectionately pressing her mother's hand.

"Mamma tries to do her best to be right," said Mrs. Herbert; "but fallen creatures, like ourselves, Julia, often err in judgment, and have to learn many a lesson from one's own experience. But this discussion will weary Rose, so we had better adjourn to the drawing-room, *where you and Edith* can amuse her, until it is *time to prepare for our drive.*"

The day was charming, and the drive most agreeable. We left our carriage, and strolled in Kensington-gardens, just at that time of year in great beauty. Here, whilst the three girls walked on together, I had time for a quiet chat with my cousin. I began by saying, "I see you make your daughters quite your companions and friends. How I envy you that power of adaptation you possess, in being able to throw yourself into all their pursuits."

My cousin smiled and remarked, "In some respects I believe my girls look upon me as an elder sister; at the same time I never let them forget for one moment that I am their mother. I am sure that the two can be blended."

"It must cost you some self-denial," I remarked, "to give up your own pursuits, and occupy yourself solely with your girls."

"I felt it my first duty," replied my cousin, "after I lost my beloved husband, to consecrate my time to my two children. I have seen so much evil arising from the want of what I call 'home discipline,' that I resolved that nothing should be wanting on my part to supply this."

"I do not quite understand what you imply by 'home discipline'," I observed.

"I refer," said my cousin, "to that independence of parental control which we see unfortunately so prevalent just now. For instance, a young girl will make engagements and friends quite apart from her mother. I very much attribute this to the croquet and archery parties which are so numerous in the present day. A young lady will go, perhaps, to her neighbours, next door, who have a croquet-party; here she meets with other young people, who invite her to their croquet-ground for the next day, and so on. Thus a girl is constantly engaged in a round of petty dissipation, and often with families unknown to her parents. I so disapprove this kind of thing that I have made up my mind never to let my daughters go to any kind of party without me."

"You are really a model mother, my dear cousin," I said.

She sighed. "Would that I were," she replied; "but at least I trust my aim is to do what is best for my children. But we can resume our conversation some other time, for the girls, I see, are beckoning us to the carriage; and it is time we should start for home."

I was silent during our drive, as my cousin's remarks were suggestive, and I began to fear I had been remiss in my mode of educating my Rose. I felt I had not sufficiently entered into her little pursuits; consequently she was often discontented and wearied with them.

"Well, my child," I said, as we were preparing for dinner, "have you enjoyed your morning?"

"O, exceedingly," said she, with a beaming countenance. "Julia and Edith are both so kind: I quite love them already."

"But now," I added, "you must go and rest for an hour, as your aunt is expecting some visitors this evening."

Accordingly, at seven the expected visitors came. They proved to be a Miss Hartley, a

ighbour, and an old friend of my cousin, and r young niece Mary Ann.

Miss Hartley apologized for bringing with ır two unexpected guests, who had arrived ıly that morning, the children of an early iend. These two young people, by name Ben- ın, were of quite a different stamp to Miss lartley and her young niece. Frederick Ben- ın, the brother, was a fine-looking young man f about 22; Adela, his sister, a dashing girl of 8 or 19. Both had evidently been a good deal ı society, and had assumed a manner called fast," which in my early days would have been onsidered bold or flippant. I could see, from ıy cousin's manner, that her uninvited guests 'ere not exactly to her taste; but she was too 'ell-bred and accustomed to society not to re- ive them courteously.

After the necessary introductions, the young eople adjourned to the garden, where a nice en lawn afforded them the recreation of oquet. My cousin did not disapprove of this me as a recreation for young people, only hen it became the business of a young lady's e. We elders chatted at the open window; ıd Miss Hartley took the opportunity of apo- gising to her hostess for bringing the young ansons uninvited to her house.

"I could not well avoid it," continued Miss artley, "as they took me by surprise to-day; ıd my niece told them we were engaged to ı this evening. I hope there is not much rm in these young people: unfortunately ey have had no discipline at home. Their ther died when they were both young. Their other, a fond but weak parent, has left them thout control to follow their own fancies. I ı sorry to perceive that Adela Benson has lopted a careless flippant manner, now so shionable among young ladies, called 'fast.' er language is more suited to a rough school- y than to a refined lady-like girl."

"And your niece," remarked my cousin, does she approve the young Bensons' style of nversation?"

"I hope not," said Miss Hartley; "still I e she is much amused with Adela's lively re- arks, which are not always in good taste."

"I think it as well," remarked Mrs. Herbert, that young people should occasionally see a riety of character, as they are apt to imagine at the whole world must resemble their own mediate circle But, if you have no objection, ; us take a turn in the garden, and see what r young party are about."

Accordingly we sober folks walked across the rn, and came up to the croquet-players. We ınd Adela Benson sitting apart from the rest, th no very pleasant expression on her hand- ne countenance.

'Adela," said Miss Hartley, "how is this it you are not playing? I thought you were mous croquet-player."

'O," replied Adela, with a toss of her head, is awfully slow playing with only one's own ther and a parcel of young hands. I never in for that kind of thing, Miss Hartley."

'My dear," said Miss Hartley gravely, "I surprised to hear you express such senti- nts. When we come *out* to spend an even- ing with friends, each person should bring his or her quota of interest towards the amuse- ment of all. I am sure your dear mother would concur in my views."

"As to that," said Adela, "Mamma never troubles her head about me, or my amusements. From a child she has always let me have my own way; and really, Miss Hartley, it is much more jolly when people let each other alone."

Miss Hartley looked distressed; so, to make a little diversion I turned to my young cousins, and asked them how they were getting on.

"Wonderfully well," said Edith, "considering I am but a novice in the game. As we are only five, for Miss Benson declines playing, Mr. Ben- son is good enough to take two mallets, which makes us equal."

"Fred!" cried his sister, "what a muff you are to let that little girl," pointing at Rose, "croquet you in that stupid way!"

"You be quiet, Miss Benson, and mind your own business," said her brother. "If you will not play, you shall not spoil our fun."

A great deal more of this kind of wrangling passed between the brother and sister: evidently they were in the habit of sparring, as they called it, with each other; but to our ears, unaccus- tomed to their language, it grated unpleasantly. I was not sorry when my cousin told the young people that, as soon as the game was finished, it would be time to return to the house; for she observed, "the dew has begun to fall; and it will not be prudent to remain on the grass."

"Bless me!" cried Adela Benson, it is just beginning to be pleasant. I never think of go- ing in at this time of year until ten o'clock. Mamma often makes herself quite hoarse call- ing to me to come in; but I always carry my point."

"Perhaps you'll do it once too often," said Fred, with a knowing look.

My cousin, turning to her girls, repeated her wishes.

"Julia and Edith, I depend on you both to come in as soon as this game is ended. I am sure that Miss Hartley will desire the same with respect to her niece."

Saying this, Mrs. Herbert went in to prepare the tea, when Adela Benson, no longer able to restrain herself, said:

"Well, this beats anything! I can almost fancy I am in an infant school, and all here, in- cluding Fred, are good little children, who

"'Come when they are called,
And do as they are bid,' &c."

"I wish to my heart," said Fred, "you were like them, Adela, you would spare our mother many an anxious hour."

"O come, come!" said Miss Benson, who rather winced at her brother's plain speaking; "enough of this, sir. I did not come out this evening to be lectured by you; so, if you can- not say anything more agreeable, you had better shut up."

The other young people looked distressed; and, as the game was now pronounced to be ended, we all returned to the house, where we found Mrs. Herbert seated at the tea-table. The remainder of the evening was not, at least to my feelings, agreeable. Music followed; my

cousin's two girls played with great taste and feeling. Mary Ann Hartley did her best; but Adela Benson refused to play, although her brother said she was a proficient on the piano. Whilst a slight supper was being brought in, Miss Benson suddenly recovered her spirits; and, addressing her brother, in a loud whisper, said: "Fred, you have quite forgotten to propose our little plan of going to Richmond this week. There, now, that's a good boy, do not lose time, but just ask these juniors if they will join us."

Young Benson, who had more tact than his sister, looked annoyed. He leaned across the table, and said: "Miss Herbert, we hope that you and your sister will join us in a pic-nic to Richmond. We have a very pleasant companion going with us, pretty little Mrs. Evans; and she will take care of us all. I am sure, Mrs. Herbert will not object."

"We never go anywhere without our mother," said Julia, slightly colouring, "so we must decline, with many thanks."

"Why, how old are you, Miss Herbert?" said Adela Benson; "I am sure before I was fifteen I went about without mamma to pic-nics, boating-parties, and such things. We spent that summer, I remember, at Ryde; and what lots of fun I had! I should have thought, Miss Herbert, you were out of leading-strings."

"I hope, Miss Benson," said my cousin, with emphasis, "that my girls will never be out of leading-strings, as long as they are under my roof; at least if you mean by that term that they are to go out in mixed society without the sheltering support of their mother."

"Well! now let us try little Mary Ann Hartley," said Miss Benson, quite unabashed. "Mary Ann, do not you think that your father will let you go with us to Richmond?"

Mary Ann made no answer, but looked imploringly to her aunt, who remained silent.

"Come, Mary Ann," continued Miss Benson, "why do you not speak out at once?"

"I must consult papa first," replied Mary Ann, timidly. "Perhaps he will have no objection."

"My dear," said her aunt to her, "I do not think your father will permit you to go without some older friend to take care of you."

"Take care of her!" rudely repeated Miss Benson; "why, what do you expect her to do, Miss Hartley? Tear her dress, or fall into a pond, I suppose. We will take good care of her. Besides, as Fred told you just now, we have a capital companion in Mrs. Evans: she is used to this sort of thing."

"Adela," said Miss Hartley, "as Mary Ann unfortunately has no mother, we must refer the matter to her father. As far as my opinion goes, I am decidedly against the plan."

Upon this, Adela Benson shrugged her shoulders; and I thought I heard her hum a little opera air in a defiant manner. At length, our guests took leave; and I owned to myself that I had seldom passed a more unpleasant evening. I said nothing until our own young people had retired, as I knew my cousin would dislike discussing her guests' characters before her girls, lest it should encourage satirical remarks. When we were left alone, my cousin took my hand, and said, "My dear Mary, I hope you will pardon the infliction I have unknowingly imposed on you this evening. I have been quite annoyed by that poor girl, Adela Benson. I do not remember ever seeing such a mixture of boldness and flippancy in so young a girl. Alas! if she only knew what others, and especially the opposite sex, think of 'fast young ladies,' she would drop the mask she has assumed, and appear in a more feminine character.

"What a contrast," said I, "are your two modest girls when placed by the side of an Adela Benson! I could see" I added, "that they disapproved her style of conversation, although they are too well-bred to remark on it. I am more resolved than ever to exercise a wholesome restraint in future over my child; for I see the ill effects of leaving girls to form their own acquaintance and plan their amusements."

"But," responded my cousin, "I blame parents, and especially mothers, in this respect more than the young people. They, the mothers, do not like the constant interruption of their time by their daughters referring to them about their various occupations and recreations. I own that I occasionally find I must exercise self-denial to put down a favourite author, or put aside an important letter, just to hear what appears to me a matter of trifling importance from one of my girls. Still, we must remember that to them these things are of importance; and, if they once perceive that we mothers are unconcerned about their pursuits, we must not be surprised that in time they learn to do without us, and decide for themselves. My girls, from a kind of intuition, just know the right moment to appeal to me; and they are sure of my sympathy and help in all they do."

"Jane," I said, "your girls, like yourself, in their way, are model girls!"

"Far from that," interrupted my cousin: "they are just like other girls; only I have endeavoured to train as well as teach them; and God has blessed my humble efforts."

"How satisfied I should be," I continued, "if I could see my Rose resemble them."

"Then begin at once," said my cousin, "to exercise a judicious parental authority over your child; and let not her delicate health interfere with this. I am convinced that her health would be improved by judicious management. However, it is late; and we had better retire, as I have planned a little excursion for to-morrow, and we must be up early."

Accordingly the next day we spent at the Crystal Palace, and much did we enjoy the gardens and flowers, so abundant at that season. A few days passed quietly after this excursion; and we had not seen nor heard anything of our neighbours the Hartleys. Mrs. Herbert remarked to her daughters, one day at dinner, "We have not seen Miss Hartley nor Mary Ann since the evening they spent here. It is rather unusual, as they generally call three or four times in the week after their evening walk."

"Shall we call on them this evening, mamma?" said Julia; "it is a pleasant walk to Mayfield;

and Rose would like to see Mary Ann's fernery."

It was settled that we should have an early tea, and start soon afterwards, as the weather was sultry, and we had to walk leisurely. About half-an-hour's walk brought us to a pretty villa-residence, inclosed within walls, the garden and its surroundings in exquisite order. The drawing-room windows opened on the lawn; but no one was to be seen within."

"Perhaps Mr. Hartley has taken his sister and Mary Ann for a drive," observed Edith. "However, we will ring the door-bell, and bring some one to tell us where they all are."

The bell was answered by an elderly respectable man-servant. I observed that he looked grave.

"Is Miss Hartley at home?" said Mrs. Herbert.

"Yes ma'am," replied the man.

"Can we see her?"

"I suppose, ma'am, she will see you; but have you not heard of poor Miss Mary Ann's sad accident, ma'am?"

"No, indeed we have not, Bartlett," said my cousin. "When and where did it happen?

"Why, you see, ma'am, Miss Mary Ann set her heart on going to this pic-nic to Richmond, with this 'harum-scarum' young gentleman and lady who have been stopping here some days. Master never likes to deny Miss anything, particularly since poor Mistress died; so Miss Mary Ann carried her own way, and went, though sorely against her aunt's wishes."

"Then Miss Hartley did not accompany her niece?" asked Mrs. Herbert."

"O no, ma'am," said Bartlett. "I heard Miss Benson say they had no need of two capes—I forget the word; but they call them that takes care of the young ladies some such queer word."

The girls smiled, whilst my cousin quietly said, "You mean *chaperons*, Bartlett: it is a French word; so it is not likely you know it."

"Well, ma'am, as Miss Benson had provided herself with a lady to keep them 'all right,' he said, of course good Miss Hartley was not wanted. They set off at eight o'clock last Wednesday morning. There was a large break with four horses; and young Mr. Benson would drive himself and Miss Mary Ann in his dog-cart. They got safe enough to Richmond; but it was late when they started to return; and Mr. Benson, not being able to see the road very plainly, drove over a bank, and upset the dog-cart. Poor Miss Mary Ann was thrown with violence on the road, her right arm was broken, and her face also hurt. It is a sad business, ma'am."

"I am truly sorry," said my cousin, and I could see tears in her kind eyes."

"I think, ma'am," said Bartlett, "that Miss Hartley would like to see you. Please to walk in, ladies, and be seated, whilst I go and speak to her maid. Master is not yet come in: he is better to-day."

We followed my cousin into a spacious and elegant room, where every article that wealth could procure was lavishly displayed. After waiting for five minutes, Miss Hartley softly entered the room, looking ill and care-worn She could with difficulty restrain from tears; when Mrs. Herbert expressed her sympathy under this unlooked-for trouble.

"But how is the poor child going on?" asked Mrs. Herbert.

"O, I trust, favourably," answered Miss Hartley. "The medical men say that to-day is a critical one with her, as they fear inflammation. Her poor father is sadly cut up, and blames himself for allowing Mary Ann to go to this foolish pic-nic. He has never liked to refuse her anything; but now, he says, he will act differently for the future. O, Mrs. Herbert, how often have I remembered your words about 'home discipline' being necessary to make young people really happy."

"And young Benson," was he also injured?"

"Not seriously," replied Miss Hartley. "A sprained ankle, and a bruise on his shoulder. As quiet is so enforced by our medical man, I plainly told both the Bensons that they must leave Mayfield at once. I recommended Adela to return to her mother; but she said she could not think of leaving London just as it was beginning to be pleasant. They left me on Thursday, and are with their favourite friend, Mrs. Evans, a young widow, who was the companion at that unfortunate pic-nic. Poor Adela! my heart aches for her; she will, I fear, have many a bitter lesson to learn."

We soon after left Miss Hartley, and returned, saddened, to my cousin's home. During the rest of my visit, which lasted nearly two months, we constantly walked over to Mayfield, to inquire for the invalid. It was many days before she was permitted to see Mrs. Herbert or her young friends. From what I afterwards learned, I believe this accident had a beneficial effect on Mary Ann's future career; but she will carry to the grave the scars which time never quite effaced, and which completely spoiled her beauty. I returned to my quiet home in July, thankful to see my child restored to health, and myself to a consciousness of my hitherto-neglected duties. My cousin and her girls have promised to visit me in the late autumn; and we are looking forward to this with very great pleasure. I hope then to be able to give my cousin visible proofs that my visit to her has not been in vain, and that both parent and child have reason to bless the effects of "Home Discipline." F. V.

CROCODILES IN THE KISHON AND OTHER WATERS OF THE HOLY LAND*.

John MacGregor writes from Jerusalem, 19th February last: "I was dipping a tin can into the water for a drink, and dabbling with it carelessly, when in the long-drawn silence a new sound reached my ear, a sort of hissing and gurgling, at intervals almost like breathing. On turning to my right side to look for the cause of this, I was at once transfixed with amazement and, I will confess, with fear. There, within two feet of my hand, and just above the water, were the nose and open mouth of a crocodile! The water gurgled as he sneezed and

* From correspondence of the "Record."

gulped it down. I knew what it was at once, for I had often seen crocodiles on the Nile thus swimming with only their noses in the air, and on my book-case in the Temple there has been for many years one of the crocodiles I shot there, so that the nose of this reptile is not a strange feature to me. Recovering my self-possession, I quietly dipped my blade near him; and down he sank; and the 'Rob Roy' shot away. Instant regret seized on me that I should leave so novel and important a discovery to rest on the 'evidence of a nose,' for I did not see his eyes or his back, as the water was much discoloured. But then there was this consideration on the other side. A crocodile on the Nile keeps away from man, for he knows and fears man's power. Unless you press him there he will scarcely attack. Here, however, on the Kishon, it is altogether different. The crocodile would see my hand dipping each time I gave a paddle-stroke, quite close to the water, and what could be more tempting to him than a piece of flesh? The somewhat-listless pleasure of the day was suddenly transformed into business. 'It is my duty to do what I may dare to settle this matter now, for I should never have the chance again; and probably few boatmen will follow my track on the Kishon.' Approaching the shore again—I had kept in the middle, for crocodiles are dangerous only in shallow water, and they seldom try to catch their prey in the middle of the river—I noticed many of the foot-prints of crocodiles. These marks are not unlike the impression left on the sand by the human hand if you stamp the wrist forcibly down. As I stopped for a moment to inspect these, there came below my canoe a 'thing' which went bump, bump, bump, for at least three feet along its flat floor. Being well accustomed to feel all sorts of knocks and scrapes from snags, rocks, gravel, stones, and sand, under my canoe, I was at once aware that it was not these. No doubt a crocodile had seen the strange object before him, and had come underneath me, feeling his way along the boat, perhaps from sheer curiosity. So off I set, at the best pace the 'Rob Roy' ever went in her life, and I felt that I must only put up with the doubts and questionings which a first observer of a new fact must and ought to be subject to when he tells us what he is convinced of, but without the circumstantial details which, presuming veracity in the narrator, are needed to establish the correctness of his own conviction. I have already mentioned that there has been actually killed a crocodile in the river Zerka. I am informed to-day that Arabs at Jericho say there are small crocodiles even in the Jordan. With respect to the Kishon, then, seeing that I am the first person [?] known to have traversed that portion of it, which is far above the arable land near the sea, we cannot be surprised to hear that I am the first to have seen the nose and mouth and to have felt the body and observed the foot-prints of a crocodile there."

Macgregor adds to the foregoing, in a postscript, dated the 20th February: "My discovery of a crocodile in the Kishon has excited curiosity at Haifa, Acre, Beyrout, and here. Count *Caboja*, the Austrian consul, has just passed two hours with me conversing on the su and he brought two books, both of recog authority, in which he had found allusi the matter. One is 'Jerusalem und das H Land,' by Dr. Sepp, professor in M (Schaffhausen, 1863), wherein (vol. II., p. seq.) are many extracts from travelle counts of the crocodiles in the Zerka, and that point to its being known further The other book is 'The Holy Land,' b rabbi Schwartz (Frankfort, 1852). The lived for eleven years in Palestine, and man of erudition and accurate observatio book (in German) gives a list of the anim this country, and he cites all that is worth re from the Mishna and the Talmud*. One extracts (p. 301) runs as follows: 'The cro *(Al Buda*, given in Hebrew) lives on the of the Great Sea, near Haifa and Cesare it is not longer than a yard.' Now this at once to point to the two rivers, the which flows into the sea near Cesarea, a Kishon, which flows into it near Hai French authority also is cited by Sepp, re that the writer Setzen, in 1522, went friend to bathe in the Jordan, and that the was devoured before his eyes by a 'dr Dr. Barclay told me that a short time observed two visitors in Jerusalem very tive at the service in the church. After one of them called upon him, and said th gone to bathe in Jordan, and that his frie suddenly shrieked loudly and then disap for ever. Now both these latter instance tain no distinct intimation that a crocodi seen in Jordan. A swimmer getting the in that fast current might be carried ag snag or half-sunk tree, and so be killed, the tree might be mistaken for an animal water at a short distance, and in a mom glimpse; but Schwartz's notice shows th crocodile was, at any rate, reported to be in the Kishon."

LETTER-WRITING.

By the Rev. C. Rawlings, B.A.

There is a great deal of letter-writing an us. Since the introduction of the penny age the number of letters, as was reason be expected, has been enormously inc All manner of intelligence is conveyed ters: the intelligence is sometimes of interesting and important character, an often it is quite the reverse. Letters times have contained a dismal amount c bish; and many letters of the present d quite up to the mark in that respect.

Letter-writing is a desirable thing eno itself, and may be turned to a profita count. It is a pleasant exercise of the fa and brings us into communion with the and, it may be, the loved. Many peo very fond of writing letters; whilst people dislike letter-writing: this is n usually the case with those who do not e letter-writing: they dislike and affect spise the art of letter-writing.

* The Mishna is a part of the Talmud.—Ed.

s been said that the peculiar excellence r-writing is its ease and familiarity. 's letters furnish a model for imitation lel of ease, simplicity, and naturalness, eak. John Newton's letters, again, are of religious correspondence. I do not ny particular rules can be laid down for ıay be considered good letter-writing. irst place, it is not probable that such owever excellent and valuable in them- would be generally complied with. must be left pretty much to their own s, and to the natural out-pourings of ıd mind. But I would not be misun- d: letters even of the most ordinary ımon-place subjects should not be care- ritten: if a thing be worth doing at all, d be done well: if it be worth while to letter, it should be well written, it should ıd the best of our ability.

' persons are careless as to their hand- : they do not seem to wish, and there- y do not seem to try to write what is ı good hand. Of course one's hand- is not in itself a matter of any great im- e; still, good penmanship is a thing not ıspised. Some people are silly enough to r it a mark of gentility to write a bad n some cases they go further than this: ink that, because some very distin- men have written a deplorably-bad ıey must write a deplorably-bad hand ıttestation of their great mental supe-

more: I would remark that the kind of hich a man writes is by no means an g test or criterion of the man's talent ity. Some eminent men, men eminent ralks of literature or science and phi- , write but a poor letter: it is a poor s it regards matter, arrangement, and composition: any judgment formed of ıen in regard to their general ability tellectual attainments—any judgment on the basis of their letters would be an us one. It is to be presumed of course ı persons referred to *could* write a good ' they took the trouble to do so: they ake the trouble to write a good letter, refore they write a bad one.

rast commercial country like our own, ry correspondence may be denominated '. How many letters devoted to busi- ıd all its practical details are written y to day! A personal interview, a per- ɔmmunication would frequently be very nient, if not impossible. How could ling-world get on without letter-corres- ɔe? Business of various kinds would be ɔd, and in some instances perhaps come and-still. Hence we may estimate the ractical importance of letter-writing. tters of business are masterly perform- ' their kind: they are characterized by ıs, precision, and brevity: the meaning vriter is readily apprehended: in such here may be nothing of sentiment, but good, plain, honest common sense.

of the letters which we receive are reserving: they are worth preserving independently of what may be the important nature of their contents: they are worth pre- serving because they are good letters in them- selves, and are calculated to awaken pleasant images and associations: they may be perused, and re-perused with fresh interest, and it may be with profit and advantage.

Weekly Almanac.

"Ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place."—DEUT. xii. 3.

O GOD, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven, we beseech thee leave us not comfortless, but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

MAY.	MORN. LESSONS.	EVEN. LESSONS.
9. Sunday after Ascension	Deut. xii. Matt. vii.	Deut. xiii. Rom. viii.
10. Monday	2 Kings ii. Matt. viii.	2 Kings iii. Rom. ix.
11. Tuesday	2 Kings iv. Matt. ix.	2 Kings v. Rom. x.
12. Wednesday	2 Kings vi. Matt. x.	2 Kings vii. Rom. xi.
13. Thursday	2 Kings viii. Matt. xi.	2 Kings ix. Rom. xii.
14. Friday	2 Kings x. Matt. xii.	2 Kings xi. Rom. xiii.
15. Saturday	2 Kings xii. Matt. xiii.	2 Kings xiii. Rom. xiv.

"Moses, acting under God's command, in order to prevent his people from falling into any temptation to idolatry, repeatedly charges them to extirpate every monument of idol- worship, to cut down the groves where the lewd rites were performed, and to destroy the images which God's soul abhors, and which had become the objects of their blind devotion. Nor must they ever adapt their ceremonies to the worship of the true God, or sacrifice to him on hills or in groves, but only on the altar where God had put his name. All idol-worship is abomination to God" (Haweis).

"The Israelites were surrounded by idola- ters, who made to themselves the graven images of their objects of worship, whether the hosts of heaven or creatures on earth. The first design, therefore, of the commandment was to prevent the Israelites from complying with any idolatrous practice whatever. But the command is verily of universal and per- petual obligation, though the immediate neces- sity of its enactments as respects any modern nation, in consequence of its abandonment of idol-worship, may seem to have ceased. The object of the law laid down in the second com- mandment appears to have been the elevation of the mind and soul of the worshipper of Jeho- vah above all the objects and allurements of sense. Israel saw no manner of likeness when the glory of their God appeared. They were to endure as 'seeing him who is invisible.' Their

God was the God of heaven, the Spirit who was to be 'worshipped in spirit and in truth,' the God whom the senses could not grasp, and who, though sometimes visible as the Jehovah-angel to the eye, touched by the hand as by Jacob, and heard by the ear as by Moses and the prophets, was still so super-human that no image or likeness could represent or describe him. Well, therefore, may we extend the meaning and object of the second commandment to the Christian church. Christ, the Jehovah of the old covenant, was once upon earth. He lived, suffered, and died as a man. He is now the ascended and glorified Saviour; and the soul of the worshipper is required of him to be unfettered by any representation of the sculptor or painter. Never are his conceptions of the God he worships to be identified with the senses. He is to behold a glorified Christ by the eye of faith, and to endure as 'seeing him who is invisible.' O what is the confusion of thought produced by the portraits of Christ which painters have invented and imagined! ..... It is most remarkable that, the last time that Christ appeared, he seemed to widen and increase the distance between the human and the divine, as if he would command us to consider him not as flesh, but as Deity, and to look upon him, not through the fancies of painters and sculptors appealing to the senses, but as God in heaven, visible only to the eye of faith. To Stephen he appeared in glory; to St. Paul with the brightness of the sun; to St. John, in Patmos, in the mystical majesty which made the beloved disciple to lose all remembrance of the familiarity with which he leaned upon his bosom as a man, and which caused him to fall at his feet as dead. 'We shall see him, and see him as he is.' No painter or sculptor can convey to the soul an image of the Saviour: we must die and live again before we can understand that countenance. We must walk by faith, and not by sight, whenever we would believe ourselves to be in the presence of the Messiah, or realize the appearance of our Saviour and our Judge" (Canon Townsend).

H. S.

BLESSINGS PROCURED BY CHRIST'S ASCENSION:

A Sermon*,

(For the Sunday after Ascension),

By the Rev. William Brown Keer,

Harbour Chaplain, S.P.G.

Heb. ix. 24.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

In the economy of human redemption there is a close and important connexion between historic facts and forms of doctrine. The relation between precept and duty, faith and practice, is not more intimate and weighty than the relation or dependence of Christian doctrines upon Christian facts. Indeed, the one is the foundation of the other; and both must stand or fall together. So important was this relation considered by the great apostle St. Paul that he declared in reference to one doctrine, the resurrection of Christ from the dead, at which "some mocked" and which others denied (Acts xvii. 32; 1 Cor. xv. 12), that, "if Christ be not risen, then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ whom he raised not up, if so be the dead rise not. For, if the dead rise not, then is not Christ raised; and if Christ be not raised your faith is vain, and ye are yet in your sins. Then they also which have fallen asleep in Christ are perished" (1 Cor. xv. 14-18).

But this great fact, however incredible to unbelieving Jews and impossible to the conceptions of philosophizing Greeks, was, as St. Luke declared (Acts i. 3), and as St. Paul well knew, attested by many infallible proofs—proofs afforded, as on one occasion, to more than five hundred persons at once, and extending over a period of no less than forty days, and culminating in that last triumphant scene at Bethany; when, as the assembled disciples beheld their Lord, "he was taken up, and a cloud received him out of their sight."

As a farther attestation of this fact, moreover, we not only possess the contemporary histories penned in the very age to which they refer, and for which, had they been false, it would have been utterly impossible to have obtained such universal acceptance and such firm and general credence as they obtained from the whole body of the disciples, many of whom suffered the loss of all things, even of life itself, for testifying to the historic facts of which they were (*αὐτόπται*) eye-witnesses; but we have, descended from thence to our own day, an unbroken observance of times and seasons relating to all the most important of these facts. So that their credibility stands attested in a manner so complete and distinct as to be wholly unique in the world's history. And the proof of the facts is sufficiently simple, powerful, and conclusive to put their certainty beyond all reasonable doubt to the mind of every candid and intelligent inquirer. Such an unbroken commemorative observance of the original Christian facts is that in which we are privileged

* *Preached in the cathedral church of St. Thomas, Bombay, on Sunday, May 24th, 1868.*

to join in the circling sabbaths, and other festivals of the Christian year, as observed and celebrated in our reformed branch of the church catholic and "militant here on earth." The last of these commemorations in connexion with the Saviour's earthly sojourn among us in human form has engaged our attention, or that of some of us, during the past week, and invites our further consideration to-day. We recal to mind that last triumphant Bethany scene; the assembled disciples and their strange expectations of the restoration of the kingdom to Israel; their misapprehensions of the pure and spiritual objects of their great Master's mission; his promise that they should be "endued with power from on high, not many days hence"; their amazement as the Saviour ascended in solemn grandeur before them toward heaven, and was hidden from their mortal gaze by clouds; the announcement of the heavenly messengers that "this same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven;" and, lastly, their simple, uniform, and unadorned testimony to these things and to "all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." These are a few of the accompanying circumstances to which our attention is to-day invited in considering the ascension of the world's Redeemer to the right hand of power, to the throne of the Majesty on high.

It has of late become the favourite pursuit with a certain class of minds, not the most addicted to weighing and considering the value and importance of human testimony or judicial or cumulative evidence, to regard the great and miraculous events in the life of our blessed Lord as similar to and parallel with the fictitious events poetically recorded of the heroic sages and fabulous personages of ancient Greece, Rome, and other nations which have long passed away*. Of these the pretended histories or poetic descriptions were penned long ages—hundreds, and some even thousands of years—after the persons described are said to have lived; as, for instance, the histories of Romulus and the early Roman kings, as told by the historian Livy; the Theogony (or generation of the gods), of Hesiod; and Firdousi's tales of the early Persian kings; and others. And, the more romantic and extraordinary they made the accounts, the more glory redounded both to the writers and to their country or city. And thus, not seldom the dark and bloody deeds of licentiousness and cruelty which disgraced humanity were gilded over with a halo of grandeur and romance for which the writers were praised and held in lasting remembrance. Uncleanness and immorality of every kind were thus excused by the pretended visits of the gods to mankind, and the murder of fathers by their children, or of children by their parents, of kings and rulers by their subjects or fellow-citizens, were, there is reason to conclude, summed up in the idea that they were stricken by lightning ("ictus fulmine"), or carried to heaven by fire, and thus were translated to the gods or deified; and their places were thenceforth occupied, by those whose crimes being thus charitably covered, they are regarded as mythic heroes or deities, and are adored and copied by others destined to be similarly dismissed.

But not so was it with the Captain of our salvation, "the great High Priest of our profession," and those on whom he imposed the important and arduous duty of being his "witnesses unto the people." Their names were cast out as evil, as the offscouring of all things; they were deprived of the protection of the laws, their goods were confiscated, their bodies tortured or persons banished, sold into slavery or put to ignominious and most painful deaths; and all this for testifying to facts of which their hearers were often conscious, and the memory of which lived fresh in the minds of the persecutors themselves. While on the part of these very persecutors the power of the truth was such that it subdued them to the faith, or lashed their proud wills and guilty consciences, as in the murderers of Stephen, into greater fury and malice. Such, in short, was the wretched condition of the early disciples, through persecution

* Among writers of this class Strauss in his "Leben Jesu," M. Renan in his "Origines du Christianisme, Vie de Jesu, et Apotres," and others are only too well known. The excellent-but-somewhat-voluminous work of professor Lange, translated into English, and published in six vols. in Clarke's Theological Library (Edinburgh, 864), deserves to be better known and more extensively read as an antidote to the extreme views of free criticism which have been adopted from the younger Niebuhr's "Lectures on Roman History," and applied with such eagerness and want of judgment to the gospel histories. The mythic theory has certainly of late been ridden well-nigh to death; so one might have thought. Theodore Parker, free-thinker as he was, parodied it long ago, in a critique on Strauss' "Leben Jesu," with as much reason as sarcastic humour, affirming that "the whole history of the United States might by future myth-detectors be pronounced to be a tissue of mythical stories, borrowed in part from the Old Testament, in part from the Apocalypse, and in part from fancy." See volume of his "Miscellaneous Writings;" also notes at pp. 17 and 18 of Thorpe's Preface to "Beowulf" (edition 1855), and Whateley's "Historic Doubts" of Napoleon Bonaparte.

and famine, endured for the truth's sake, that the apostle St. Paul declared, "If in this life only we have hope in Christ, we are of all men most miserable." And, in whatever light we view the mental attainments and the errors of judgment for which the original witnesses of our Lord have been disparaged, these things can never shake their testimony. They all "submitted to new rules of conduct, to the loss of property, and even to violent deaths in attestation of the truths which they delivered, and solely in consequence of their belief in those accounts." And, in the language of a learned and well-known writer on evidence*, "If twelve men, whose probity and good sense I had long known, should circumstantially relate a similar account of things which took place before their eyes, and should submit to the like tortures without varying in their account, and, further, to be racked, burned, or strangled rather than give up the truth of their account, I undertake to say that there exists not a sceptic in the world who would not believe them, or who would defend the incredulity which could reject their testimony." Indeed, their simple, uniform, unvarying testimony stands, and will for ever stand, unique in the history of the world; and their credibility in the estimate of every candid and discerning mind will for ever remain unshaken by all the specious assaults of cavilling scepticism. And with him, who was afterwards added to the number of these "eye-witnesses" as one born out of due time; a man great by birth, by influence, by mental attainments, and endowments of mind, yet who "counted them all as dross for Christ," and who was "in labours more abundant than all the apostles, and in stripes above measure, in prisons and deaths oft, and who counted not his life dear unto him that he might be found in him, not having his own righteousness, which was by the law, but that which was by faith in the Son of God, who loved him, and gave himself for him;" with him would we say, "Without controversy, great is the mystery of godliness. God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 16). And, though this matter may be infinitely *beyond* our finite reason to comprehend, it is not, thank God, *contrary* to it, as some would have us believe. But wherever the truth as it is in Christ Jesus is humbly, intelligently, and honestly investigated, and when discovered is heartily received, there it becomes both "the power and the wisdom of God"*. There it proves its adaptation to the wants of man by conferring personal and social happiness as well as a solid hope for the future life.

"Sweet peace she brings wherever she arrives:
She forms our quiet as she forms our lives,
Lays the rough paths of peevish nature even,
And opens in the breast a little heaven."

But, while thus vindicating the credibility of the Christian witnesses and the authenticity of the gospel facts, and especially of the triumphant ascension of our Lord, which for eighteen centuries past has been commemorated year by year in the Christian church, there are a few doctrinal and practical particulars connected with this last great and crowning event of the Redeemer's work which claim our special notice.

And, in, the first place, the ascension of our Lord into heaven and to the right hand of power, "to that glory which he had with the Father before the world began," was essential to that harmony of divine truth by which the various types and shadows of the ceremonial law and the predictions of the prophets are fulfilled. Under each of the three dispensations of divine mercy and truth to man—the patriarchal, the Mosaic or prophetic, and the Christian—a human body (changed and glorified, doubtless, since flesh and blood cannot inherit the kingdom of God) is recorded as having been received up into heaven; Enoch, who among the patriarchs "by faith walked with God, and was not found, for God took him;" Elijah, the faithful prophet, who just after the time of idolatrous Ahab ascended by the chariot and horses of fire and the whirlwind to heaven. And shall the Christian dispensation of clearer light and truth to man be without its first-fruits? Nay, verily; for "Christ hath ascended into the heavens far above all heights that he might fill all things." Having "overcome the sharpness of death, he has opened the kingdom of heaven to all believers," and now "sitteth on the right hand of God in the glory of the Father." Having "humbled himself and become obedient unto death, even the death of a cross, God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee may bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father." And now

"High o'er the angelic bands he rears
His once-dishonoured head,
And through unnumbered years he reigns
Who dwelt among the dead."

* The late archdeacon Paley's Introduction to "*Evidences of Christianity.*"

* A short time previous to the delivery of this sermon a warm discussion had taken place in the public press on some of the points of Christian evidence, which accounts for several of the above remarks.—W. B. K.

But our text reminds us that the Saviour's ascension is necessary to the fulfilment of the types and prophecies which went before. Joseph, betrayed and sold by his brethren into Egypt, yet raised to the right hand of power to be their temporal deliverer and preserver of lives, was a lively type of Christ as a betrayed and exalted Saviour, who is "not ashamed to call us brethren," and to confer on us the high privilege and honour of adoption, to be "the sons of God, and joint-heirs with him."

The Mosaic or Levitical priesthood had a lively type of Christ as an ascended Saviour in the holy of holies, into which the high-priest entered once every year with the blood of the sin-offering; this holy place being, as saith our text, a "figure of the true," or of heaven itself. Thither hath the Forerunner, the great High-priest of our profession, entered once for all with his own blood, "now to appear in the presence of God for us." "For such an High-priest became us, who is holy, harmless, undefiled, and separate from sinners, and made higher than the heavens." Or according to another type, "the Son who is consecrated (or perfected) for evermore" is "made an high-priest for ever after the order of Melchizedek."

David, moreover, prophesied: "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy foot-stool"—a prophecy which the ancient rabbins and the Jews in the time of our Lord understood as pointing to the Messiah, yet, as appears from their conversation with him, they knew not how to explain. "What think ye of Christ? whose son is he? They say unto him, The son of David. If David then calleth him Lord, how is he his son? And they could not answer him." They lacked the view which St. Paul gives in the opening of his epistle to the Romans: where the apostle tells us that "Jesus Christ was made of the seed of David, according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead." Hence by his human nature he was David's son, and by his divine nature David's Lord. Therefore is it that "this Man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting until his enemies be made his footstool."

Isaiah predicts that "in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness" (Isai. xvi. 5). And again: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many" (Isai. liii. 11). And again, that his "throne should endure for ever, and nations should be blessed in him." All which and other similar expressions can hardly be fulfilled except in some such exaltation to power and glory as ascension-tide bespeaks.

The expressions "sitting at the right hand of God," and "appearing in the presence of God for us," denote, indeed, the Saviour's glorious triumph which he has obtained by his death over sin, death, and hell, and his permanence of habitation with happpiness of condition, and regal and justiciary power in heaven. And, thus viewed, his ascension is seen to be necessary to the fulfilment of both types and prophecies, as well as to that beautiful symmetry and completeness of divine truth, and that harmony of doctrine which St. Paul so aptly calls "the proportion of faith." This doctrine or belief in the ascension of Christ, which had been foretold by scripture, attested by the apostles, and commemorated in the Christian church in every age to our own, has been thus summarized by the learned and pious bishop Pearson: "I am fully persuaded that the only-begotten and eternal Son of God, after he rose from the dead, did, with the same soul and body with which he rose, by a true and local translation, convey himself from the earth on which he lived, through all the regions of the air, through all the celestial orbs until he came into the heaven of heavens, the most glorious presence of the majesty of God, and that, after all the troubles and sufferings endured here for our redemption, (he) did rest in everlasting happiness. He which upon earth had not a place to lay his head did take up a perpetual habitation there, and sit down upon the throne of God as a Judge and as a King, according to his office of Mediator, unto the end of the world, according to that which he merited by his mediatorship to all eternity; which hand of God the Father Almighty signifieth an omnipotent power able to do all things without any limitation, so they involve not a contradiction either in themselves or in relation to his perfections. And thus," he adds, "I believe in Jesus Christ who sitteth at the right hand of God," or as our text expresseth it, "appeareth in the presence of God for us."

The great and glorious fact of the ascension finds not, however, its ultimate object in the harmony of divine truth and the fulfilment of type and prophecy, but has an all-important and mighty influence on the practical life of every true Christian believer.

Yea, it ought to have, and will have sooner or later here or hereafter, a mighty influence on the life of all to whom a crucified and exalted Saviour is made known, whether they accept or reject the Christian revelation. That risen and exalted Saviour hath "received gifts for men, even for the rebellious, that the Lord God might dwell among them," in their very hearts, uniting them to himself, the Father of spirits, in the mystic fellowship of his Son, by the sanctifying power of the Holy Ghost. And surely one of the first duties is to look for, pray for, and expect the out-pouring of the promised Spirit from on high, "to convince the world of sin, of righteousness, and of judgment to come"—to "endue" believers with "power from on high," that they may be "strengthened by the Holy Spirit's might in the inner man," and being "strong in faith" may bring "glory to God." The apostles, though they had received their commission, were not permitted to go forth and exercise it until "endued with power from on high," nor are any to go out into life's battle "to fight the fight of faith" in our own strength. "Our sufficiency is of God;" and "it is God that girdeth me with strength, and maketh my way perfect"—this is the privilege of all who seek it.

Are there in the midst of us guilty souls, such as those to whom the apostle Peter preached on the day of Pentecost, who "have crucified the Lord of glory, and put him to an open shame," and done despite to the Spirit of his grace? Despair not, guilty sinner, Ascension-day's mercies, while far from encouraging sinners to presume on God's mercy, breathe hope for thee: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to his people and forgiveness of sins." Or is there one among these who so feels the weight and burden of his sins that he questions the ability or willingness of that Saviour to deliver him from his hard bondage? "Wherefore he is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them." And "the blood of Jesus Christ cleanseth from all sin." Is there one who, by unwatchfulness, has again and again fallen into the snare of the tempter, and who well-nigh despairs of attaining that beautiful symmetry and stability of character which betoken a well-regulated and divine life or the manifest "fruit of the Spirit"? "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our *sins, and not for* our sins only, but also for *the sins of the whole* world." And, "if we confess our sins, he is faithful and forgive us our sins, and to clea from all unrighteousness." Or is th whom a sense of his own moral we and helplessness or his numerous and infirmities have bowed down a couraged? "We have not an High that cannot be touched with the fee our infirmities, but was in all points t like as we are, yet without sin, might be able to succour them th tempted." Or is there one whom sickness or disease reminds that the hour of death cannot be far distan "the golden bowl will ere long be b and "the silver cord be loosed," an the frail body will ere long be gi to its kindred dust, and "the spirit to God who gave it"? Ascensi thoughts inspire confidence and hop "I will never leave thee: I will nev sake thee." And, though "I go to p a place for you, yet I will come agai receive you unto myself, that wher there you may be also." And, though upon the battle-field or a warrior's may be your lot, or the foaming se engulf the body or persecution may mitted to chase the tired spirit to th the eye of faith will ever be permitte Stephen, to catch in that last solem more than a glimpse of "heaven o and the Saviour sitting at the right h God," waiting, watching, and ready ceive that toil-worn but victorious s umphant spirit to the land of rest, t everlasting habitations where they s song of Moses and the Lamb.

Such are some of the lessons and leges of which Ascension-tide remi What, then, is our duty to the en this result—a place with that risen alted Saviour? Surely that of wh apostle reminds us—to "set our affec heavenly places with Christ Jesus,' cend "thither in heart and mind, an him continually dwell." For if we to Christ "our citizenship is in h whence also we look for the Savio shall change our vile body, that it m made like unto his glorious body, mighty working whereby he is able due all things to himself."

But alas! it is to be feared that to set their affections on things earthl not on "things above." Like the the parable, they are gone their ow "one to his farm, another to his m dise:" their hearts go after their ousness, which is idolatry;" or th living a life of mere worldly pleasure is but a living death, in which th

l in trespasses and sins." And, if
lo not "glory in their shame," being
spectable sinners for this, they yet are
; those "who mind earthly things."
ɔt such persons permit Ascension-tide
s to pass away unimproved. That
and triumphant Saviour must "reign
he hath put all enemies under his

And they who remain unsubdued by
ɔwer of his love will be subdued under
ɔwer of his justice when he shall ap-
the second time "in flaming fire,
; vengeance on them that know not
ɪnd obey not his gospel."

, if we have obeyed his call, and have
quickened by him "into newness of
-if it can be said of us, "For ye are
indeed, dead unto sin, but alive unto
hrough Jesus Christ our Lord," and
: life is hid with Christ in God," then
ve be well assured that, "when Christ,
s our life, shall appear, we shall also
r with him in glory:" "we shall be
im; for we shall see him as he is."
ɪst echoes of the ascension-scene were,
shall so come." The latest inspired
ɑtions remind us of the same truth:
old, he cometh with clouds; and every
ɑall see him." "Yet a little while,
e that shall come will come, and will
arry." Already we hear his words
g to us from that place of exaltation
ı St. John saw in apocalyptic vision—
the throne of God and of the Lamb—
ing in our ears, speaking in our very
ɪ, and encouraging us amidst all the
temptations, and difficulties of our
y pilgrimage: "To him that over-
ɔh will I grant to sit with me on my
e, as I also have overcome, and am
ɔwn with my Father on his throne"
iii. 21).

ON THE NAMES OF CHRIST*.

THE NAME OF KING.

ery certain that the method of governing
dom is by law, and that by his adminis-
ı of the same the king is enabled either
ich himself if he is a tyrant and the laws
ıical, or to make his people good and
ɜrous if he is a faithful monarch. By
ı of man's frailty and his excessive ten-
towards evil, laws for the most part are
elves productive of a great difficulty; in-
ɪh as, the intention of the lawgivers being
ɪtruct mankind as to what ought to be
and to enforce their commands with firm-
in order to retard men from pursuing evil
ɔ persuade them to follow good, yet, often-
the contrary happens, since the very fact
of a thing being prohibited itself creates a de-
sire for it; and in this way the laws, in many
instances, are the cause of transgressions; from
whence, as St. Paul says (Rom. v.), sin
abounds; and men are thus made worse by the
law which is ordained and intended to improve
them. On which account Christ, our Redeemer
and Lord, in the government of his kingdom,
establishes a new manner of law marvellously
free and exempted from those difficulties, with
which he governs his people, not only teaching
them to be good as other legislators, but in fact
making them good, which no other king or
lawgiver is able to accomplish. This, then, is
the principle of the gospel law, and the peculiar
property of it. That is it, I say, which causes
it to differ notably from other religions and
laws. To understand this it is necessary to
bear in mind that the office and ministry of the
law is to persuade men to good and separate
them from evil; and it is accomplished in two
different ways, either by informing the under-
standing or by influencing the will. So there
are two different kinds of laws. The first deals
with the understanding, and enlightens it re-
garding that which it ought in reason to do or
leave undone, and teaches it what deeds should
be followed and what avoided. The second way
is that which does not enlighten the under-
standing but constrains the will, giving it a
relish and taste for that which deserves being
loved by reason of its being good, and on the
other hand begetting an abhorrence of things
base and evil. The first law consists in com-
mandments and ordinances, the second in sal-
vation and heavenly power, which heals the
will and re-establishes the desire for good which
it had lost, and not only subdues it but pro-
duces therein a friendship and reconciliation
with reason. And, as they say of faithful friends,
they are willing or otherwise as we desire
them, so it happens that, when truth acting
on the understanding judges anything to be
good, the will cordially consents to it. Indeed,
without controversy in the one and other qua-
lity of the soul, we are left miserably lamed
by the first sin, which blinded the understand-
ing so that we seldom perceive what we ought
to follow, and vitiated the will grievously so
that its bent almost always inclines to that
which seriously damages it. And, accordingly,
as a remedy and for the regeneration of these
two diseased members were required two laws;
one of light and regulations for the blind un-
derstanding, and the other of spirit and right
inclination for the depraved will. But, as we
said before, there was a difference between
them; in that the law which was employed in
giving commands and enlightening, although it
did illumine the understanding, yet did not
correct the corrupt will. Indeed, it was the
occasion of greater injury to it; since, in for-
bidding evil and commanding good, it awakened
a fresh taste for the evil prohibited; and, in
consequence, many times the result disappoints
the end proposed; since the intention is to in-
duce men to walk in honest paths: the result
is to leave them more lost and depraved. It
proposed to render evil more distasteful to us,
and it finishes by making it more desired, and

*nslated from the Spanish of Luis de Leon; by W. A.

pleasing to our evil inclinations. But the second law strikes at the root of the evil, uprooting what is most able to damage us; inasmuch as it inclines our will to all that is good, nourishing our desires towards it, and, joining in one the virtuous and the pleasant, causes that to be sweet which heals us, and what is injurious to be hateful and bitter. The first is called the law of ordinances, because all therein is to command and forbid: the second, the law of grace and love, because it does not say, do this or that, but brings us to love the very thing we ought to do. That appears grievous and rigid because it condemns as evil what the corrupt will thinks to be good, so that the understanding and will are in opposition to each other, from hence is kindled within us an uneasy dislike of what is right; but this is most exquisitely sweet, making us love what it commands; or rather the planting and nourishing the desire and affection for good comes to the same thing as commanding it; thus causing us to love, and, as we may say, awakening within us affections for its commands: in this method, and in no other, does it rule us. That law is imperfect as it cannot be perfectly fulfilled, because it arouses in our breasts an opposition to itself, leaving every action full of imperfection: this is most perfect, in consequence of its bringing with it and containing within itself its own fulfilment. That makes men cowards; this loving. By occasion of their inherent weakness by the first law, men are made worse: by the second they are made perfectly holy and just. St. Augustine, following the footsteps of St. Paul, in one of his books "on the Letter and Spirit," says, that law is perishing; this, eternal. That makes slaves of men: this is only for children. That is a severe tutor and censor; this, the spirit of reward and consolation. That brings into bondage: this leads to honour and true liberty. It being thus, as we have stated above, I maintain that Moses and all others who before or after ordained laws and established republics, did not know of, nor were able to avail themselves of but the first kind of law, which consists chiefly in laying down precepts rather than in framing good desires in the governed; and thus the work of every one of them was imperfect and their labour wanting of success. But Christ, our true Redeemer and Lawgiver—although it is true that in the doctrines of the gospel he gives some commandments, and renews and improves others which evil practices had caused to be wrongly understood, yet the principle of his law and that in which it differs from all others in times past consists in this, that, meriting by his own works and the sacrifice he made of himself, the Spirit and assistance of heaven for his own people, and himself being God and Almighty Lord, he did not deal with our understanding only but also with our will. Shedding upon it the Spirit and a divine power, he thus heals it, and engraves upon it the efficacious and powerful law of love, causing that everything righteous which his law commands should be pleasing to it, and, contrariwise, everything prohibited and forbidden should be distasteful; and, with continual additions of his Spirit, bringing salvation and the impress of his sweet law to the hearts of his people, the seeking always to be aided by him increases in the will a greater love for good, and diminishes more and more each day the opposition which was felt towards it; and, by every means strengthening continually that holy and perfect law, it strikes its roots deeper into the soul, and subdues it so that the performance of good almost becomes natural. And thus Christ attracts and governs with words of love, and not by striking terror and amazement, as did the law of Moses; so that St. John briefly but significantly says, "The law was given by Moses; but grace and truth came by Jesus Christ" (John i. 17). Moses gave only a law of precepts which could not give righteousness, because it addressed itself only to the understanding, but did not heal the soul; of which the bush in Exodus is a figure, being on fire, but yet not consumed, since it is a quality of the old law to enlighten the understanding but to impart no heat to the will. But Christ gives a law of grace, which pierces the will, curing its diseased taste, and heals it by bringing it into communion with what is good; as Jeremiah divinely prophesies, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God; and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more" (Jer. xxxi. 31-34). These are the new laws of Christ, and his new and extraordinary method of government.

Will it be necessary for me to praise it and to refer to the benefits and great advantages of a rule where love guides and not fear impels: where that which is commanded is loved, and a desire is expressed to carry it into effect, all duties affording pleasure, so that nothing pleases but what is actually good; where the desire and the knowledge of good are one and the same thing, and where it is not necessary, so to speak, the understanding should affirm and teach, in order that the will should love good? And we gather, from what has been said, that this King is eternal; and the reason why he is called by God *his King* is because other kings and kingdoms, in consequence of being full of imperfections, come to ruin and decay, but he, as being free from all that destroys other kingdoms, is eternal and perpetual; because other kingdoms perish either by the tyranny of their kings, since nothing violent continues long, or by the evil disposition of their subjects, who have not unity amongst themselves; or by the severity of the laws and the tyrannical method of the government; from all which this King and kingdom

free. What! How can he be a tyrant who, ing pity on his subjects on account of the s and afflictions about to fall upon them, t made experiment in his own person of rything painful and grievous? Or, how can aspire to be a tyrant who possesses in his person all those virtues which are found is subjects, and is not King by being enriched them, but on the contrary they are made and blessed by him? Are not his subjects ted together with one everlasting bond of ve; every one noble, born of one parent, ed with one and the same spirit of peace glory? Who would consider the govern- nt and laws severe, being laws of love? Are y not beneficent laws? the act of command- is nothing else but constraining to love at is ordained. With reason, then, said the el to the virgin respecting this King: "And shall reign over the house of Jacob for ever; d of his kingdom there shall be no end" (Luke 33). And David, long before his glorious in- rnation, sang, "They shall fear thee as long the sun and moon endure, throughout all nerations" (Psal. lxxii. 5); and concerning e sweetness of his government and the hap- ness of his subjects: "He shall come down e rain upon the mown grass; as showers that ter the earth. In his days shall the righte- us flourish, and abundance of peace so long as e moon endureth" (Psal. lxxii. 6, 7).

SSOCIATION FOR THE PROTECTION OF SEA-BIRDS ON THE ENGLISH COAST*.

HE sea-birds on the English coast are rapidly isappearing. This fact was substantiated at the st annual meeting of the British Association. ot only was public interest excited by the tements then made, public sympathy was also rgely evoked. Mr. Buckland, Dr. Tristram, d other eminent naturalists, were requested investigate the matter. Same able letters re addressed by the rev. F. O. Morris and hers to the daily papers. Commander H. H. nocker, R.N., drew up a paper proving that about eighteen miles of the Yorkshire coast, ., between Scarborough and Bridlington, pwards of 100,000 sea birds are annually stroyed, not for purposes of trade, but by easure-seekers only. Connected with, and rtly resulting from, these movements, an as- ciation has been formed, having for its object e procuring of an act of parliament to prevent is destruction, at least during the breeding- ason. It would be well if some restriction uld be imposed at other times, as, for instance, hen, in the way of mere brutal pastime, a ea pie" is made—on a calm day—by con- ucting a sort of platform of dead birds fas- ned together, on which other birds are piled as high as the pyramid (or supply of birds ill allow). The members of the association do t wish to interfere with any legitimate trade hich may be carried on in the supply of fea- ers and plumes: they only propose to give e sea-birds a time of rest and quietness during e season of incubation, and while rearing their ung. At present, the claims of mercy are so terly disregarded that parent birds are fre- quently shot on their nests, when the young are necessarily left to starve upon the rocks. Nor is this the only cruelty to which they are often subjected. As the wings of sea-birds have become an article of commerce (contracts being taken for the supply of thousands at a time) birds have been found floating helplessly on the water, still alive, but with both wings violently torn off. Of course no one would suppose that this is the usual mode of taking them, but it would be well if such atrocious cruelty could be met by some corresponding penalty.

On the ground of utility, the sea-birds' claim is as great as on that of humanity. The sailors who traverse the great highway of nations, call the gulls on the Yorkshire coast the "Flamborough pilots," from the wholesome warning their cry gives of proximity to danger. The rev. Richard Wilton, who deserves to be called the "sea-birds' poet," his recorded their services in this respect in some pleasing verses which accompany this paper. Then again, the fisherman regards them as his friends, because they direct to the shoals of fish with an unerring instinct. By their hovering over the place, or wheeling in circling flight around it, they invite him to come and partake of the bounties of a good Providence; and, though it may be true that they themselves are guests at the same table, it has been proved by commander Knocker that, on the Yorkshire coast alone, about 900 millions of "food fish" (as mackerel, herring, sprat, and haddock) are lost to us, instead of gained, every year by the destruction of sea-bird life. Then there is another undoubted advantage from having those birds as neighbours: they are among the best scavengers, consuming, at some of our fishing-ports, a larger amount of offal than is, or probably could be, disposed of in any other way. Even farmers, residing on the coast, bear testimony to their use in this respect, telling us that they eat every kind of grub or insect turned up by the plough, but never help themselves to a single grain of corn, as being foreign to their nature.

One more reference may be made to these cruelly ill-used friends of man, so gentle, so harmless, so useful, so beautiful, as they are. They add a charm, a grace, a life, to some of the bleakest and most inhospitable parts of the English coast. Where the rock rears its sullen head from out the troubled waters, or the precipice falls sheer into the abyss as though shutting the door of mercy against the storm-tossed mariner, there the sea-bird, when unmolested, has a colony of his own, and converts the otherwise-barren headland into a bright and happy home.

Those who wish to join the Association are requested to send their names, addresses, and subscriptions to one or other of the secretaries, viz., the rev. H. F. Barnes, the Vicarage, Bridlington; and Mr. Harland, Bridlington, Yorkshire. A subscription of five shillings or upwards constitutes membership.

* We commend this circular to our readers.—ED.

THE FLAMBOROUGH PILOTS.

THE lights revolve, now white, now red,
In vain: no warning ray is shed
From mist-enfolded Flamborough Head,

In vain the gun booms on the shore:
No warning sound is wafted o'er
The waves that to the darkness roar.

To straining eye and listening ear,
In heaven or earth no signs appear,
Whereby bewildered bark may steer.

But suddenly a voice is heard,
The wailing note of wild sea-bird;
And all the sailor's heart is stirred.

"The Flamborough pilots," is his cry;
Beware, beware: the rocks are nigh:
Turn the ship's head, and seaward fly.

Bless'd birds, kind white-wing'd pilots, hark,
Like angels call they through the dark,
Like angels save that helpless bark.

'Tis morn: the mists are rolled away:
The beacon-lights are quenched in day;
And boats come stealing round the bay

The rocks with deadly echoes ring
From rifles that destruction bring
To angel-voice and angel-wing.

O cruel sound, O piteous sight:
The gentle pilots of the night
Are murdered with the morning-light.

And lo! for lack of warning call,
Ships lost beneath that white sea-wall,
Where now the "Flamborough pilots" fall.

Londesborough Rectory, East Yorkshire, December, 1868.

The Cabinet.

TRIALS AND CROSSES.—Was Christ "a man of sorrows and acquainted with grief"? Then, Christians, we need not be surprised, or offended, if we are indeed called to drink of the cup of sorrows, if we find this world a vale of tears. This is one of the ways in which we must be conformed to our glorious Head. Indeed, his example has sanctified grief, and almost rendered it pleasant to mourn. One would think that Christians could scarcely wish to go rejoicing through a world which their Master passed through mourning. The path in which we follow him is bedewed with his tears and stained with his blood. It is true that from the ground thus watered and fertilized many rich flowers and fruits of paradise spring up to refresh us, in which we may and ought to rejoice. But still our joy should be softened and sanctified by godly sorrow. When we are partaking of the feast which his love has spread for us, we should never forget how dearly it was purchased.

"There's not a gift his hand bestows,
But cost his heart a groan."

The joy, the honour, the glory through eternity, shall be *ours*; but the sorrows, the sufferings, the agonies which *purchased them were all his own.*—*Dr. Payson.*

Poetry.

GOD IS LOVE.

(For the Church of England Magazine.)

OUR God is love—sweet heaven-inspired wo
What peace and holy joy that text affords!
Yet lest despondency, or grief, or care
Should warp the mind, and dim the record f
It is repeated on the sacred page,
Where, like a lustrous star, from age to age,
'Twill cheer the Christian on his storm-toss'
To the bright regions of eternal day.

Be not afraid: 'tis not a meteor's blaze,
That fades and dies away e'en while we gaze
'Tis not a glimmering erratic light,
That ever and anon eludes the sight;
'Tis not a mystery yet to be reveal'd;
'Tis not an abstract thought that lies conceal
'Midst sophistries or theories sublime,
But an enduring truth throughout all time.

SARAH AUSTIN]

Miscellaneous.

DEATH.—An Alpine hunter, ascending Mont passing over the Mer de Glace, lost his hold, a into one of those frightful crevasses by which t ice is cleft to its foundations. By catching him swift descent against the points of rocks and spurs of ice, he broke his fall, so that he re bottom alive, but only to face death in a mo form. On either hand the icy walls rose up t above which he saw only a strip of blue sky. trickled a little stream formed from the slow glacier. There was but one possible chance of to follow this rivulet, which might lead to some crevice or passage. In silence and terror he way, down, down the mountain side, till his f vance was stopped by a giant cliff that rose him, while the river rolled darkly below. He roaring of the waters which seemed to wait What should he do? Death was beside and be and, he might fear, before him. There was n reflection or delay. He paused but an ins plunged into the stream. One minute of brea pense; a sense of darkness and coldness, a swift motion, as if he were gliding through below; and then a light began to glimmer fain waters, and the next instant he was amid fields and flowers and the summer sunshine o of Chamouny. So it is when believers die. to the bank of the river; and it is cold and dark shrinks from the fatal plunge. Yet one chillin and all fear is left behind, and the Christian i fields of the paradise of God.

A BEAUTIFUL PRAYER.—As one of the earl kings was dying, an attendant heard his last "Lord, I restore thee the kingdom wherewith intrust me. Put me in possession of that when habitants all are kings."

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THE

hurch of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

MAY 15, 1869.

MISSIONARY RECORDS.

No. CCLXXXVI.

"See how great a flame aspires,
Kindled by a spark of grace:
Jesus' love the nations fires,
Sets the kingdoms in a blaze!

When he first the work begun,
Small and feeble was his day:
Now the word doth swiftly run,
Now it wins its widening way.

Saw ye not the cloud arise
Little as a human hand?
Lo! it spreads along the skies,
Watering all the thirsty land.

Run, ye prophets of the word,
Sow the seeds of life and love,
Till the Spirit of the Lord
Crowns the harvest from above."

1 KINGS xvii. 36-46. G. E. S.

...—*The Light breaking upon its Peoples.*—missionary work is already much further ...ed in Africa than the Christian public ...lly suppose; and the last four years are ... promise. The Church Missionary So... and the Wesleyans of England, have won ...f their richest victories for Christ in this ...r of the field. From Sierra Leone, where ...tive churches have now attained their ...ty under the fostering care of the first of ...ove-named societies, for two thousand ...of coast, reaching to the Gaboon, mis... stations have taken the place of the ...ctories; and, instead of the smoke of ...g villages, and the cries of the wretched ...s of murder and rapine, the voice of ... and praise goes up from Christian con...ions, gathered by tens of thousands, from ...l homes that bear witness to the benign ...ces of the gospel. Fifteen thousand com...nts in Christian churches, the arts and ... of civilized life taking the place of the superstitions and degradations of fetishism, proclaim the success of the missionary effort. Arabic bibles have been introduced through Liberia into the heart of the continent. Missionaries of the united presbyterian church, from this country, who have begun a good work in Egypt, will take Arabic bibles and pass them up the Nile a thousand miles to German missionaries, who will send them on to meet those coming from the west. The Abyssinian expedition has taught the barbarous tribes of the interior to have a wholesome fear of trespassing upon the rights of civilized men; and the Amharic version of the scriptures, made as a literary exploit, may yet be the means of reviving one of the oldest churches of the world, now sunk, almost hopelessly, in formalism and spiritual death. The southern portion of the continent, for a thousand miles to the north of the Cape of Good Hope, has been traversed by the heralds of the cross. English, Scotch, German, French, and American missionaries are there, engaged vigorously in the common work. A church gathered by the Wesleyans, a year or two since, sent to England for a pastor, pledging him his support, and made their words good by raising a year's salary in advance. More than twenty thousand communicants attest the value of the efforts made to reach the benighted tribes of South Africa. The progress in civilization among the Basutos, with whom French protestants had laboured, was so marked as to stir the envy and jealousy of the slave-holding Dutch of the Orange Free State, who swept a portion of the country with fire and sword; but English protection, it is hoped, will now secure them from further molestation; and the full power of the gospel shall yet be witnessed among this people. One small tribe among the Zulus, where the missionaries of the board are labouring, has 'sixty American ploughs,' writes Mrs. Lloyd, 'oxen unnumbered; and they plough with oxen instead of women, and draw wood with them instead of bringing

it on women's heads.' Another has eighty ploughs—symbols of the civilization yet to be. Two or three events have recently occurred, of no little moment, in their prospective influence. Three years since, six young men left their homes, seven hundred miles to the northward, and came to Natal in quest of labour. They came half-naked, ignorant, degraded heathens: they have just returned devoted to the cause of Christ, taking with them the scriptures and other books, and such implements of industry as they could carry a forty days' journey. The two months before they left were devoted to the study of the scriptures, and the gathering up of such information as might be of use to their people. 'We go,' said they, 'intending to spend our lives for Christ. We do not do so expecting to escape trouble, persecution, and suffering. We know our countrymen too well for this; but all these things we are willing to bear for Christ's sake.' What may not be hoped from these men, and others in training to follow them? The second event referred to is the uncovering of gold mines on the Zambezi, about eight hundred miles to the north-west of Natal, not far from the region of these divinely-prepared missionaries, though among a different people. The most striking fact in this is that the tribes of the mining district speak a language so nearly identical with that of the Zulus, that the scriptures and other religious works, only now just ready, may have free circulation among them. Thus is God leading the way of his people, and bidding them go forward, no longer lingering upon the border, but pressing into the heart of the continent. And is not the breaking of the bonds of the coloured race, not in this country alone, but around the world, another step in his great work? Is he not thus preparing a people to serve him? The evangelization of every nation must, in the main, be the work of its own sons" (Boston, U.S.: "Missionary Herald).

POLYNESIA.—*The Fiji Islands.*—"Fiji district: We have about 18,000 church-members and 90,000 attendants on public worship in this group of islands: this number, it is said, approaches to one-half of the entire population. Hence the missionaries are in labours more abundant, the great success given occasioning the great difficulty felt. In one circuit there are under the charge of two missionaries 4,260 church-members, and about 9,000 hearers: these are scattered over several widely-divided islands. Each circuit in this group is divided into sections, and each section given in charge to a native missionary or assistant-missionary of this class of valuable labourers. We have about 40 in Fiji so employed, and they are most devoted and useful. The missionary in charge reports well of the theological institution at Kandava. He writes: 'We have had 41 students under instruction, 22 being second year's men, and 19 fresh-men have been sent from the different circuits. Daily intercourse with the students, and meeting them weekly in class, has given us a very high opinion of their sincerity and strong desire to be and to do right in the sight of God and man. *We have had* no occasion for the exercise of discipline during the year: their preaching has been very acceptable; and we have heard from time to time of conversions under the word preached. The native work is prosperous: the schools are in vigorous operation, and the native ministry efficient. With the sacred scriptures in their own language, and with the many excellent works issuing from the press, we have no fears for the future for the Christianity of the Polynesian islands if unmolested by foreign intruders. Although in New Zealand the recent wars have done much to scatter and almost destroy our Maori stations and churches, our missionaries are endeavouring to gather together the fragments that remain. Among the English population in Australia and New Zealand, we are happy to state that the work of God is widely extending and prosperous. This, in the order of God's providence, Australia, which, nearly three hundred years ago, a Spanish zealot besought the bigoted Philip II. of Spain to explore and colonize, lest Dutch or English heretics should eventually possess it to the injury of popish interests in the South seas, bids fair to be, in the main, a protestant continent, and the nursing-mother of Christian churches to the surrounding islands" (Report of the Wesleyan Missionary Society).

MADAGASCAR.—Mr. Pool, who is attached to the London Missionary Society's staff in Madagascar, writes to the editor of the "Missing Link," under date of the 30th December last: "The chief news I have to add to my last communication is of the suspension of all Sunday markets, by proclamation, in our city (Antananarivo). The day of worship is now a day of rest; the places of resort for buying, selling, and getting gain, which had been gradually thinning for sometime, are now entirely deserted. The places of judicature, formerly thronged with those who had 'much business,' and made at times plenty of noise about it, are now entirely forsaken; indeed, there are very few passengers to be met with on the roads during church-time, while the houses of prayer are well attended, several being crowded. ..... Two services are now held every sabbath within the palace, which the queen and court attend. At present only native pastors officiate, political reasons no doubt preventing the invitation of any foreign missionary: we must however say, with the great apostle, that 'Christ is preached,' and witness to the love and grace of the Saviour fully borne; and, as the one omnipotent book is read, in this we 'will rejoice, yea verily we do rejoice.' For these services they have recently selected singers; and, though to our minds the sentiments expressed by the hymns seem to lose their power by the translation into Malagasy, we must hope that such hymns as

> 'When I survey the wondrous cross';
> 'Jesus, and can it ever be';
> 'Behold, what wondrous grace,'

must leave some impression on the minds of native worshippers, so that, though deprived of the more instructive and faithful ministry of an English missionary, it is not too much to expect that in the queen's residence, and among

her household, some trophies of the cross will be won, while the fact that the queen is among the 'praying ones'—the name by which the Christians are here distinguished—will, no doubt, influence many to attend these means of grace. We have just witnessed another advance in the social scale, in the printing and free circulation of the laws of the kingdom. This is, of course, a great improvement on the old practice of legislation by audibly-proclaimed laws alone, the latter being liable to misinterpretation through forgetfulness, even if the judges should not be diverted—as it has sometimes been suspected they were—from that which is just and equal. The laws of the new kingdom are well spoken of by the people. Then, again, the government have publicly announced their intention to send trained teachers to tribes at a distance; but the exact form of the government-system of education does not yet fully appear: they seem likely to build one or two schools in the capital. Should they do so, and place them entirely under native superintendence, it will be an effort of mistaken zeal, and perhaps a benefit only so far as writing and reading are concerned. But all the mission-schools are looking up: in a few years, a race of better-informed and trained native teachers will have arisen, and the work of instruction be much more efficiently done by natives than it can be expected to be at present. One must, however, greatly rejoice to know that even a little knowledge, sufficient to enable them to read the 'old, old, story' is about to be given to some Betsileo and other tribes, who at present have none, nor any means of acquiring it. Christmas-day was observed as usual here by the Christians and Roman-catholics: the former attended, in large numbers, an early service: the latter had not merely a service—or mass—but in their chapel, in Andohalo, had set up a manger, with an infant in it, and formed a stable, exhibiting a figure somewhat resembling a donkey with dirt beneath it."

THE PUNJAB.—"The Umritsur mission has now, together with its out-stations, 250 Christians connected with it, of whom 83 are communicants. Three English and three native clergymen, with some twelve catechists and readers, are engaged in it in direct missionary labour; and more than 1,250 boys and 340 girls are receiving Christian education in its mission-schools. The bishop arrived at Umritsur on the 3rd December. He first received the clergy, and afterwards met the lay residents of the station at a public reception, during which several plans connected with the welfare of both Europeans and natives were discussed. The examination of the candidates for ordination was at once commenced. On Thursday, he consecrated the native Christian burial-ground, situated at a convenient distance from the city-congregation, and neatly walled off from the land around it. It is remarkable that the first, and as yet the only-native buried in this little cemetery, has been Shamaun, the first-fruits of the Umritsur mission. Formerly a Sikh Grunthi, he was baptized by Mr. Fitzpatrick, in July 1853. He gave up what was dear to him for Christ when he became a Christian; and at his death, last month, he left his whole property to the mission, consisting of about 300 rupees (£30) in cash, and of a house in an admirable position in the city, which he set apart for the Lord's work; in order that, as he said, there may never be wanting a flag for Jesus Christ in a city where so many flags are raised in honour of Mohammed and of the heathen gods. The confirmation was held on the same day, when fifty native candidates repeated their solemn vows of faith in the Saviour's death and merits, and obedience to his holy word, in the presence of a large congregation of both Europeans and natives. The Friday was devoted to schools and orphanages. In the early morning, some three hundred girls, of the lady H. Lawrence girls' schools, were collected together, partly in the schoolroom and partly in the city mission-house, where they gladly presented themselves for the bishop's examination, and were much encouraged by his kind words of approval. The writer well remembers the time when barely five or six girls could be kept together in a native rented house, in 1853, by the great efforts of Mrs. Fitzpatrick. But times have changed; and opportunities are now afforded of which there was then hardly an expectation. The difficulties of inducing girls to attend school in Umritsur appear to have almost ceased. They will even now come to a missionary's house, to be examined by the bishop in the presence of the deputy-commissioner and other friends. The number of three hundred who already attend could, it would seem, be easily increased to five hundred, or even to a thousand, were funds available and Christian ladies at hand to superintend the school. At eleven o'clock, the procession of 1,250 boys, with banners waving and bands playing, was formed from the city to Mr. Storr's compound, where tents had been provided for the educational durbar, through the kindness of the commissioner. The sight was decidedly imposing. In the crowded tents every available spot was soon filled with rows of boys, that at first seemed interminable. The native chiefs of the city and neighbourhood were present; and amongst them rajah Shamshere Singh of rajah Sansi, and rajah Sahib Dhiyal, late member of the legislative council of India, who brought with him a contribution to the Christian school, and who, together with some others, spoke words of encouragement to the assembled scholars. The bishop presided, and gave away the Wathen silver medal and the other prizes, and addressed the boys, and the many European and native visitors, at two different times, both in Urdu and English. During the greater part of these days the examination of the candidates for ordination was being carried on. There were six candidates, three of whom were natives; thus showing that, even in the Punjab, the time is approaching when native pastors will superintend native congregations, and themselves preach the gospel to their countrymen. We may then expect many new phases in missionary success. The rev. James Kadshu had come from Lahore to receive priest's orders; and Moulvie Imaduddeen from Umritsur, and Baboo David Jeremy from Meerut, were present to be or-

dained deacons. Kadshu is a native of Kotghur, near Simla, where he was baptized by Mr. Merk, many years ago. David Jeremy is one of the fruits of the orphanages, having been brought up at Secundra, and has been in mission-employ as a catechist some twenty years. Imaduddeen is a late convert. For sixteen years he persevered in the search after truth in vain, first among Mohammedan moulvies, and then amongst the Soofies, but could find no peace from either outward austerities or inward sophistries; and, at last (although he always led a moral life), he gave up all religion whatever, thinking that religions were mere human schemes to drown men's thoughts of God, and banish all fears of the punishment of sin. But, when he met with the gospel, he discovered in it that peace of heart and soul that springs from sin forgiven, and gave himself to the Saviour and to his work. He is a learned man; and, when a Mahommedan, he wrote a great part of a commentary on the Arabic koran, and many other treatises on secular subjects. He now occupies himself in preaching the Saviour by word of mouth, and in the compilation of Urdu Christian works, some of which have proved of great value. In the space of three years he has published five valuable books. The ordination took place on the Sunday morning. By his lordship's kindness, the service was held in the native church, and conducted entirely in Urdu; and, for the first time in North India, the natives were spectators of how the church sets apart her clergy for the work of the Christian ministry. Fourteen clergymen (including the candidates) were present; and the church was filled with both Europeans and natives, when the six candidates received their solemn charge. They afterwards partook of the holy communion, together with the bishop and about eighty native Christians. May God's rich blessings rest abundantly on them, that they may all faithfully, wisely, and humbly devote themselves through life to the great work thus committed to their hands!" (Correspondence of the Church Missionary Society).

TINNEVELLY.—*Ordination of Native Ministers.*—The rev. P. S. Royston, in a letter dated Palamcotta, Feb. 25, gives the following particulars of this interesting and unprecedented event. He says: "You will be thankful to learn that the native candidates presented to the bishop have now been all admitted into the ministry. I have already informed you of the four additions to the staff of our Malayalim native clergy at the ordination held at Cottayam, in December. I have now the further pleasure of reporting the ordination of fifteen Tamil catechists of our Tinnevelly mission to the office of native pastor. Twelve of these were from our venerable friend Mr. Thomas's combined districts; two from that of our late honoured brother, Mr. J. T. Tucker's (Paneivilei) district, now under Mr. Simmonds's charge; and one from Mr. Sargent's district of Palamcotta. Thus has our staff of native ministers in this South-India mission increased within the last few weeks from thirty-one to fifty. It is not by might nor by number that our great Master *is generally pleased to work*; but we cannot but believe that in this instance 'the Lord has given the word,' and therefore 'great is the number of the preachers.' We trust that these men have all given evidence that they are truly called by his Spirit to this work and ministry; and so, while we rejoice with trembling, we cannot but expect from him a further blessing in the use of the instruments which he has himself prepared. I suppose that such an ordination as that which took place in the beautiful church of this favoured station (Palamcotta) has never occurred in modern mission-history; perhaps, if the circumstances of apostolic times are duly considered, not even in the history of ancient missions. In this still-heathen province of Tinnevelly—for such it still is, even with its 50,000 scattered Christians—there was then gathered together a body of some sixty clergymen, all, with the exception of the bishop's chaplain, engaged in mission-work. Of these, fourteen were Europeans, and the remainder natives, including the fifteen candidates of our own society, and seven more of the society for the propagation of the gospel mission. Twelve of them were also admitted to priest's orders, viz., four of our own, and eight of the sister mission, including one European in each case. These twenty-two deacons and twelve priests presented the unwonted sight at an Indian ordination of three sets of occupants of the communion rails of a fairly-sized chancel. It was my privilege to be present at the last great Indian ordination, viz., at Paneivilei, in 1859, when the late bishop Dealtry admitted, I think, seventeen into both orders; but, on the present occasion, there were, as I have stated, no fewer than thirty-four" (To the Committee of the Church Missionary Society).

WESTERN INDIA.—*The River Krishna.*—Mrs. Dean writes from Mowli: "The town of Mowli is situated at the junction of the Yenna and the Krishna rivers, which renders the place very sacred in the eyes of the Hindoos. The town itself is not noted for anything except perhaps the great number of brahmin widows who have taken up their abode there; but the river Krishna, with the fine stone temples on its banks, attracts great multitudes, who resort thither for purposes of religious rites and worship. It is told as a fact that, once in twelve years, a flood of pure milk flows down from its source! The city of Satara lies about three miles to the west; and a fine broad macadamized road, with shady banian and pimple trees growing on each side, connects the two places. Every morning, at the earliest dawn, some old brahmins, or other devoted Hindoos, of both sexes, may be seen either going or returning, with a brass 'lota' containing the holy water. The first Monday in each month, hundreds of them, women and children, throng the road. The blind, cripples, and lepers sit on the roadside, calling aloud for charity, in the names of the gods. Alms are given by the passers-by, who go prepared to answer their calls. The ranee of Satara, in her close litter, preceded by heralds and trumpets, and followed by a cavalcade of richly-caparisoned horses—some mounted and others led—and a train of elephants, joins the crowd. A close tent is pitched

for her on the very edge of the water, so that she can perform her religious rites without being subject to the vulgar gaze of the people. The river banks are alive with people—bathing, washing their clothes, filling their 'lotas,' worshipping the idols, and presenting offerings to the priests. This place is also a great burning-place of the dead. Daily a great number of bodies are taken from the city to be burned where the ashes can be mingled with the sacred waters. Instead of being placed in a box, the corpse is besmeared with red and yellow paint, dressed in either red or white cloth, and laid on an open bier. Preparations for removing the dead are commenced as soon as the breath leaves the body, so that often in an hour's time the body is hurried off to Mowli. A curious affair took place there about three or four years ago. A man (supposed to be dead), was borne along by his relatives, who, as they chatted, soon commenced quarrelling about the property of the deceased. In the heat of the discussion they put the bier down by the road-side. Meanwhile, the open air had revived the poor sick man, who opened his eyes and sat up, to the horror of the mourners, who jumped up and ran away, leaving him to find his way home as best he could!" (Correspondence of the London Missionary Society). *Tirumangalam.* — Mr. Herrick, of the Madura mission, writes: "When I was at Tirumangalam last, a Mahommedan priest called upon me with a request that I would furnish a Christian female teacher, to teach a school of Mohammedan girls. He said they would furnish a place to keep the school in, and pay two annas a month for each girl. This man has had the New Testament for several years, and calls himself a Christian Mohammedan."

THE SANDWICH ISLANDS.—The rev. Mr. Coan writes to the American board for foreign missions, in October last: "You are aware that the Chinese are multiplying in our islands, as they are in the United States and other parts of the world. While the Lord calls to the north, 'Give up,' and says to the south, 'Keep not back,' and while his converts 'come from far,' and 'all the ends of the earth' are remembering and turning to him, lo! the great land of Sinim is astir, and her people are taking wings like swarming bees. We have now about two hundred Chinese in the district of Hilo, divided into merchants, cooks, stewards, pedlars, and plantation-labourers. No less than nine of our shops are kept by Chinamen; and all the Chinamen in our town are good neighbours, friendly, courteous in manners, and honourable in business-transactions. Several of them have long been in the habit of attending our native services on the sabbath, and of contributing generously at our monthly concerts, and for other benevolent objects. On Sunday afternoon, the 11th inst., I went out to a Chinese sugar plantation, three-and-a-half miles from town, and found the house packed with natives and Chinese. We made a collection for missions on the occasion, which amounted to £20. Of this, three Chinamen gave each a pound, others according to their means. Thus it is in building churches, our Chinamen are ready and generous in helping. Most of our more intelligent Chinese give up their old forms of worship, and prefer believing in the Christian's God. Some are inquiring, candid, and tender; and some say that they are sure that the Christian religion will, ere long, prevail over all their vast empire. They have no confidence in the gods of their fathers, but are ashamed of them. The children of these Chinese, by native wives, are fast multiplying. These are active, bright, and are all receiving a Christian education. They are all seen in our schools, our Sunday-schools, and our Sunday assemblies."

H. S.

THOUGHTS ON LIFE, TIME, NOW, NEVER, EVER.

SUGGESTED BY RECENT EVENTS.

(Concluded from page 247.)

BY THE REV. GERARD E. SMITH,

Rector of Osmaston.

6. LIFE, and man's power to keep hold of it. Man has as much power of his own to keep hold of life as he has to keep hold of the wind. What is your life? St. James calls it a vapour. Who can hold a vapour, a breath, a puff of smoke? One cold, one fever, one mistake in medicine, and you are in eternity.

Some believe—they are taught so, and most men believe what pleases and sets them up in their own eyes—some believe that they have a power to save themselves; and that, whatever they may be doing now, at the last they shall be saved, because at the last they will do the deed. They allow they ought to be Christians indeed, they intend to be Christians indeed, and will be such at last; for, say they, we can when we will; and is it not written, God is good to the soul that waiteth for him?

Satan can quote a text to serve his end. Beware lest he be whispering one to ruin you (Matt. iv. 6).

"Take heed of crying 'To-morrow, to-morrow'," said Luther; "for a man lives forty years before he knows himself to be a fool; and by the time he sees his folly his life is finished; and so men die before they begin to live."

A power to save yourself! Who believes this of an apple-tree? If a tree do not bud and blossom, and set fruit in the spring, will it do so in summer? If the tree has life in it, it will show life early. So will its owner. But what time do you wait for? Which do you count *your* time? This power of yours, when is it to accomplish such wonders?

Is it the time of sickness? Then mind you make sure of a sickness without pain, sores, drowsiness, heaviness, hard breathing, wanderings, and speedy dissolution! What a bad time is sickness to set oneself to the mighty work of salvation!

Is it the time of old age? Is that the time for a work of righteousness? A Christian ir

Christ's servant: will he hire him when he is worn out with serving himself, and is too old and feeble to serve even a man? Is that the time to give up the world, when you cannot keep it? to say to God, I have served myself all my days; and, now I am near to die, I will serve thee? Will God accept such an offer? Do you see old men and women the better for being old? Are you likely to do better than they?

Is it the time that you will have to spare at the last? When is it to begin? How much spare time can you count upon? A day, an hour, a moment? You may insure your life for a thousand pounds at little cost, but you cannot at any price insure a moment for your soul.

Is it the time when your heart is more ready? Believe me, every day's delay makes it less so. Does a rotten fruit become sound by keeping? Or a man's heart holier by sinning? Ponder well the word "hardened" in Heb. iii. 13. Be honest, deal faithfully with yourself. Wait not; say, "Now, or never," and begin as you are. Believe in the Lord's "now," and in the Lord's power; and cease from believing either in to-morrow or upon self.

Saved now, may *I* be? Doubt it not.
The blood redeems from every spot,
The past's forgiven and forgot,
When you are Christ's, and he is thine.

Saved now, and while I live? O yes.
If with your heart you still confess
Jesus the Lord, your righteousness,
Then you are Christ's; and he is thine.

Saved when I die? Yes, surely so;
Absent from flesh, to God you go:
No purgatory shall you know
When you are Christ's, and he is thine.

Saved in the judgment? Yes, to own
Your claim to Christ upon his throne,
And to receive from him your crown,
When you are Christ's, and he is thine.

Saved in eternity? O then
No tongue can tell, or mortal pen,
The joy you shall experience when
Jesus shall say, That soul is mine.

Saved into heaven? O yes. And there
All the redeem'd with you shall share
The kingdom and the glory; where
Christ shall be all, both theirs and thine.

7, What is true life? Surely eternal life must be the true life; and that life is in Christ (John i. 4, iii. 36, v. 39, 40).

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 11-12).

Where are all the generations of men? Where are the regenerate of all generations? The former make a large part of the dust of the earth: the latter live with God (Matt. xxii. 32). *There is a life* that ends with death; and *there is a life which has* neither "beginning of days nor end of years;" this is that eternal life which is in Christ, and by communication from him in all that are his (John xi. 26). What crowds will go to any famous doctor whose praise is trumpeted forth as a man that has wrought wonderful cures! Yet his wonderful cures must grow ill again, and die. Man indeed can do much for man, except to save him from the grave (Psal. xlix. 7-9); but Christ can both save from death and give eternal life. Every child of God is temporally immortal until his work is done; but, when his temporal immortality becomes mortal, then his eternal is made manifest, as the rising sun when the full moon sets.

When he was in the world, Jesus Christ healed all manner of diseases and infirmities by a word, by a touch, by an "I will" (Mark i. 40). So that they said of him, "He is the prophet's great Physician" (Matt. viii. 17). But Jesus had higher reputation than that. Sin is the universal disease, and kills all who are taken with it (Rom. v. 12; Ezek. xviii. 4). But Jesus cures even that disease, and he cures it by homœopathic treatment, by his own life-blood he cures death, and by dying gives life (Heb. ii. 14). Thus Christ is the perfect master of every disease (see Exod. xv. 26; Jer. xxx. 17); and his terms are not money, not price, but self-surrender, "Be it unto me even as thou wilt." You must needs trust him, call upon him, state all your case (Isai. i. 3, 16-18), and take all he prescribes, bitter and sweet (Psal. xli. 4), consulting no king Jareb (Hosea v. 13), putting your case into no other hands.

Who would trust his soul's salvation
To a fellow-sinner's care?
Can a priest, or saint, or virgin
Save from wrath and dark despair?
Only Jesus
Heals the soul and answers prayer.

Consult him daily. Lodge near this Fountain (Zech. xiii. 1). O come and be healed. The eunuch said to Philip, "See here is water: what doth hinder me to be baptized?' So I say to thee, "See, here is Christ, here is mercy, pardon, life: what hinders but that you should live?" The torment of Tantalus was that he should swim in water, and not taste a drop. But water of life is put to thy lips (Gen. xxiv. 17-18; Rom. x. 8-9). O wilt thou perish of sin while life and salvation are so nigh?

Is there life for a look at the Crucified One?
Is there life at this moment for thee?
Yes: look brother, then, look to him, and be saved,
And thou shalt be spotless as he.

John iii. 36, v. 24, vi. 46-47, xi. 25; 1 John v. 11.

Life and death are at thy choice. Why hesitate, or live one day in doubt, when a moment may snatch away thy breath, or disease stupify thy senses and leave thee to perish? (Prov. xxvii. 1). Surely it is no controversy for mortal man whether God be better than sin, and glory than misery.

› Christ thy life now (Gal. ii. 20). So thy soul for ever (Col. iii. 1-4). You ırist all your life long. True Christians ays in the burning bush, always on fire, er consumed. Our passions rage within world without, and Satan in both; and uld be burned up presently, were not with us in the fire (Dan. iii. 25; 1 John

Christ ever before you (Isai. lxvi. 5). A walking on the sea-shore a few weeks sked a fisherman, busy with his boat, is the best news to-day?" His ready as, "Jesus died for me!" Happy man! s his boat and nets and the shore and es reminded him of John xxi. 4-7. See rist has the chief place in your thoughts , your prayers, and your pursuits. Make of a minister; for such as do so ever › lowest place to Christ. Make him your d last. For why? He loved you to ›u from hell to heaven. And you may ıat the blood has satisfied for you, when ke much of his glorious example, and fore God in it.

Holy Father, Son, and Spirit,
We thy wondrous love adore,
Bought by Jesus' bleeding merit
(That unfailing store),
May we endless life inherit
Now and evermore.

Weekly Almanac.

the passover unto the Lord your God."—DEUT.

the day of Pentecost was fully come, they were ne accord in one place, ... and they were all the Holy Ghost."—ACTS ii. 1-4.

ıo as at this time didst teach the hearts aithful people, by the sending to them ıt of thy Holy Spirit, grant us by the pirit to have a right judgment in all and evermore to rejoice in his holy through the merits of Christ Jesus iour, who liveth and reigneth with thee, unity of the same Spirit, one God, ithout end. Amen.

	MORN. LESSONS.	EVEN. LESSONS.
Sunday*	Deut. xvi. 1-17. Acts x. 34-48.	Isai. xi. Acts xix. 1-20.
un-Monday ...	Gen. xi. 1-9. 1 Cor. xii.	Numb. xi. 16-29. 1 Cor. xiv. 1-25.
un-Tuesday ...	1 Sam. xix. 18-24. 1 Thess. v. 12-23.	Deut. xxx. 1 John iv. 1-18.
:sday	2 Kings xx. Matt. xvii.	2 Kings xxi. 1 Cor. ii.
day	2 Kings xxii. Matt. xviii.	2 Kings xxiii. 1 Cor. iii.
'.....	2 Kings xxiv. Matt. xix.	2 Kings xxv. 1 Cor. iv.
lay	Ezra i. Matt. xx.	Ezra iii. 1 Cor. v.

r Psalms: Morn., Psal. xlviii., lxviii.; even., Psal.

feast of Pentecost was always kept the day after Easter, a great and solemn ıong the Jews, wherein they did cele- e memorial of their deliverance out of ınd also the memorial of the publishing of the law which was given unto them on Mount Sinai upon that day. It was first ordained and commanded to be kept holy, not by any mortal man, but by the mouth of the Lord himself, as we read in Lev. xxiii. 16 and Deut. xvi. 9. The place appointed for the observation thereof was Jerusalem, where was great concourse of people from all parts of the world (see Acts ii. 1, 9, 11), ... whereby we may also partly gather what great and solemn festivity was commonly used at that feast. Now, as this was given in commandment to the Jews in the old law, so did our Saviour Christ, as it were, confirm the same in the time of the gospel, ordaining, of a sort, a new Pentecost for his disciples, namely, when he sent down the Holy Ghost visibly in the form of cloven tongues like fire, and gave them power to speak in such sort that every one might hear them, and also understand them in his own language, which miracle, that it might be had in perpetual remembrance, the church hath thought good to solemnize and keep holy this day, commonly called 'Whit-Sunday.' And here is to be noted that, as the law was given to the Jews on the Mount Sinai the fiftieth day after Easter, so was the preaching of the gospel, through the mighty power of the Holy Ghost, given to the apostles on the Mount Sion the fiftieth day after Easter. And hereof the feast has its name to be called 'Pentecost,' even of the number of the days. For as St. Luke writeth in the Acts of the Apostles: 'When fifty days were come to an end, the disciples being all together with one accord in one place,' the Holy Ghost came suddenly among them, 'and sat upon each of them, like as it had been cloven tongues of fire' (Acts ii. 1-4). ..... The Holy Ghost is a spiritual and divine substance, the third Person in the Deity, distinct from the Father and the Son, and yet proceeding from them both, which thing to believe both the creed of Athanasius beareth witness, and may also be easily proved by the most plain testimony of God's holy word (see Matt. iii. 17 and xxviii. 19, and John xiv. 10 and xv. 26, where note three divers and distinct Persons—the Father, the Son, and the Holy Ghost—which all, notwithstanding, are not three gods, but one God). ..... It is the Holy Ghost, and no other thing, which doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, such as otherwise of their own crooked and perverse nature they should never have. ..... As for the works of the Spirit, the fruits of faith, charitable and godly motions, if a man have any at all in him, they proceed only of the Holy Ghost, who is alone the Worker of our sanctification, and maketh us new men in Christ Jesus. ..... Neither doth he think it sufficient inwardly to work the spiritual and new birth of man, unless he also dwell and abide in him (1 Cor. iii. 10, vi. 19; Rom. viii. 9; 1 John ii. 27; 1 Pet. iv. 14). O what a comfort is this to the heart of a true Christian, to think that the Holy Ghost dwelleth in him! 'If God be with us,' as the apostle saith, 'who can be against us?'" (Homily for Whit-Sunday).

H. S.

"WEAK AND BEGGARLY ELEMENTS":

A Sermon,

By the Rev. Geo. Bryan, M.A.,

Vicar of Huttoft, Lincolnshire.

Gal. iv. 9.

"How turn ye again to the weak and beggarly elements whereunto ye desire to be in bondage?"

"Weak and beggarly elements!" who would wish to be in bondage to them? Yet that there were people so disposed is clear from the case of the Galatians. The Galatians had known God, and "had run well;" but after a while they turned back (marg.), and were in danger of being "again entangled in the yoke of bondage." St. Paul wrote to them to convince them of their error, and to bring them back to the obedience of faith. What were the results of his endeavours we are not told. But like cases may occur in the church; and his epistle remains to be as a beacon-light for the double purpose of showing us our danger and of leading back wanderers to the fold. We, as Christians, are not, perhaps, likely to adopt Jewish customs; nevertheless there are customs and peculiarities of worship, some coming from former times, and some originating in our own, in regard to which we need to be on our guard: we for ourselves in excess of zeal, and others for us in excess of duty, may make rules which, if persisted in, might mislead and ruin us. This, therefore, is a case in which we should be forewarned, and so fore-armed. Let us, then, as referring to this subject and to the text, consider—

I. What are "the weak and beggarly elements" of which St. Paul speaks;

II. Why they are called "weak and beggarly;" and

III. What better principles can we adduce than "the weak and beggarly elements" to which the Galatians desired to be in bondage. And—

I. In dependence on the teaching of the word and Spirit, let us consider what are "the weak and beggarly elements" of which St. Paul speaks in the text, and of which he speaks twice in this chapter?

In answer to this question, we may remark that in the margin these elements are called "rudiments;" and rudiments mean first principles; and by first principles is here meant the ritual of the Jewish church, especially circumcision (v. 2). The Galatian Christians had received Christ by faith, but were afterward brought, through erroneous teaching (i. 7), to think that they must unite Jewish observances with Christian doctrine in order to be justified. St. Paul saw at once the evil tendency of this movement, and that it would even be "another gospel," which yet would not be "another." He wrote, therefore, to them, as if sharply, to remind them of the gospel which he had preached among them. He says, "If we or an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed" (i. 8). And he adds, "A man is not justified by the works of the law" (ii. 16). And two years after he affirms the same to the Christians at Rome, assuring them "by the deeds of the law shall no flesh be justified" (Rom. iii. 20). This decision of the Holy Ghost settles the value and place of works in religion for all time and all churches. Yet there always have been Jews and Christians who have an affection for works as having something to do in justification. Moses had much difficulty in bringing off the people of his time from an opinion of their own righteousness (Deut. ix. 5). And St. Paul, six years after writing to the Galatians, found a party at Colosse, who, without adopting Jewish ordinances, had come to the same way of thinking; and he accordingly wrote to the Christians there on the same subject. In chap. ii. he bids them "beware of philosophy and vain deceit, the traditions of men, and rudiments of the world." And in verses 18 and 23 he speaks of people being voluntaries in humility (marg.) and worshipping of angels; and of their making a show of wisdom in will-worship and punishment of the body (marg.). These were inventions of the will and human devices by which they thought to reach the model of perfection and gain a title for heaven.

And such is the weak and deceived nature of the heart that it is with difficulty we get entirely free from this error. A notion of human excellency creeps into our devotions, and in differing and distant ages has given rise to rites and observances, rules and practices, austerities and self-inflictions of the most various and extraordinary kind. Few who get into these ways stop to inquire what truth says of them. In fact they have a secret disbelief in holy scripture; and, accordingly, go further and further astray. Their self-imposed duties become a snare and a delusion. They forget that God can never acknowledge works which he has not commanded, much less reward them. They will have their reward, but not from him.

We thus see how much our peace depends on first principles. If they are wrong, we necessarily go astray; and, if they are right,

it is wrong to rely on them; for the best of them are only intended to awe and steady the heart, and to act as "a schoolmaster to bring us to Christ" (Gal. iii. 24). The character also which the Holy Ghost has given of the elements and forms of godliness is such that we might justly suspect them from the first; for he calls them "weak and beggarly." Those of the Jews were such, and were "disannulled from the weakness and unprofitableness thereof" (Heb. vii. 10). And certainly we cannot think better of the rules which a mere man makes, than of rules and ordinances which are of God. We may assuredly trust God with his own glory, and believe he will advance it better by rules of his own making than by those of man. Let us, then, leave this part of the subject to consider—

II. Why Paul calls the ritual observances of the Galatians "weak and beggarly."

But observe, first, they are only "elements," the beginnings of things religious. And these are called, in ver. 3, "the elements of the world," because exactive like the law of man, only tending to a better end. Still they are *weak*, because there is no power in rites to bring a soul to heaven. Only the Holy Ghost can do that, through the atonement of Christ. And, when we believe in the great atonement, and therefore in our own ignorance and entire corruption, the elements are still weak, suitable to children (ver. 3), and to those under tutors (ver. 2). The advanced Christian looks through them to the great Peacemaker, only content as to outward ordinances to have "all things done decently and in order."

Again, these elements are "beggarly" because unable to bestow on a man spiritual riches. These riches are love, joy, peace, and other graces enumerated in Gal. v. 22-23. The whole, however, of these gifts and graces of godliness are the fruits of the Spirit, and therefore divine. But it is certain no wisdom and handiwork of humanity, no amount of sincerity, no sacrifice even of the "fruit of the body for the sin of the soul," no abstraction of thought from earth, no deadening of human affections will produce a divine principle in the soul; only the Holy Spirit can make man a partaker of the divine nature (2 Pet. i. 4). And the Holy Spirit does not give it because of the works of the law, or because of a refined ritual, nicely observed, but for the sake of Christ. And, when in our religious assemblies or private devotions we experience unusual emotions, it may be well to consider whether this effect is produced in the *animal* nature through the excitements of the occasion, or in our *spiritual* nature through a contemplation of Christ crucified. In the former case there will be congratulation as over so much duty done; in the last, there will be a humbling sense of short-coming joined with thankfulness, that "we are accounted righteous only for the merit of Christ Jesus, and not for our own works or deservings" (art. 11). And it appears in this way that, if, as no doubt, there are rites and ceremonies in the church (art. 20), we must be careful not to attach too much importance to them, and no more than holy scripture will warrant. And, perhaps, we shall be least likely to omit or over-rate them when we appreciate the noble walks of piety to which they have the honour and privilege of paving the way. And what are they? Or, in other words—

III. What can we adduce better than "the weak and beggarly elements" of which St. Paul speaks, and to which the Galatian Christians desired to be in bondage?

We answer without hesitation, The *contrary* to all bondage. And that is "the liberty wherewith Christ has made us free." This liberty is a grand characteristic of the gospel. It means freedom from the guilt of sin, and the enjoyment of all good, and of God, the supreme good. It does not suppose the absence of all law (for then it would be licentiousness), but the operation of wholesome and known laws, suitable to a holy nature. Liberty is perfectly enjoyed in heaven: it was also perfectly enjoyed in paradise, till man sinned; then he fell under the dreadful law of sin and death (Rom. viii. 2). Under this law people would sin as by a law, and would continue to sin for ever. And the case of the evil-doer would be rendered, if possible, more hopeless by the decree of God: "The soul that sinneth, it shall die," spiritually and eternally. In this state Christ found man, and proceeded to rescue and restore him. The plan he went upon was new, and inconceivable to creatures. But it was an eternal purpose which the Creator purposed in himself (Eph. i. 9), and brought to pass in time, that man—that is, human nature—should be recovered from sin and Satan, and each one of us put in the way of salvation. And the plan was that he, the Son of God, should take sin out of the law of sin and death upon himself, and bear the punishment of it; and this he did in his own body on the tree (1 Pet. ii. 24). And, sin being so taken away and atoned, the law of sin and death became a dead letter; and, "that being dead wherein we were held" (Rom. vii. 6), we obtain our freedom. The psalmist foresaw this in spirit, and says: "Our soul

is escaped: ..... the snare is broken; and we are escaped (Psal. cxxiv. 7). This is the liberty to which St. Paul tells the Galatians they were called (Gal. v. 13). Isaiah prophesied of it (lxi. 1); and the Saviour declared the prophecy fulfilled in his own person. "This day," said he, "is this scripture fulfilled in your ears" (Luke iv. 18). And the whole benefit of Christ's work remains to man. We are free to serve God, and to be happy. Therefore St. Paul tells the Christians at Rome: "Being made free from sin, ye became servants of righteousness" (Rom. vii. 18). He does not mean there was no sin in them, but that for the sin in them an atonement had been made; and it, therefore, was not imputed to them (Rom. v. 13). And it was for them henceforth to ask the pardon of it, to resist it, and let it go. And true believers do so: having the Spirit with them and in them to aid their feeble efforts, they make progress in piety, and in the attainment more and more of freedom from worldly and sensual affections. For, where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17) for the exercise of holiness and truth. Truth confirms this liberty; for, says the Saviour, "Ye shall know the truth; and the truth shall make you free" (John viii. 32). And all these powers and privileges grow out of faith in Christ, who says of himself: "If the Son make you free, ye shall be free indeed" (John viii. 36).

Thus there is in the world at the present time a liberty of the most excellent and gracious kind. And it is this liberty, with its present benefits and eternal excellencies, which we present in place of "bondage to weak and beggarly elements." But some may say: "I have, I trust, that spiritual and gracious liberty of which you speak through my knowledge of the gospel; though still, I own, I regard with favour the rites and ceremonies of religion." But this, we rejoin, is impossible on the principle of the text; for the text says, "To which you *desire* to be in bondage." Desire is a ruling affection. You cannot desire two things of an opposite nature at the same time: you cannot desire the bondage of weak and beggarly elements and at the same time "the liberty that is in Christ." If you adopt the one, you have not the other. If you are a voluntary in humility, if you make a show of wisdom in will-worship, you may be justly charged with not holding the Head (Col. ii. 19). And, if you hold not the Head, how can you be a member? And, if you are not a member of Christ, *what are you* but a child of wrath?

In short, by a willing and persistent bondage to "weak and beggarly el
a soul puts itself in the place
Beside that, which is self-ruin, it
the course and cause of the gospel
person or a church, under such i
may draw the young and unwa
traditions of men and rudiments
world, and not to Christ (Col. ii.
this of itself is sin and condemnat
cially if we know, or might know
proved opportunities, the exact
outward observances. For, writes
"Through thy knowledge shall
brother perish, for whom Christ die
when ye sin so against the bretl
wound their weak conscience, ye si
Christ" (1 Cor. viii. 11, 12). W
these testimonies that our danger
always rise from the evil that is in t
but many times from the appearanc
in the church. Not all is gold tha
But it is only gold that will stand
fire. Therefore all who have t
turned Zionward have need and
be upon their guard; for subtle
error will rise unto the end. An
be questioned whether the worst
error has yet appeared (Matt. x
Therefore the prophets and apos
bid us "Beware." We are safe o
we take the holy scriptures for o
and study to see Christ crucified
from Gen. iii. to Revelation. Su
tations will produce a freedom o
and affection of which will-wo
(worshippers according to their c
can have no conception. David
will walk at liberty; for I seek
mandments." We may enjoy ths
in a dungeon, as St. Paul did at
(Acts xvi.), and as many martyrs
fessors have done since; for the
God is not bound; and the wor
heart will allow the believer in
make excursions to paradise and
about Zion. This is a gracious libe
it will be glorious when we escape
bondage of corruption. O let no
of the world, no rites and cerem
fancied excellencies in self or o
flights of imagination draw off y
from contemplating Christ and h
fied. He is the chief among ten
and altogether lovely—a *meritive*
to all, an *actual* Saviour to all that

AGE PICTURE; OR, THE LIBERTY OF THE SUBJECT.

re used similitudes."—Hos. xii. 10.
ember the sabbath-day, to keep it holy."—Exod.

is something up at the great house," illy Dawlish, the washer-woman, to her or neighbour: "nearly all the trades- nd labourers in the village have been o meet squire Goodchild at half-past six this evening."

Milly was right: something was up. after she made the observation, Abel the carpenter, and Roger Irons, the nith, dressed in their best clothes, were walking in the direction of Ringfield house. Behind them slowly proceeded p of farm-labourers, who were expressing stonishment at being requested to ap- fore justice Goodchild, as he was usually

Then came Ephraim Lucre, the land- the public-house called the "Brindled n," and Allan Stedfast, the landlord of land and Heart."

field manor is an old-fashioned gable- residence; and there is a pretty avenue and white chesnut-trees in front of it. side of the lodge-gates stands a massive ion, green with age; and immediately on of the gate an iron hand grasps the of justice. A splendid lake appears alf-a-mile off, in which wild-fowl of va- escriptions sport the live-long day.

n the visitors arrived at the manor, they raciously received by the worthy magis- who thus addressed them: "My good , I am anxious to investigate a matter I am told seriously affects the general y of the village and its neighbourhood: to the sale of beer on the sabbath-day. ill be kind enough to answer a few ques- at I shall ask, so that I may be enabled n an opinion upon the subject, and to y further steps that may appear desira- He then adjusted his gold spectacles, ving taken a pen in hand, proceeded to gate several of the parishioners there led.

Plane deposed: "I am a carpenter and and I live next door to the public-house the 'Brindled Unicorn.' The landlord eer on Sundays. Before this public- vas opened the village was noted for its le: now scarcely a Sunday passes with- mething unpleasant happening: people the 'Unicorn,' and, after the beer has runk, they shout and quarrel, and fre- end with a fight. I used to enjoy my evenings in the summer, and, with my mily, would sit under a large tree at the nd of the garden, and enjoy the cool ; but now the case is altered: rather ear, or let my family hear, the rough ge of the public-house visitors, we stay s and shut the windows, let the weather not as can be. Sunday used to be our t day: now it is the noisiest of all other the week."

Barnard Chute deposed: "I am a police-constable, and can state positively that many cases of drunkenness and riotous conduct requiring my interference occur on a Sunday in this village. Often on Monday mornings I am obliged to give evidence before a magistrate in reference to the misconduct of some frequenter of the public-house on the previous day. On Sunday evenings the village has the appearance of a fair or revel."

Gabriel Hodges deposed: "I am a farm-labourer. I have a son, who once was as steady a young fellow as could be. He was strong and hearty, and gave good satisfaction to his employer. After a while he took to going to the ale-house a Sundays: 'twas not long afore he got connected with a gang of poachers, and soon got into trouble: he went to prison for six months, and is now at liberty; but (stammered Gabriel, as a big tear rolled down the weather-beaten face)—but he is a sad fellow, and always drunk when he can get at the beer. I look upon the Sunday beer-house as the cause of his ruin."

Jesse Holdway deposed: "I occupy a small farm near the village. Since the 'Brindled Unicorn' has been opened, I never pass through the village on a Sunday, for fear of being insulted or of hearing some offensive language. I always take my wife and children across the fields to church, although it is a long way round, and the travelling in wet weather becomes very difficult and disagreeable."

Allan Stedfast deposed: "I am the landlord of the 'Hand and Heart' public-house. I do not sell beer on the Sunday, except in a case of necessity. Formerly I made no distinction between Sundays and week-days; but I found that my Sunday customers were mostly idle fellows, who lived in the village or hard by, and whose chief delight consisted in making a disturbance."

"Why should they not conduct themselves with propriety on a Sunday?" inquired the magistrate.

"Well, sir, I cannot say for certain: perhaps it is because they have more time on their hands, and are not wearied by the labours of the day. When men call for beer on a week-day, they are generally pretty nearly tired out; and a glass of beer refreshes them and does them good; and they don't feel inclined to make much noise, but are glad to get home to rest," replied Stedfast. "And my conscience told me that my former system led to sabbath-breaking; and I determined to make an alteration."

"What are the cases of necessity to which you allude?" asked Mr. Goodchild.

"Why, sir, suppose on a Sunday a weary traveller, almost tired to death and fainting for want of refreshment, were to ask for some beer, I would not refuse him."

After the evidence of others had been taken, Mr. Goodchild said: "I have chosen to institute this inquiry openly, so that those who are inclined to believe that the sale of beer on a Sunday is not objectionable may now hear the evidence produced, and, if they think proper to make any remarks in favour of the practice, or can contradict the statements already made this

evening, they may have this opportunity of doing so."

All eyes were now turned upon Ephraim Lucre, who appeared much confused; and, after summoning up courage, he said: "If you prevent me from selling beer on the Sunday, you would ruin me. Sunday is my best day for selling beer. Besides, such a restriction would be interfering with the liberty of the subject."

"But," observed the magistrate, "Allan Stedfast is not ruined, and he refuses to sell beer on a Sunday, except to *bonâ-fide* travellers. And pray where did you get the idea about the liberty of the subject?"

Lucre hesitated, and then admitted he had seen it in the newspaper.

"I thought so," continued Mr. Goodchild. "This is an objection urged by members of parliament and others, when requested to endeavour to abolish this pernicious custom. For my own part, I must confess that the evidence before me this evening induces me to imagine that the argument tells forcibly on the other side. We have heard that a concourse of persons at a public-house on a Sunday is a great nuisance to those who live near: we find that cases of drunkenness and rioting requiring the interference of the police frequently occur on that day; and we are informed that respectable persons object to pass that way for fear of insult; and therefore I conclude that the sale of beer on a Sunday does indeed interfere sadly with the comfort, peace, and welfare of her majesty's subjects. Scotland has set us a good example in this respect; for it is said that an act has been passed for closing public-houses on a Sunday, except to *bonâ-fide* travellers; and the police-reports prove a great diminution of the cases of disorderly conduct arising from drunkenness on that sacred day. As a justice of the peace, it is my duty to exert myself in order to preserve peace. I intend to discover, if possible, whether the public-house nuisance is as great in other villages as it is here; if so, I should wish to get up a petition to parliament praying for an alteration of the law affecting the sale of beer on the sabbath-day."

In taking leave of the parishioners, Mr. Goodchild thanked them very heartily for having acceded to his request, and for the important information they had given him.

Are we, to working-men, the friends or foes,
When we attempt the public-house to close
On that bless'd day, so frequently abused
By some which are with drunken freaks amused?
Let those who in the neighbourhood reside
Let starving wives and shoeless bairns decide.

J. P.

NOTES ON THE MAN OF LAWLESSNESS.

By John J. Lake.

No. IX.

I COME now to the third point in our adversaries' objections—namely, that Jesus did not teach the doctrine of the atonement—and proceed to show, 1st, that he did so; 2nd, that it was taught by others; and 3rd, that it is not opposed to reason.

1. In John x. 15 our Saviour told the Jews: "I lay down my life for the sheep." He did this either as a defender or a substitute: he did it not as a defender either in his passion or during any part of his career on earth, but expressly forbade the use of the sword or other violent means in behalf of his kingdom and teaching (Matt. xxvi. 15; Luke ix. 52-56). It must, therefore, be as a substitute that he died for them. In referring to the manner of his death, he also alludes to this doctrine, and the mode of its application, namely, believing in him and his mission: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life" (John iii. 14, 15). That this refers to the manner of his death appears from John viii. 28: "Then said Jesus unto them (the Jews), When ye have lifted up the Son of man," &c.; and again: "And I, if I be lifted up from the earth, will draw all men unto me" (John xii. 32)—showing that the type of Moses' serpent was prominent in his mind, and that he wished his hearers to draw the natural inferences from the type. St. John says concerning the last quotation in the verse that follows it: "This he said, signifying what death he should die." Jesus thus appropriates to himself the character of a sacrifice and a healer, and of the antitype of the serpent of Moses: he could be a healer only in one way, that is, by satisfying the infinite justice of the Deity; and he laid down his life for the sheep, by taking the place of the being subject to death, undergoing the punishment due to him, as a man may pay the debt of another, and release him from prison; for, the claim of his creditor being satisfied, the law has no more power over him.

2. What others have taught concerning this doctrine. St. Paul says that we are justified freely—that is, released from the claims upon us on account of the debt of transgression, by the favour or grace of God, "through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness (i. e. Christ has paid) for the remission of sins that are past." And why? The creditor has accepted the payment in lieu, or, as St. Paul puts it, "through the forbearance of God;" that is, the creditor is forbearing, and accepts the payment of the debt from another instead of from the person who actually owes it.

Again, says St. Paul: "His dear Son, in whom we have redemption through his blood, even the forgiveness of sins" (Col. i. 14). Also

As in Adam all die, even so in Christ shall all e made alive" (1 Cor. xv. 22): "When we rere enemies, we were reconciled to God by the eath of his Son" (Rom. v. 10): "Christ our assover is sacrificed (or slain) for us" (1 Cor. . 7). Isaiah, prophesying of Jesus, the Mesiah or Redeemer of his people, says: "He was rounded for our transgressions, he was bruised or our iniquities: the chastisement of our eace was laid upon him; and with his stripes 're are healed. ..... The Lord hath laid on im the iniquity of us all. ..... For the ransgression of my people was he stricken" sai. liii. 5-8).

Clemens Romanus instructs us to "look edfastly to the blood of Christ, ... which, eing shed for our salvation, has obtained the race of repentance for all the world," and "by e blood of our Lord there shall be redemption all that believe and hope in God" (Ep. ad orinth., ss. 7, 12). Ignatius says: "All these ings he suffered for us, that we might be ved" (Ep. ad Smyrn., s. 2). And Polycarp: He suffered all this for us, that we might live rough him;" again, "Christ suffered for the lvation of all such as shall be saved" (Ep. ad hil., s. 8). The same has been taught by a ccession of the clergy from that to the present me.

Amongst the writings of the Chinese ancients the book of Y-King is found the following: By the justice of the saint (the 'beautiful man f the west' of Chiking) the world shall be restablished in the ways of righteousness. He ill labour and suffer much: he must pass the reat torrent whose waves shall enter into his oul ["My soul is exceeding sorrowful, even nto death," said Jesus during his agony in he garden (Matt. xxvi. 38)]; but he alone can ffer up to the Lord a sacrifice worthy of him." 'chouantsee says: "The saint dies to save the rorld. He does not seek himself, but the good f others. He enriches others, and impoerishes himself [Christ "made himself of no eputation, and took upon him the form of a ervant; ..... and, being found in fashion as a nan, he humbled himself, and became obedient nto death, even the death of the cross" (Phil. i. 6-8)]; that is, according to Isemakouang, he oves himself to save others*." In the third ide of the book Chiking appears the following: 'Wenwang, or the prince of peace (Isai. ix. 6), lone knows how to love his brethren ["Greater ove hath no man than this, that a man lay lown his life for his friends" (John xv. 13, 14)]. The Lord has enriched him with all his riches, nd given him the universe for a recompence Heb. i. 8, 13, viii. 1; Phil. ii. 9-11). The Lord aid to Wenwang, Mount up first to the sacred nountain, in order to draw all the world after hee (John xii. 32, xvi. 7-15; Phil. ii. 9-11). See hese rebels that do not obey their sovereign: arm thyself with my wrath, display thy standrds, range thy troops, restore thy peace everywhere, fix the happiness of thy empire. Suddenly Wenwang gains the top of the mountain John xix. 18; Mark xvi. 19). Rebellious spirits, enter into your caverns. This is the mountain of the Lord, where ye cannot be admitted (Isai. lvi. 7, xxxv. 8, ii. 2). These living fountains are the pure waters wherein the subjects of Wenwang are to quench their thirst (John iv. 14, vi. 35, vii. 38). Wenwang himself has chosen this mountain: he himself has opened the clear streams (Rev. xxii. 1, 2). It is hither that all the faithful nations must come (Isai. lvi. 7, ii. 2). It is here that all the kings will meet†" (Isai. xlix. 7, 23; Psal. lxxii. 11).

3. The doctrine of the atonement is not contrary to reason; for God is infinite in all his attributes, and as absolutely perfect as infinite. As there can be no limit to their completeness, his justice, mercy, and love must be infinitely perfect; therefore any transgression of his laws, which are of necessity as perfect as himself, must be punished with unswerving, that is, infinite, justice. But his attribute of mercy, being equally infinite and perfect, is under the same necessity for infinite and perfect action as justice; and the two could not be exercised by the punishment of the real offender. Hence a substitute is required. This substitute could not, however, be a creature, since it would be an act of injustice to punish one creature for the offence of another‡, and quite contrary to the attribute of infinite love. Hence there can be no substitute for the offending creature but the Deity, and, by parity of reasoning, the Word, the Logos, the immediate Creator (John i. 3). Such being the case, it cannot be supposed but that infinite love has provided a substitute, an atonement, a sacrifice, or by whatever designation, in the imperfection of language to represent ideas, he may be called, who takes the place of the offender against divine infinite justice. God has the power, for it is infinite; the mercy, for it also is infinite; and the love, for that is equally infinite.

It thus appears that Christ and others taught the doctrine of an atonement, and that it is not contrary to reason.

As a scholium to the above. Having seen that the substitute could be none less than God, but as he could not suffer in his absolute or abstract essence some means had to be provided for carrying out the substitution, and, in a material world, it could be accomplished only through a material medium. Hence it is not contrary to reason that the Divinity should be united to man, that, in fact, a God-man should arise upon whom should be laid the iniquities of us all—the scape-goat of our offences. This we find to be declared both in the scriptures and the ancient Chinese writers. The latter apply different and very significant names to "the Saint," as Wenwang (prince of peace), Chingin (the divine man), Changin (God-man), Tien'see (son of the sovereign Lord), Kiuntsee (son of the King), Kigin (son of heaven). Tchouantsee says: "The Saint contains in himself the heaven and the earth: he has the form of a man; but the heaven and the earth are re-

* Father du Halde's History of China, vol. ii. p. 309; Ramsay's "Philosophical Principles of Natural and Revealed Religion," vol. ii. p. 178.

† Ramsay, ii. 179.

‡ The present life is not here referred to, in which, as the inevitable result of cause and effect, apart from all other considerations, the sins of the fathers are visited upon the children, of kings upon the people, and often vice versâ.

united in him." A commentator on this adds: "Since he has the form of a man without the passions, he is Heaven-man." The book Siang-sang asks, "What has the great Man done?" and answers, "He made the heavens, the earth, and all things." Koucikoutse says: "We know, in consulting the ancient traditions, that, though the Saint is to be born on earth, yet he existed before anything was produced" (Ramsay, ii. 176, 177).

MINISTERIAL VESTMENTS*.

THE costume for ministration was, in the first period of Christianity, in form, shape, and name, identical with that of persons of condition on solemn and glad occasions, and differed from their "working-day" dress in aptitude to such occasions. As time passed, modifications were introduced, which—here is the bearing of the inquiry before us—reflect the changes through which the various branches of the church have passed. The second period, from the fifth century, was troubled; and the Roman garb became a distinctive mark of civilization, to be retained in sacred service long after it had vanished from common use. In the beginning of the third period, from the ninth century, the distinction between lay and ecclesiastical dresses attracted the attention of the learned; and points of resemblance were noted between the latter and the Levitical costume or dress of a separated order of men. Changes were then made to assimilate these forms of sacerdotal use wherever they differed, as was mostly the case. "So that, if we take the eleventh or twelfth century as the point of comparison, instead of the age of the apostles, the theory of an analogy in detail between the Levitical and Christian vestments admits of being maintained with great plausibility." This was the type of dress maintained by the Roman church, with slight alterations, until now. At the Reformation, however, the English church made considerable changes in these matters; and the result has been, says our author, thus stating the gist of his case, that the customary ministering dress of the English clergy during the last three centuries has been in colour and general appearance all-but-exactly identical with that assigned to the apostles in the earliest monuments, and we conclude was the dress of the Christian ministry in the primitive ages of the church.

Thus far we have condensed Mr. Marriott's introductory pages. It is obvious that Mr. Marriott found a capital subject for a book which has reference to art, religion, customs, and civilization in all its Christian aspects, as well as to certain fiercely-contested questions of the hour. We shall epitomise what is here written of the first period. The garments of ordinary life in the first century of our era were the same in all essential respects in Syria, Greece, Asia Minor, and Rome. Of these there were two types—that proper to labour, and that of state occasions and solemnities; the former was the short tunic, barely reaching to the knees, and freely girt about the body: a longer tunic, reaching to the feet, with a supervesture, formed the second kind of costume: the supervesture was of the nature of a large blanket. To show the first of these orders of dress, our author refers to the representations in the Roman catacombs of "the Good Shepherd," or Christ in activity, where the man is depicted allegorically. When he is represented directly, the longer robes, which are so well known in the arts of all Christian ages, appear.

Our attention is next invoked to the colour of antique Christian vestments of ministration. Our author's researches bring little short of proof that it was white at first, the hue of festivity and worship, as with the Jews, and that the more pompous tints were employed for secular or state occasions. White would be most seemly for the gods, says Plato. With the higher priesthood of the heathens, however, white did not obtain: this fell out partly for the sake of distinction, partly because certain colours became the livery of certain gods. Thus it is not hard to understand the antagonistic feeling of the early Christians to coloured vestments. On this point St. Clement wrote that "coloured garments were fit only for women without modesty, men without manhood." No puritanical old lady could have been more gleefully bitter than the venerable Alexandrian when he referred with applause and affection to the above-quoted words of Plato: "The excellent Plato, herein as in other things a follower of Moses." Our author puts the pertinent question: Had Clement known of vestments "coloured like unto flowers" being used in the highest offices of Christian ministration, could he possibly have said, as now we may hear him say, that, together with the dealers of costly ointments and the preparers of incense, the dyers of various wools should be banished one and all from the commonwealth of truth? "Could he, in that case, have said, as in fact he does, that these colours, 'bright like flowers,' are fit only for the worshippers of Bacchus, for the mummeries of heathen mysticism, for the vanities of the stage?" Good use is made here of the recently-illustrated mosaics in the church of St. George at Thessalonica, which are of later origin than the time in question, although their bearing upon the general subject is complete. These mosaics are colossal figures of Byzantine saints, clad in palliums of sober colours and simple outlines, without embroideries or rich ornaments.

With such authorities as we have quoted Mr. Marriott builds up his case to the following conclusion: "In few words, one who examined those early monuments of the primitive age, with competent knowledge of the habits and the associations of colour characteristic of that time, would come to the conclusion that the dress he there saw was exactly such as we have pointed to in the three preceding chapters. He would see there a garb which thus far differed from the dress ordinarily worn; that by its form and colour it would at once suggest the solemn office of them who wore it."

That there were differences of no great im-

* *From the "Athenæum." Compiled from the rev. W. B. Marriott's "Vestiarium Christianum."*

between the habit thus worn and those
y life cannot be doubted. In what did
erences consist invites an answer that
the gist of the whole question and its

St. Jerome is invoked for a reply.
after referring to the Levitical priests:
which we learn that we, too, ought not
nto the most holy place in our every-
ents, just such as we will, when they
defiled from the usage of ordinary
with a clean conscience and in clean
(mundis vestibus) hold in our hands
ments of the Lord." This was written
se of the fourth century by a saint who
he questions before us on more than
ion. No argument has been more fre-
sed in behalf of the "splendid" vest-
w employed by the Roman church than
h derives their claim for antiquity in
ic service from the gift of a sacred
, made of gold tissue, by Constantine to
, bishop of Jerusalem. The original
which this story is founded says no-
ut eucharistic vestments, but refers to
baptismal purposes. It also appears
l, the successor to Macarius, sold this
not very long after, and that it passed
ands of a stage-dancer, who came to
died.

r authority for the use of coloured gar-
ministerial offices turns upon the ren-
a passage in the liturgy of St. James,
ch it is inferred that "splendid" gar-
re in use for Christian ministry from
eriod of the third century, to which
gy is assigned. The answer is thus

It is now impossible to determine
any particular passage, in any of the
as they are now, pertained to the ori-
not: we know that many have been
so that, if the meaning of the term in
were what it was supposed to be, no-
uld really be proved of the usages of
h in the third century, in which, in its
orm, the liturgy was originally com-
But the meaning of the passage, genuine
exactly the reverse of that which is
s supposed. The word upon which it
l (λαμπρός) is habitually used by the
ek writers in speaking of a "shining"
ing white, corresponding to the Latin

Had it been truly rendered as
l" that term does not inevitably imply
colouring was used. The testimo-
he pictures in the Roman catacombs,
of the mosaics in the early churches
Ravenna, and Constantinople are suc-
and successfully invoked to prove the
hich we have thus set forth in brief
book. The second and third periods
thor's division are examined and illus-
th perspicuity, care, and with learning
those which have been bestowed upon
in order. The progress of changes,
e more important in their significance
hemselves, is chronicled with abundant
e, and to a result which will amply
student even if he does not accept Mr.
s conclusions.

Juvenile Reading.

THE POOR EXCUSE.

A TEACHER once pressed the subject of personal religion upon one of his pupils, a young man of nineteen. He said:

"You acknowledge it to be important?"

"Yes, sir."

"And that your duty is to become a Christian?"

"Yes, sir."

"Then there is some reason why you do not; and it ought to be a good one, ought it not?"

"Yes, sir."

"Well, now I want you to go home and think about it, and see if you can find a sufficient reason, and tell me the result."

In a few days the following note was slipped into the teacher's hand:

My dear teacher,—You ask me to tell you my reasons for not being a Christian. One is that, last summer, one of my most intimate friends experienced religion; and, though I have since repeatedly given him opportunity, he has never said anything to me on the subject. And I have made up my mind that, if that is religion, I do not want it. I know *you* will not think this a "good reason," but it stands in my way. J. N.

To this frank note a reply was given verbally, in an interview which the teacher was not slow to seek.

"James," said he, "suppose your friend to be deceived, to be making a false profession of religion, or that, having been truly converted, he yet fails in his duty to you and to God, does that make your condition any safer? Must not every one stand for himself in this matter? Your own words in this note show that you, as well as I, do not consider this a satisfactory reason. Is it not, on the contrary, a very foolish one?"

"Yes, sir," said James, ingenuously; "and I was ashamed as soon as I had written it. But, Mr. C——, half the professors of religion do not live any better than anybody else."

"And, because they do not, are you willing to stay away from Christ, risking your own salvation on the ground of their imperfections? You were ashamed to offer so poor an excuse to me, how will you dare present it before God? Because others come short of his glory, and are unfaithful in duty, will you utterly neglect yours, and lose your own soul? Is there any reason why you should not to-day accept the offers of eternal mercy, and devote yourself to the service of Christ?"

The conscience-stricken young man was dumb. All his flimsy excuses, his refuges of lies, seemed to perish before his Spirit-enlightened vision, and he was enabled shortly to say,

"As for me, I will serve the Lord."

He saw that only the reluctance of his own sinful heart had kept him from coming to the knowledge of the truth as it is in Jesus, and he

trembled to think upon what a miserable plea he was putting off the great subject, at the peril of his soul.

"THE CHILD COMING TO JESUS."

Suffer me to come to Jesus:
Mother, dear, forbid me not:
By his blood from hell he frees us,
Makes us fair without a spot.

Suffer me, my earthly father,
At his pierced feet to fall:
Why forbid me? Help me rather:
Jesus is my All in all.

Suffer me to run unto him:
Gentle sisters, come with me:
O that all I know but knew him!
Then my home a heaven would be.

Loving playmates, gay and smiling,
Bid me not forsake the cross:
Hard to bear is your reviling;
Yet for Jesus all is dross.

Yes, though all the world have chid me—
Father, mother, sister, friend—
Jesus never will forbid me:
Jesus loves me to the end.

Gentle Shepherd, on thy shoulder
Carry me, a sinful lamb:
Give me faith, and make me bolder,
Till with thee in heaven I am.

R. M. M'CHEYNE.

Poetry.

A CHRISTIAN WAR SONG.

(For the Church of England Magazine.)

"Quit you like men: be strong."—1 COR. xvi. 13.

SING we, Christian soldiers,
Music to the tread
Of an army marching,
By their Captain led.
Martial music sing we:
Let it sound afar,
Gathering fresh battalions
To the holy war.

Hard must be the battle,
Strong the foes we fight;
Don we heavenly armour,
Shield and helm of light.
Mighty hosts of darkness
In the pathway stand:
Trust we still our Captain,
Face them sword in hand.

O'er the world victorious,
Christ is glorified;
Warrior saints and martyrs
Triumph at his side.
With them we shall triumph,
With them win renown;
Bravely then to battle
For the heavenly crown.

Shall our brethren only
Hear the trumpet-call?
O'er the heathen army
Let its echoes fall,
Till from every nation,
Gathering near and far,
Rise the tramp of legions,
Marching to the war.

Jesu, Prince and Saviour,
Guide us as we go:
Give us heavenly courage,
Strength to face the foe.
Join we close our armies,
Hands and hearts unite:
Forward, Christian comrades,
Forward to the fight.

W. P. M.

Miscellaneous.

DEAN GOODE ON THE ABSURDITY OF ROMANISTIC STATEMENTS AS TO THE LORD'S SUPPER.—As to the catechism, to which I observe that you object, because it says that the body and blood of Christ are "verily and indeed taken and received by the faithful in the Lord's-supper"—but you must have entirely forgotten the language constantly held by Cranmer and the Reformers, to suppose that this language inculcates the Romish doctrine on this subject. They constantly avowed that this was their doctrine, but gave no satisfaction to the Romanists by the avowal. In fact, if you interpret this language as it ought to be interpreted, it will not admit of the Romish or tractarian doctrine. For the Romanists and tractarians, according to their own showing, do not eat and drink the true body and blood of Christ that suffered on the cross, but a Marcionite phantasm of a body, present as they dream, in the elements after the manner of a spirit. In short, they eat and drink a spirit, and they might with as much or more reason talk of eating a sun-beam, or swallowing moon-shine. But they dare not maintain the presence of Christ in their consecrated elements in any other way, because a *material* presence would be the Capernaite heresy; and therefore, being resolved that there *shall* be a presence *in the elements* and a *bodily manducation*, in order to make themselves priests and their service a real sacrifice, they have resorted to this palpable absurdity. But our church holds that that body that was broken and that blood that was shed upon the cross are "verily and indeed taken and received by the faithful (not in the elements, but) in the Lord's-supper." But all will allow, without further explanation, that if the real material body and blood are *verily and indeed* so taken, it can be but in one way, that is, by faith, as our article tells you is the doctrine of our church. How indeed you can denounce this as unscriptural language, in the face of such passages as, "He that eateth my flesh and drinketh my blood dwelleth in me," &c., and various others to the same effect, I cannot understand.—*Dean Goode's "Reply to a Pamphlet," &c., by "A Member of the Middle Temple."*

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

MAY 22, 1869.

HOME MISSIONS.

No. CXIV.

E BIBLE SOCIETY.—I extract what follows m the report of the meeting of the associan secretaries, presented to the general comttee, for the year 1868: "Believing, as the trict secretaries do, in the divine authority, olute sufficiency, and imperative need of the le, they regard it as a high honour to be in way engaged in commending it to others, in promoting its diffusion through the ld. 1. Societies in England and Wales: At beginning of the present year there were in tence 4,133 societies. Of these, 26 have e become extinct; but, as 105 have been ned during the past year, the number of soies now existing is 4,212, showing an increase 9, compared with the number reported as xistence on December 31st, 1867. The folng is a summary: Auxiliaries, 771; branches, ; associations, 3,053—total, 4,212. In this ber are included 37 juvenile societies, ed during the year. This is a department bour which the district secretaries regard a peculiar interest and pleasure, as giving promise of an abundant harvest in years to e. In an age of societies, all claiming the ntion of the public, it is gratifying to be thus to report that our own continues to l such an honourable position in the land. heavenly Father has, indeed, been pleased, ing the year, to take to himself several ed officers and friends, yet he has not ered meetings to fall off, there being increase of 36 over the number attended 1867. The following statement gives the ber of public meetings during the past e years: 1866, 2,595; 1867, 2,652; 1868, 1. It is the experience of the district etaries that the 'bible-meeting,' in many lities, is anticipated with delight, and d to be a means not only of stimulating the of the society's friends, but of producing y other profitable impressions. And, although, in some places, sermons on behalf of the society are introduced, it is hoped that, in addition to these, the time-honoured 'bible-meeting' will be continued to be held, as the centre where Christians of different denominations shall meet in brotherly unity and love. 2. Funds: A comparison of receipts from the various districts, during the year ending December 31st, 1868, exhibits an increase of £1,509 in free contributions, and a decrease of £1,812 on the purchase account, as will be seen from the subjoined figures:

	Free Contributions.	Purchase Account.	Total.
1866 ...	£50,917	£36,194	£87,111
1867 ...	49,300	36,065	85,365
1868 ...	50,809	34,253	85,062

If the usual average of three years be taken, it will be found that the receipts during the past year have been £467 above the average in free contributions, and £1,251 less on purchase account. Living as we do in a day of renewed attacks on the bible, it is encouraging to observe how God is yearly increasing the funds of the society for the wider diffusion of his holy word. Though in some districts the returns show a diminution in receipts, accounted for by local and accidental causes, in others there has been a large increase; and, upon the whole, the finances of the society may be regarded as satisfactory, 3. Issues: These, for the past three years, have been as follows:

	Bibles.	Testaments.	Test.&Ps.	Portions.	Total.
1866,	344,252	272,766	5,890	93,836	716,844
1867,	332,442	248,255	6,040	80,342	667,079
1868,	316,663	222,829	5,219	81,463	626,174

....." Among the concluding words of the report it is said: "In bringing this 'condensed report' to a close, we would desire to 'rejoice in hope.' It is true there are many elements in the present state of society that awaken concern. The discussion of exciting political and ecclesiastical questions tends, unhappily, to divide Christians who would otherwise be united. The spirit of worldliness, too, which so widely prevails, is calculated to create appre-

hension; but our comfort is, 'The Lord reigneth,' and in him is our trust. The recent openings for the circulation of the bible, in countries hitherto closed, awaken special interest. In answer to the prayers of his church, God has presented these wide and effectual doors; and we believe that, in proportion to the opportunities which he is pleased to give, will be the means granted of entering these lands, and of blessing them with the light of life."

THE CHURCH OF ENGLAND.—*Its Peril.*—"The church was never intended to include within its pale men who broke the thirty-nine articles, and preached downright popery. The church of England was now in a very critical position: it was in troubled water, torn by conflicting parties, and its very existence imperilled; and the question might well arise, What will be the end? Well, advice was plentiful, almost every one had his own panacea; but, he must confess, he had not the slightest faith in them, and some of them were downright mischievous. His own opinion was thoroughly made up: he knew of only one cure and remedy, a revival of thorough protestant principles and thorough protestant theology—the theology of Latimer, and Hooper, and Jewel—and the principles of the glorious reformation. The intelligent middle and lower classes did not want chasubles, and incense, and genuflexions, and so on: such things were gaudy toys which might please little children and idle young men and women, and a whole herd of the ignorant and superstitious; but they did not meet the wants of middle age and hard-working men and women of the lower and middle orders. They wanted food for heart and food for conscience; and, if they did not find it in the church of England, they would seek it elsewhere. They wanted simple bible-preaching, and that old story of Christ and the cross, and the real work of the Holy Ghost. Give them repentance, faith, and holiness, all scripturally put and scripturally taught: give them this, and they would never forsake the church of England. In conclusion, he would quote some solemn words of William lord Russell, who was beheaded in Lincoln's-inn-fields, in the reign of James the Second, and who uttered these words shortly before his execution: 'I did believe, and I do still believe, that popery is breaking in upon this nation, and that those who advance its establishment would stop at nothing to carry out its designs. I am heartily sorry so many protestants give their helping hands to it; but I hope God will preserve the protestant religion and this nation, although I am afraid it will pass under great trials and sufferings.' Solemn words these; and well would it be for the country, in the nineteenth century, if English prelates, and English peers, and English members of parliament, and English laymen only saw the danger of popery as clearly as did, in the seventeenth century, William lord Russell" (rev. J. C. Ryle's lecture on Laud and his Times).

THE BLIND POOR.—In last March, a meeting of blind people and their friends, held for the purpose of formally opening additional premises which have been taken by the council of the society for teaching the blind at their homes, for the extension of the good work in which they have been some years engaged at No. 468, Oxford-street. The new premises consist of a large house, No 6, Queen's-square, Bloomsbury. The meeting took place in the drawing-rooms of that house. Previous to the meeting, there was an inspection of the premises and the blind people at work. The front parlour has been fitted up as a workshop. In it were exhibited a variety of knitting, netting, and sewing-machine work, the result of the industrious capabilities imparted to the blind people benefited by the society. There are to be seen in this room several specimens of sewing-machines, from the first invented to the latest improvement. Among the latter is an exceedingly simple, effective, and cheap little contrivance, called the "Lamb Family-Knitting-Machine," which has been brought over from America by Mr. W. Wemyss Kennedy, who was himself present on this occasion, instructing the blind how to work it, and which has, we believe, never before been exhibited in London. The blind students seem to take to this little machine immensely, on account of its simplicity and the rapidity with which it produces well-made stockings and all descriptions of knitted goods. The dedicatory service consisted of several prayers and addresses. After the meeting, the blind persons present were refreshed with tea and cake; and there was afterwards a service of sacred song sustained by blind vocalists. Anything more touchingly-interesting than the whole proceeding could not be witnessed. The purchasing of the house in Queen's-square is a bold step for the council of the institution to take in the interests of the poor almost-helpless people they desire to provide for; and there can be little doubt, if public benevolence does not step in, a retrograde movement will become necessary on the part of the council, and the prospects of the destitute blind of London will be materially affected for the worse. The house in Queen's-square has been taken for 84 years, at a cost of £1,350, payable in three instalments within two years. Towards this sum £629 has been raised, out of which have been paid £500, one of the instalments on account of the purchase, and £81 for repairs, &c. This leaves a very small balance with which to meet the payment of the next instalment, which has to be paid next Christmas. The necessity for the existence of such an institution may be judged from the following facts, taken from a circular published by the council of the Institution: "There is no asylum for the adult blind in London. Edinburgh, Dublin, Manchester, Glasgow, Aberdeen, and Bristol have asylums; but neither in London, nor within a hundred miles of the metropolis, is there an asylum for the adult blind. There are schools for the blind in Southwark and St. John's-wood, and also at Brighton; but these provide almost exclusively for children, and contain only about 270 inmates; and some other efforts, on a small scale, are made for the improvement of their domestic condition; but the blind in London alone number 2,638, and the majority of them are advanced in life. The ten paid teachers of

he Home-Teaching Society for the Blind, vith which the Alexandra institution is con- nected, pay weekly visits to the homes of about 300 of the blind in London who are not in schools; and, from the reports of these teachers, and the frequent applications made at the insti- tution for comfortable lodgings by respectable blind women and girls, the council are induced to submit their case to the consideration of the public. In carrying out their proposal to pro- vide a humble and suitable home for the blind, the council disclaim any intention of erecting an elaborate building, or of employing a large staff of officials: they purpose rather to utilise commodious dwelling-houses for this object. The first of such houses, consisting of twenty rooms, has now been purchased for 84 years, and has been prepared to receive blind women and girls, in Queen's-square, Bloomsbury, five minutes' walk from their other premises, and where they may also receive industrial train- ing. This additional house will also afford space for employing thirty blind beside those already attached to the institution. And, as they have now an abundance of suitable work for the blind, the council appeal with the great- est confidence to Christians and philanthropists to enable them to redeem the lost industry and intelligence of a large number of the blind, able and willing to work for their living. Over- crowded as they are in the limited space of the institution, it is painfully necessary to turn away the large number of applicants for work now registered. This effort is only supplement- ing the work of the schools for the blind—taking them by the hand where the schools leave them; and the new premises will afford an opportunity for evening readings, lectures, and musical exercises adapted to the mental re- quirements of the blind."

LIVERPOOL.—*Sunday School Union.*—At the late annual meeting of this society, the report read stated that the number of schools connected with the union is forty-two, containing nearly 1,000 teachers, and over 10,000 scholars. Ad- dresses were also given. Touching upon some of the difficulties which seemed to attend Sun- day-school work in this country, Mr. Lundie gave some information on what he had seen in connexion with Sunday-schools in America. First, there was an air of comfort, not to say elegance, which was too absent from our Sun- day-schools. Some of the schools were even carpeted. Then the conveniences were admir- able. Instead of the long straight forms which made a teacher's task so difficult in this coun- try, the classes are arranged on horse-shoe forms, the teacher sitting near the opening. His seat was arranged to turn any way; and there was attached to it a little desk, that his book or arm might rest upon. To secure punc- tuality, there was a large card-board hung at the door, which, before school-time, showed an inscription in blue letters, "In time." After the school-hour it was reversed, and showed, in staring red letters, the words, "Too late"; and it was wonderful how little either teachers or scholars appeared to like to have this hang- ing before them on their entrance. The pro- blem of detaining the elder scholars also seemed to be, to a great extent, solved; and the explan- ation of this was that all classes and ages took their share in the work of teaching. Some of the most honoured citizens of America were to be found in the Sunday-schools; and the chil- dren of the wealthy—so generally conspicuous by their absence from English Sunday-schools—attended in America. ..... It appears, as the result of close inquiry, that, in Lancashire, seventy-eight in every hundred of the working- classes who are communicants have been brought into communion through the medium of attendance in Sunday-schools.

CONVENT LIFE.—From the sound practical view which sir J. Coleridge, the solicitor-general, laid down in his late speech, as Miss Saurin's advocate, I select the following remarks: "To feed the hungry and to clothe the naked, to teach the ignorant, and attend the sick and dying, to pray night and day to Almighty God, to live simply by rule, and to use the world as not abusing it, these are things, happily, which catholics and protestants alike think right and good, and are bound by the teaching of their religion to practise; or, if they cannot or do not practise themselves, at least to honour and reverence those who do. But to do this, it is not necessary to enter into a convent: those who do enter into a convent may find, from this case, that they do but encounter temptations of a baser and meaner nature. Dragged into 'the light of common day,' judged of by common understanding, this life loses all its romantic character, and turns out to be a very poor and ordinary affair indeed. Little sins, created by silly rules foolishly enforced, childish penances for childish faults, boots worn round the neck, and dusters worn upon the head, pins and nee- dles watched for as carefully as a miser counts up his silver or his gold, all simplicity of cha- racter destroyed by perpetual and petty self- consciousness and self-watchfulness, all inde- pendence of mind crushed out under abject humiliation (which is a very different thing in- deed from true humility)—this is what, as it appears to us, convent-life has come down to in the nineteenth century; at all events, as admi- nistered in the convent of our Lady of Mercy at Hull, and under the care of the defendants in this action. I hope, gentlemen, that one good result of this case may be to show men and women throughout the length and breadth of the land what utter rubbish all this is; what a parody it is upon the stern, simple, manly sense of the teaching (to use no higher names) of St. Peter and St. Paul! Not, indeed, immo- ral, in the ordinary sense of the word, but dull and unattractive, and prosaic, and utterly un- suited to all the best and greatest, and most crying needs of the world around us. Speak- ing, gentlemen, to Roman-catholics—in older and sterner times, when the world was harder and men were rougher, though more simple—I can imagine that the great monastic system of the middle ages may have had its recommenda- tions as well as failings, and that, in that state of things, its virtues and vices, its good and its evil may have been more evenly balanced. But I cannot help thinking that, even then, people who devoted themselves to that life imitated too

exclusively one part of the life of our divine Lord and forgot the other: they remembered and imitated the forty days in the wilderness, and the lonely hours in the garden or on the mountain, and they failed to bear in mind the marriage of Cana and the feast of Bethany." In the "Irish Sketch Book," Mr. Thackeray thus refers to the Ursuline conveent at Blackrock, near Cork: "In the grille is a little wicket and a ledge before it. It is to this wicket that women are brought to kneel; and a bishop is in a chapel on the other side, and takes their hands in his, and receives their vows. I had never seen the like before, and felt a sort of shudder in looking at the place. There rests the girl's knees as she offers herself up, and forswears the sacred affections which God gave her: there she kneels and denies for ever the beautiful duties of her being—no tender maternal yearnings—no gentle attachments are to be had for her or from her—there she kneels and commits suicide upon her heart. O, honest Martin Luther; thank God you came to pull that wicked, unnatural altar down—that cursed paganism! I came out of the place quite sick; and looking before me, there, thank God! was the blue spire of Monkstown church, soaring up into the free sky—a river in front rolling away to the sea—liberty, sunshine, all sorts of gladness and motion round about; and I could not but thank heaven for it, and the Being whose service is freedom, and who has given us affections that we may use them—not smother and kill them, and a noble world to live in, that we may admire it and him who made it—not shrink from it, as though we dared not live there, but must turn our backs upon it and it bountiful Provider. I declare I think, for my part, that we have as much right to permit sutteeism in India as to allow women in the United Kingdom to take these wicked vows, or Roman-catholic bishops to receive them."

London.—*Experience in the Leather-lane District.*—In the course of a report from the City missionary in this quarter, he tells us: "I have held and conducted in the district 507 in-door meetings in one year from this time. The meetings were attended by an aggregate of 22,902 adults, men and women, or an average of forty-five persons to each meeting. This does not include open-air meetings held in the district; nor does it include twenty-four in-door meetings conducted for other brethren during the year. A very large portion of these people came to the gatherings voluntarily. On the other hand, a good many were asked to come in, and did so as they were passing by the room. On Sunday mornings, Leather-lane is crowded with the poor, who are engaged in buying and selling (which ought to have been accomplished over-night) and getting gain. The hoarse voice of the costermonger; the squeaking Esquimaux-like tongues of the women-auctioneers, selling rags or left-off wearing apparel for children and women; the never-ending cries of 'Buy, buy, buy!' of the cheesemonger; the somewhat-threatening shout of the butcher, with his large knife, ever repeating the words '*Meat, meat, meat!*' in quick succession; the rattling of barrows as they are moved from place to place, the owners trying to dodge the policeman who has told them to move on, it being church-time, only to come back to their original station; the singing of four or five poor blind men, who appear to be leading each other, and who tramp the lane nearly every Sunday morning; the barking of dogs; sometimes the screaming of babies; the grating of all kinds of crockery-ware, as it is held up in the owner's hand for sale; and the loud, coarse, low, senseless laughter of the drunkard, make up such an unearthly noise as would very likely give any one, not used to it, the nervous fever. But it is in the midst of such confusion and sounds that the meetings are held. At the door of the meeting-room, some brethren, who have learned to love and fear the Lord, wait to invite people in; while the missionary is conducting the service inside. Before, however, any of these good brothers in the Lord go out, we have a short prayer-meeting within, to pray for success on the day's labour, and that God would cause or induce the people, when so invited, to come in, and that when present he will graciously send his word home to their hearts and consciences that they may be truly converted to him. I have seen poor women come into the room on the Sunday morning, in consequence of being asked, with their laps full of the articles they have just been purchasing. Sometimes a potato showing through a hole in their ragged cotton-print aprons, a bunch of cabbage hanging over one arm, a piece of rusty bacon peeping out on the right or left of the medley, and a half-pound or pound of flour with its bag torn, and the contents or part of the contents sprinkled over all else, through being commingled with the potatoes, greens, and bacon. Nevertheless, they often pay attention to the word of God, feel its influence and power, forget they had to cook their dinners; and, now and then one, like the above described, will remain until the other meeting-friends have retired, and will ask to be prayed for; and then many earnest supplications are offered on her behalf. Generally, such a one will come again in the afternoon and evening. I have now several who are regular comers, who were brought in in the way mentioned. One of them said, lately, when she came, 'You see I am here: I got my dinner-things last night; and I left them on the fire.' Many an invited passer-by has gathered real and enduring good from coming in to the meetings."

Special Sunday Services.—A grand spectacle is to be seen in St. Paul's cathedral on each Sunday evening, from the first week of January to May, when a mighty multitude, estimated at 7,000 in all, gradually and quietly passes in by the great western door, like an ever-advancing tide in a summer's night, which fills up old ocean's boundaries to the very brim. Under the dome that vast crowd is seated: the psalmody is led by a volunteer band of men and women; and, when all kneel down and respond to the solemn litany, and then are called to listen to the pure gospel of the grace of God by men who are anointed of God, surely this is to many "the

ouse of God and the gate of heaven." As to Westminster abbey, the special services there egin in March, and are continued to the end f July. Here, also, is an imposing spectacle n a place, above all others, national in historic emories and associations. This ancient fane as of late years been the scene for solemn and aithful preaching of the truth as it is in Christ, uch as has not been so fully proclaimed for nore than two hundred years.

NEW TRACT SOCIETY.—*Caution.*—"The Roman-atholic perverts are practising on behalf of their new religion the lessons of Christian activity which they learned as protestants. They have formed a tract-society for the purpose of spreading what they call 'catholic truth,' by which they do not mean truth held in common by all Christians, and contained in the catholic creeds, but the distinctive tenets and practices of the Romish church, by which that community separates itself from the whole body of the faithful. We give the first two paragraphs of the letter soliciting subscriptions, that, if any of our friends should receive it, they may be warned as to whence it comes. The plans of action are developed in the succeeding extracts—'Dear —: A certain number of clergymen, laymen, and ladies have formed themselves into an executive council, under the sanction of his grace the archbishop of Westminster, in order to found a society for the purpose of explaining in a popular and interesting form, especially among the middle and lower classes of the English people, the doctrines and practices of the catholic church, by the distribution of cheap pamphlets, tracts, and fly-sheets. The executive council has made known to you this its intention, through one or other of its members, to send you its prospectus (herewith inclosed), and to solicit from you a contribution, either in the form of a donation, or, better still, of a yearly subscription, in order to defray the necessary expenses of the undertaking." ..... Of one of the society's publications, "The Catholic Truth Society Magazine," we may speak as remarkable at least for its melancholy misapplication of holy scripture. For instance, one article undertakes to prove that the Romanist must love Christ more than the protestant, because we must love better those who are nearer to us than those who are afar off; and, to the protestant, Christ is afar off in heaven, while to the Romanist he is near in the tabernacle of the altar, in his mouth, and in his chest. A protestant Christian, to whom St. Peter's words are applicable, 'Whom having not seen ye love,' can hardly conceive the state of mind which professes to see Christ in the consecrated wafer, to feel him within, when he has been eaten, and to love him the more because of this materialistic degradation. Another passage, justifying and indeed requiring children to disobey their parents, to cast off all filial love if any opposition is made to their becoming papists, is: If any man come to me, and hate not his father and mother, and wife and children, and brothers and sisters, yea, and his own life also, he cannot be my disciple'; as if a protestant father, in wishing to preserve a child from papal idolatry, was urging him to deny Christ, to cease to be a disciple of Christ; and as if the priest were Christ, or 'the Roman-catholic church' the Saviour" (Religious Tract Society's Reporter).

H. S.

AN ADDRESS SUITABLE TO ALL SEASONS, BUT ESPECIALLY TO LENT.

BY JOHN DAVID HAY HILL, ESQ., LL.B.

MY dear Friends:

This solemn season of the Christian year should awaken us all to the grand and glorious subject which is the sun of the Christian firmament—Jesus Christ, our Lord God and Saviour. And allow me to say that the thoughts of the holy week should be our every-day thoughts; so the whole year would be a holy year.

I am utterly unable, the wisest, the holiest of earth's inhabitants, aye, the very angels nearest the throne of the Most High are unable to understand the wonder of that work which Jesus Christ came on earth to do. Vain man too often doubts, yes, and utterly disbelieves, because he is not content to be like holy angels, who, wiser than he, are yet humble and worship before Jehovah, who planned and perfected the wondrous act that Jesus came to do. I beseech you not to be vain of your limited intellect, but try to be ashamed of your sins, dragging them from your hearts' dark places into the light of conscience. Try to make it real to yourselves that the holy God knows them, hates them, and—O awful thought!—that he has them all written in his book of remembrance. Retire to your chamber, and do this, not only now at this season, but frequently, that you may be more fit to consider the amazing manifestation of God's love in the appearance of Jesus Christ on earth. The bible invites you to this, and to more than this. It invites you to confess your sins, one and all, to him who knows them already, but who wishes *you* to know them—to feel their vileness, their consequences, present and future, and, more than this, your ingratitude to God your Father in sinning; for, recollect, we have had God's book, the bible, near at hand from our childhood—that bible which tells how God loves us. Yes, drag out your sins, and confess them to God, and also ask him to teach you the value of Jesus' work for you.

From childhood most of us have been taught to speak of Jesus Christ as "our Saviour." This is the name signified by the word "Jesus." This is the name under which you and I should first and chiefly think of him.

We are told now-a-days that our Lord delivered few doctrines, but was always giving out precepts or commands to good conduct. But mark this, my sinful brethren, and mark it, O thou my own sinful soul, that the prime business of God's own Son on earth, of him who thought it not robbery to be equal with God, yet made himself of no reputation, took on him the form of a servant and the likeness of man,

was to save his people from their sins—that is, them that believed while he was with them, and those who should believe on him to the end of time. Long before Jesus came, even as far back as the time of Moses, the law of God's most holy commandments was known. It was proclaimed to the Jews direct from God himself by Moses, and on the Jews it was specially binding. It was also the foundation of all morality and all law everywhere so soon as it became known. But the special mission of Jesus Christ is to sinners who have broken these laws which they know. It is the precious light of a Saviour, or rather *the* Saviour, the only Saviour appointed by God, that we must all contemplate, him of whom the prophets wrote, whom the apostles preached, and to whom all the holy scriptures of the bible point as the way to God's favour. Our blessed Lord says of himself, "I am come that they might have life:" "No man cometh unto the Father but by me." But he says in words of love, and, being God, words of divine power, "Come unto me, all ye that labour, and are heavy-laden; and I will give you rest." "I lay down my life for the sheep," he also says.

But, dear friends, that there may be no mistake about the very first object of our Lord Jesus' coming upon earth, he says: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." And here I would have you specially and gratefully see, as poor sinners who may be fully saved by Jesus Christ, that, if he came merely or chiefly to preach the precepts or commands of God, he must have condemned men, and not saved them. He himself, and men too, must have known that all had broken these precepts, and also could never keep them to God's mind, which is perfect. Thus our Lord adds in the words that follow those I have just quoted from his own blessed lips: "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

The Lord Jesus spoke openly. He openly drew the attention of the people, who had the scriptures in their hands, and who professed to be ruled by the law of Moses, and said, too, that God had spoken by Moses, whose prophet they acknowledged him to be. To Moses and the other prophets did Jesus openly appeal; and the Jews might have judged if they had chosen, and *so may* you and I before we believe in the wondrous Son of God our Saviour. His bible-foundation, and his own truth built openly upon it, are very plain to humble people; and hence unbelievers must be convicted, if their pride of intellect or their pride of morality make them reject the need of Jesus, the work of Jesus, and the way of his peace, which he giveth, not as the world giveth peace. Jesus is "the light of the world:" not only does he call himself so, but he proves himself so. His divine light shows that he doeth God's truth; and he comes openly to the light of your understanding when softened into feeling your misery on account of sin, and of the free love and pardon of a holy God like Jehovah, who abhors sin in every shape and degree, and who yet loves sinners with so deep an affection as to take their salvation into his own hands, only asking them to believe in order that their condemnation may be removed, and a perfect sense of his pardoning love put in the place of that sad conviction of sin, aye, of hateful sin, which an honest humble heart must have, and which must make a man afraid, till he finds God's own remedy in the death of the scripture-Saviour.

Fellow-sinners, I beseech you to consider well that wondrous gift of your offended yet pardoning God, that precious gift of his own dear Son revealed in the scriptures, his dear Son in your nature crucified, as the atonement for all you have done amiss, however weighty your load of guilt. Falter not, waver not, hesitate not, but take Jehovah, the unchangeable God of truth, at his own word: take his word spoken by his Son himself. O be not among them to whom, as to the Jews, he said: "Ye *will* not come unto me that ye might have life."

March 24.

A GOOD MAN.

By the Rev. C. Rawlings, B.A.

Whatever definite meaning may have been attached in former times to the phrase, "a good man," it is susceptible of more than one meaning in the present day. Sometimes the expression, "a good man," is employed to represent a good man on 'change, a man warm in the pocket, as it is called. At other times the term, "a good man," is used to denote a man well up in literature or science or philosophy. Amongst certain classes of the community a good man is a man who gets intoxicated five nights in the week. Again, the phrase, "a good man," is used to indicate a moral man, a man of uprightness and integrity in the general relations of life: this is a good man according to the world's standard of goodness. It may be affirmed of the world's estimate of goodness and morality that it is wrong in principle and defective in detail. Many things, many qualities which the world commends, are opposed to the word and will of God, are at variance with the spirit and precepts of Christianity. The conventional morality of the world, however, is better than nothing at all: the world would present a far worse scene than it does present, if the ordinary restraints of social opinion and custom and decency were withdrawn.

phrase, "a good man," when considered
he aspect of Christianity, means a great
; indicates a man whose mind is en-
ed by the Spirit of God: it indicates a man
a believer in Christ for pardon, righte-
, and salvation: it indicates a man who
erienced a renewal of heart by grace from
it indicates a man who labours to do
his day and generation, under the in-
of those principles and motives alone
he gospel recognizes: under the con-
g love of Christ he endeavours to ad-
is kingdom and cause in the world: he
ommunion with God as his reconciled
in prayer and holy meditation. The
an is the Christian man; and, in the
e of the poet, "a Christian is the highest
man." Contemplate the good Christian
all times and under all circumstances;
plate him in the different relations of life:
dness and his excellence are apparent.
him when in trial and under the cloud
sity: he is supported, he is fortified by
ple which the world's morality cannot
he submits with patience and resigna-
he will and dispensations of his heavenly
he knows, he feels assured that God's
s will make all things work together
present and eternal welfare. Can the
best philosophy produce such peace,
nsolation as this in the day of calamity
ress? Contemplate the good man at
oach of the final hour: death has no
for one who can say, "I know whom I
lieved." He is supported by a hope
maketh not ashamed," because it is the
ough grace of eternal life. "Mark the
man, and behold the upright; for the
hat man is peace."

oodness which has its origin in the
God is not without its advantages, so
is world is concerned. Those who live
ith and fear of God often realize in their
ce the truth of that scripture-declara-
Godliness is profitable unto all things,
promise of the life that now is and of
ich is to come."

lly people are disposed to honour and
ose who are known to be conscientious,
se general conduct is influenced by the
es of the gospel. This might reason-
expected. Worldly men, who may not
ves have experienced the power of reli-
their hearts, yet find a security in the
s of those who have: they like to deal
honest, and the upright on principle
on mere policy. The blessing of God
ly attends in a remarkable manner the
kings of the righteous, and crowns their
ith success. Worldly prosperity is not
ly the portion of the Lord's people, and
t be considered a *test* of the approbation
our of God; yet worldly prosperity,
nd public esteem are in many cases the
hose who are partakers of grace and
glory.

Weekly Almanac.

"Go ye therefore, and teach all nations, baptising them in the name* of the Father, and of the Son, and of the Holy Ghost"—MATT. xxviii. 19.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."—2 COR. xiii. 14.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity, we beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities; who livest and reignest, one God, world without end. Amen.

MAY.	MORN. LESSONS.	EVEN. LESSONS.
23. Trinity Sunday.....	Gen. i. / Matt. iii.	Gen. xviii. / 1 John v.
24. Monday	Ezra vi. / Matt. xxii.	Ezra vii. / 1 Cor. vii.
25. Tuesday	Ezra ix. / Matt. xxiii.	Neh. i. / 1 Cor. viii.
26. Wednesday	Neh. ii. / Matt. xxiv.	Neh. iv. / 1 Cor. ix.
27. Thursday	Neh. v. / Matt. xxv.	Neh. vi. / 1 Cor. x.
28. Friday	Neh. viii. / Matt. xxvi.	Neh. ix. / 1 Cor. xi.
29. Saturday	Neh. x. / Matt. xxvii.	Neh. xiii. / 1 Cor. xii.

"There is but one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness, the maker and preserver of all things both visible and invisible; and in the Unity of the Godhead there be three Persons of one substance, power, and eternity, the Father, the Son, and the Holy Ghost" (Art. 1 of the Church of England Articles).

"I praise thee, O Father, I bless thee, I glorify thee, together with the eternal and heavenly Jesus Christ, thy beloved Son, with whom to thee and the Holy Ghost be glory now and evermore, Amen" (Polycarp, disciple of St. John).

"The true God has revealed himself to us as 'one God;' yet in the unity of that Godhead there are three divine and co-equal Persons. Such God has revealed himself to be: he has done so at the very threshold of the bible. God is there made known to us a 'triune God.' Throughout the first chapter of Genesis the plural 'Elohim' stands connected with a singular verb; and there the wondrous mystery is opened out to us, which man by speculation never could have discovered, namely, that there is plurality in the Godhead. The creation is the act of 'one God,' but the act of more than one Person; for God said, 'Let us make man in our image, and after our likeness.' God taketh not counsel with angels, neither did he

* Rather "into the name" etc., a formula implying "union with and dedication to." And it should be observed that it is not into the "names," but into the "name," showing that, with a distinct recognition of the different parts, that the Father, the Son, and the Holy Ghost take in the great work of salvation, there is joined an equally-distinct apprehension of the "Unity of the Godhead," as the foundation of authority and the source of blessings" (Annotated Bible of the R. T. Society).

make man after the image of angels, but 'in the image of God created he him.' Furthermore, the plurality that is in God is restricted to a 'Trinity of Persons.' Thus we have the triple agency in the creation of the world, to wit, God, his Word, and his Spirit" (Ridgway's "Gospel in Type").

"As to the proper nature and substance of the Holy Ghost, it is altogether one with God the Father and God the Son, that is to say, spiritual, eternal, uncreated, incomprehensible, almighty; to be short, he is even God and Lord everlasting. Therefore he is called 'the Spirit of the Father;' therefore he is said to 'proceed from the Father and the Son; and, therefore he was equally joined with them in the commission that the apostles had to 'baptize all nations'" (Hom. for Whitsunday, part 2).

"Why did the church allot this gospel for this Sunday? Because this gospel expresseth all the three sacred Persons and their appropriate attributes. It showeth the Person of the Father: 'We know that thou art a teacher come from God' (ver. 2). The Person of the Son speaketh throughout the whole dialogue: the Person of the Holy Ghost speaketh in ver. 5, 'Except a man be born of water and of the Spirit.' Unto the Father it ascribeth especially 'power,' for 'no man could do such miracles as thou doest except God were with him;' unto the Son, 'wisdom,' for 'we speak that we do know;' and to the Holy Ghost, 'goodness and love,' for 'the wind bloweth where it listeth,' &c."

H. S.

THE DUTIES OF MASTERS TO SERVANTS:

A Sermon,

By the Rev. R. B. Slipper,

Rector of Coston, Norfolk.

Eph. vi. 9.

"And ye, masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there any respect of persons with him."

It is evident from these words, in conjunction with those which precede them, that between master and servant there is a reciprocity of duty; faithfulness, obedience, and respect on the part of the servant, proceeding from the high principle that he is doing service, not unto men, but unto the Lord; and kindness, gentleness, forbearance, consideration, and justice on the part of the master, flowing from a principle equally high, that he has a Master in heaven; to whom he must give an account of his conduct and dealings towards his fellow-creature, and with whom there is no respect of persons, who will not regard the one the more for his worldly superiority, nor the other the less *for the inferiority* of his position, but will judge them impartially, as men equally responsible for the fulfilment of their respective duties.

We cannot but pause to admire the elevated principles which are here set forth, so superior to any which were in vogue amongst the heathens, or even if we take the full scope of them amongst the Jews, who had especial laws given them for the treatment of their servants; still, with the latter, as with the former, a servant was a servant in the fullest sense of the word; but under the Christian dispensation there is a higher order of things: master and servant are mutually bound to act towards each other as those who have God before their eyes; the master to give unto his servants that which is just and equal, knowing that he has a Master in heaven; the servant to remember that he is to fulfil his obligations to his master with singleness of mind as one who is serving the Lord, who will certainly reward him, whatever he may meet with upon earth, for his sincerity, faithfulness, and obedience.

Then, too, that prohibition to masters, "forbearing threatening"—let us not pass over its profound and admirable wisdom. There is nothing which an inconsiderate, incensed, and angry master is more likely to do than threaten; and then through pride, because he has threatened, to act harshly and unjustly; for words are ever the readiest weapons; while at the same time there is scarcely anything more likely to irritate a servant, and provoke an unmeet reply than a hasty threat of dismissal or punishment; or, if he be patient under it, to create a feeling of unhappiness and discontent, as well as of distrust towards his master, and thus dissolve the bond of mutual confidence which ought to exist between them. Unkind words frequently repeated render his service a galling yoke, and make his calling a miserable burden, take from him that thankfulness of heart which he ought to have towards God, and destroy all cheerfulness of spirit and of action.

These reflections will serve to show us how admirable and how much more necessary than we might at first sight suppose is the prohibition to masters to "forbear threatening." The relation of master and servant involves the gravest responsibility, grave to servants, and we cannot help thinking very grave to masters; and for this reason a bad servant may do his master temporal injury; but a master may not only do his servant temporal injury, but may hinder his eternal salvation. To have such authority over a fellow-creature, so as to claim not only his personal exertions as our own, but also his time—that precious time which

as given him for working out his salvation ith fear and trembling—that precious time hich it has been wisely said, when mis-ent, is irredeemable, and not to be pur-hased by any power of art or nature—this master is very often, from the position he ccupies and the authority with which he is vested, enabled to do, to claim for his own, nd waste upon his own selfish purposes, nd thereby become guilty of irreparable in-ry to one whose salvation as a member of is Christian household ought to have been ery dear to him.

To keep a servant employed all day, lay after day, to require his services late nto the night, night after night, and to demand them so early in the morning that he has scarcely any spare time to hold communion with his God in prayer or to read his word, and to fulfil the other duties which are requisite for the maintenance of the life of the soul—and this not only on the week-day, but in a great measure also on the Lord's-day—involves surely a great responsibility. A master, under such circumstances, is accountable in a great degree for the moral and physical welfare of the person subject to him. Is not this, I may say, an almost-startling fact which we are apt to overlook? When a servant whom it has pleased God in his wisdom to place under us falls into ill health, or is affected with sickness, we regret the event, we complain of the inconvenience which it causes us, we wait a brief time, and then dismiss him: we utter some few words of condolence or of kindness; possibly we may render some little substantial help and assistance. But do we eflect upon the strain which our selfishness, arelessness, and thoughtlessness may have ut upon the constitution of that person? hat he came to us delighted with the pros-ect of a new place and of bettering his con-ition in the world, young, vigorous, healthy, opeful; possibly something better than all is—religious, sober, temperate, chaste, ac-ve, willing, obliging, and respectful, his ind stored with virtuous principles by his ixious parents, who had made great sa-ifices in their humble way to provide their uch-loved boy with apparel befitting what emed to them a higher sphere than that of agricultural labourer or of some other ay of life much upon a level with it? that left his early home with many inculca-ns of dutiful respect and obedience to his periors, and, if the son of pious parents, ith admonitions not to be guilty "of pur-ining," to fulfil his duties, not "with eye-rvice, as pleasing men, but as unto the rd," with truth and honesty, with dili-nce and cheerfulness and with prayer? that, leaving a poor home, where his clothing had been of the meanest description, and where he had scarcely food sufficient for the day, he crossed our threshold with beating heart, expecting to find it an earthly paradise, that he entered into our dwelling with bright eyes and flushed cheeks, determined to do all that he could, that he ought to do, his heart full of the genial and beautiful confidence of youth in the master or mistress who, to his simple mind, had so kindly selected him from amongst others who heard of his good fortune with something of envy, not doubting but that he should meet with kindness, approbation, consideration, and attention? that, although a servant, yet as a Christian entering into a Christian family, he would be looked upon as above a servant, a brother beloved for Christ's sake? Alas! how very soon with him were these pleasant illusions often dispelled, the gold dimmed, the fine gold changed, the wine mixed with water, the silver became as dross! A year, or two years pass away; and he returns to his poor home, his health ruined and his spirits broken, and from thence, perhaps, to a workhouse or an hospital. He lingers for a few weeks or months, as the case may be, and, through a rapid decline, descends into an early and premature grave.

Was no one responsible for this mournful closing of his earthly career? Might it not have been prevented by due consideration? As chaplain to a workhouse for some years, I have seen this statement painfully verified. I have said nothing of harsh treatment, of undue threatening, or of unkind words; for, in truth, I have not heard much said upon these matters; but the complaint usually was, "O, they were very late people, or very gay people with whom I lived; and I used to be up night after night, and had very little rest." You will say this is an overdrawn picture; but it is not so: it is a sad and an affecting reality, and when I have witnessed it I have thought of the words, "Masters, give unto your servants that which is just and equal, forbearing threatening, knowing that ye also have a Master in heaven." Would any man like that his son should be treated with so little thought and so little care? There can be but little doubt that, in the case of domestic servants, the sum of our duty to man, of doing to others as we would have them do unto us, is neglected and forgotten. Again, when the consequences have not been fatal, there are demoralizing instances to be met with, resulting from heartless and abrupt dismissal: a few rash words have entailed severe punishment; for that abrupt dismissal

very often is this. When a young person has been in service several years, from sixteen or seventeen to twenty-four or twenty-five years of age, that service becomes his profession or line of life; he is too advanced to enter into any other. It is not, it is true, usually regarded as such, but such it is; accustomed to the comfort and luxuries of wealth, he becomes totally unfitted to endure the pressure of poverty and want. His character, which was so precious to him, injured, he finds it difficult to procure another situation. Week after week passes away; and distress stares him in the face. He is conscious that he has done nothing, after all, to endure so much suffering: he has not been guilty of robbery nor theft, possibly not even of drunkenness, nothing which brings him within reach of the law: carried away by the impetuosity of youth, he has been insolent perhaps, or something of the kind: without an opportunity of reflection or of expressing contrition for his fault he has been summarily dismissed; and the consequences have been to him almost worse than death itself. Incapable of working, and unable to gain a livelihood, his mind has broken down under the sharp calamity; for to him there has been a fall from, one may call it, wealth to poverty: he has yielded to the temptation of drink, and, ashamed to continue in the neighbourhood where he was known under happier circumstances, has become an idle tramping vagabond for the rest of his life. Might not a little forbearance have prevented this? A slight exercise of forgiveness; and all might have been right again. Why should servants be exempt from the holy principle, "Forgive and be forgiven," more than others? "Masters, give unto your servants that which is just and equal."

I have been led, my Christian friends, to make these reflections because it has lately happened to me to be in a position equally unusual and trying. One who had been my servant for more than eleven years has been removed from this world by the decree of an all-wise Providence; and I, as minister of the parish in which he resided, with his wife and family, was called upon to attend him in his last long grievous sickness. As I stood by the bed-side of that dying man, a sensation peculiarly awful and novel crept upon me. I had attended many death-beds, but had never experienced a similar feeling. It was an intense sense of self-judgment, as well as of judgment to come; and so much did this feeling prevail that, I grieve to say, I thought more about myself than about him. I was about to administer to him the *Lord's Supper*. *I was his master*, or rather had been so, for I felt all earthly authority had passed away. Those who are dependent upon us, and who are about us, are said to know us better than we know ourselves. The veil, the curtain which concealed in-door life, had been lifted up to him more than others; my inner life inseparable, in a great measure, from the in-door life, had been revealed to him more than to the rest of the world. As he fixed his glance upon me, calmly and steadily, the thought rushed into my mind, What does this man really think of me? Does he think of me as a true minister of Christ, or as one who has only borne the name of one, and occupied a higher position in the world than himself? He has seen me under various circumstances. In trouble, how did I appear to him to have endured it? At the festal-board, how did I seem to him to have conducted myself? In seasons of irritation, arising from his own conduct or that of others, had I been kind and forbearing then? My weaknesses, my failings of temper and of habit were not unknown to him. My real disposition had oftentimes, most probably, been disclosed to him; for eleven years is a long portion of the life of man. There I stood before him, about to administer to him the sacrament of salvation. I had reminded him previously of repentance and forgiveness and other important matters which regarded the worthy reception of it: what did he think of me? I knew, to use the words of the holy St. Paul, that it was a small matter to be judged of him or of man's judgment, yet still the thought prevailed, What does he think of me now? Then there arose in quick succession questions still more serious. How had I conducted myself towards him as my servant in the sight of God? Had I given unto him that which was just and equal? Had I forborne threatening? Had I treated him as above a servant, as a brother beloved for Christ's sake? Had he, as the result of having been my servant, become a more faithful follower of the Lord Jesus? Such were some of the questions which flowed through my mind, proceeding as I have before said from an intense sense of self-judgment and of judgment to come. Then there was something strange in the feeling that my worldly connexion with him was over: a great change had taken place, the earthly link of authority and obedience was broken, and a higher one of priest and believer was substituted in its room. I had been in the foremost place; now, perchance, the solemn words, "The first shall be last, and the last first," were about to be fulfilled. I had been in the habit of giving

him directions upon very small matters, I was now to deal with him in the very highest. Old things had passed away, all things had become new. Our lips were sealed upon earthly matters: we spoke only of holier things. How unimportant the former seemed! how vastly more important the latter! What a sermon preached to a living man! How forcible! how effective! I felt it so. And may it, by God's blessing, ever continue with me.

My friends, most masters stand in need of such a lesson, let me say it with all charity, humility, and kindness. In many things we offend all. The many admonitions to servants in the New Testament show us that to be a good servant is not so easy a matter as the world generally esteems it. St. Paul holds out to those that are so through faith in Christ the highest possible reward (Col. iii. 24); and what he there saith to servants (ver. 25), "There is no respect of persons with him," as a reason for their faithful service, he here sets forth as a cause why masters should exercise just dealings towards their servants, "Neither is there any respect of persons with him." When we compare these two passages of scripture together there is something very impressive in the repetition of this sentence. Whichever epistle was written first, there can be but little doubt but that what he had previously written was fresh in St. Paul's memory, and that, by addressing the same important words to both masters and servants, he thereby practically carried out that which he intended to inculcate, that masters had need of serious admonition and warning as well as servants. We know that it is not so in the world: the higher position will cover much obliquity of conduct, harshness, injustice, rashness of speech, and general inconsiderateness: all will be regarded as pardonable, or as scarcely worthy of notice. But, although it be so with men, it will not be so with God; of this we may rest assured, "with him there is no respect of persons." Let, then, those who fill the higher post in the social circle be careful, be prayerful, that they abuse not the great trust committed to them, a trust which involves far more than appears at first sight the physical and spiritual welfare of their fellow-creatures, for whom as well as for themselves Christ died. A murderer destroys the body, but he cannot injure the soul of his victim, that is beyond his reach; but a bad and a wicked master may incur the tremendous guilt of the destruction both of the body and soul of his servant. Let, then, as many as are masters not be high-minded, but fear.

ITALY AND ROME.

No. XLI.

ROMAN-CATHOLIC FRANCE AND PROTESTANT ENGLAND.—The eloquent father Hyacinthe, in his discourses in the cathedral of Notre Dame in Paris last advent, drew a striking contrast between the vitality of religion in protestant countries and its absence in Roman-catholic lands. "It is not we," he observed, "who have taken foreign privileges to ourselves, but you yourselves who have forsaken yours. You have given up your domestic priesthood once exercised in the bosom of a Christian household, because you have deserted the principles of life in Christ. Can we find any family-training, any family-guidance, any family-worship of God under your roofs? And, if these do exist, is it you, my hearers, who, as heads of families, take part in them? Do we see you fulfilling your religious duties at the head of your households, either in the sanctuary of the Most High or in that within your own households? And, as it regards morals, is your rule the precepts of the gospel, or the principles of the sceptic and the dictates of human passions? May be you have abandoned the Christian faith: how is it possible there should be any common bond of religion and manners between you and your wives and children? Perhaps you have lost every particle of religious conviction, and gone over from the ranks of the deist to those of the materialist, at all events to those of the sceptic at least? Again, how can you pretend to instruct or lead or counsel the souls under your charge? In fact, you have abandoned your rights and your office, and through this sinister renunciation you are become the authors of the incalculable evils of which you complain and under the weight of which you are suffering. The youth of the land need religion, without which their training cannot be secured. In general even sceptics grant this, and on this account allow religion entrance under their roofs." After showing the wrong done by a state of things which compelled wives and mothers to rely upon the unnatural intervention of the priesthood in domestic matters, and reminding his hearers of what Christ and his apostles, as well as the patriarchs and prophets, taught as a cure of the evils which afflicted France, he passed over to the subject of protestantism, and exclaimed: "What right have you, ye overbearing and unjust assailants, to brand all such as live in the protestant faith as liars and evil-doers? For my own part, I would never consent to any such assertions. I am but just returned from protestant England; and truth forces me to testify that I have met not only with great men but great Christians. ..... You tell me of the walls of partition: I am well aware of them, nay, I am myself ready to admit that whole gulfs separate us. Cannot faith, however, remove mountains? Cannot love fill up gulfs? The warfare of furious language and bitter polemics will never bring union about; but it may be brought about by love and tender dealing, and all the exalted virtues which glow in truly-Christian hearts. Let me hold out my hand to

them, and press to my bosom these Christians so full of integrity even amid their errors, yes, full of integrity in their love to God, to Jesus Christ, and to their fellow-creatures; and, thus clasped together in our arms, I would take up the burden of the song: 'Lo, how lovely it is for brethren to dwell together in unity!' united not as one body, but as one soul—united in the invisible unity of the church with Jesus Christ."

MARRIAGE OF PRIESTS.—The rev. L. Triglia, of Salerno, who is in priest's orders, having applied to the local authorities in that place for licence to marry Marianna Montefusco, received a denial, and he then appealed to the high court of appeal at Naples. This tribunal has declared inadmissible the opposition which was made to the celebration of matrimony between signor Luigi Triglia and signora Marianna Montefusco, and directs that the ceremony shall be proceeded with according to law. The writer says: "This decision of so high a court as that of the court of appeal at Naples is of more than local importance, and will no doubt be cited as a precedent in all similar cases. Four courts of appeal have now decided the legality of the marriage of priests—those of Genoa, Palermo, Trani, and Naples; but it is to be observed that, whereas in the three first-named tribunals such marriages were rather condoned, having been already completed, in that of Naples the principle was established before the marriages were solemnized, and orders were issued to proceed with the necessary civil rites. Another feature, too, in all such cases of matrimony hitherto, is that the parties (though a priest is always a priest) had in most cases abjured their religion and certainly had previously ceased to exercise the functions of their office. In the present case it is a priest in full connexion with his church who has obtained a favourable decision; and with the sanction of the civil law of Italy a man in the distinctive robes of a priest may take his wife under his arm and parade the esplanade of Salerno or the streets of Naples."

NUNNERIES.—"Not long since, a Roman-catholic friend of mine was desirous of seeing a novice in an English convent, before she for ever shut herself out from 'externs,' by taking the final and fatal step of the black veil. Shortly after our entering the convent, a novice came into the room into which we had been shown, accompanied by an old Italian nun. Whilst my friend was speaking to the former I entered into conversation with the latter, and, having passed much of my time abroad, spoke to her in her native tongue. I thus used certain expressions with regard to convents as are common in Italian parlance, and thus, it would seem, though unintentionally, threw the nun off her guard, she thence conceiving that I was of the same faith as my friend who accompanied me. Hence, when expressing curiosity to know how they disposed of their trained pupils, she replied that they were sent as teachers and mistresses into protestant schools, and were instructed to indoctrinate the children in the '*catholic' faith, and, where possible, to exert an influence upon the clergyman* of the parish. Upon my inquiring how they as 'catholics' could obtain recommendations into protestant schools, she replied, with a very significant look, that it was easily enough managed, and that testimonials, by some means or other, could always be procured, which would give them an entrance into any school or family they desired. During my conversation with the Italian nun, the novice had been opening out her heart to her friend. She stated that she had no inclination for the lot that awaited her, but said that she dared not do otherwise, for if she refused she would be cast off by her connexions, who were all of the Romish faith, and therefore she knew not what to do or where to go if she left her convent. The old nun, somehow or other, must have overheard fragments of the conversation, for suddenly she turned round, and fiercely exclaimed: 'Go, go, you have not taken the black veil: go out with your friend.' The poor girl calmly replied: 'I shall not go.' On leaving the convent I expressed my surprise at the novice refusing the opportunity given her of leaving, and so avoiding the terrible destiny that otherwise awaited her of close imprisonment for life. My friend replied: 'I inquired of her the reason; and she said that she would be glad when the time came for her to take the veil; "for then," said she, "the struggle will be over; and you know," she added, "that it can last for only three years".' My friend, it would seem, expressed surprise at the statement, and said: 'You do not mean that in three years you will be free?' 'O, no,' sadly replied the novice; 'but in three years we always either die or go mad.'—A LADY PROTESTANT. P.S. It must be remembered that convents are divided into two classes, opened and closed. The one to which Miss Saurin belonged was open; and the inmates have a certain amount of freedom and of power to mix with the outer world. The one above referred to was a closed one. Women, when they enter such, are imprisoned for life, never leaving the living tomb in which they are incarcerated. Their end and the treatment they undergo we have but to read the statements of some who have escaped to form some idea of its terrible fearfulness. In the 'Memoir of Henrietta Caraccioli, ex-Benedictine Nun' (Bentley, 1865), your readers will find chapter xiii. entirely devoted to one subject—the insanity of nuns" ("The Record," March 19).

SPAIN.—The rev. R. J. Clough writes as follows to the (Scotch) Spanish Evangelization Society from Seville: "In Gibraltar there have been, for six years, Spanish protestant services regularly held every Lord's-day, in the presbyterian church, attended by thousands of Spaniards, who, upon returning to their homes, were furnished with the scriptures and evangelical publications by the society. The ministers conducting these services were Spanish ex-Roman-catholic priests, three of these being the rev. Don Pablo Sanchez, now in Malaga; the rev. Don Antonio Soler, now in Cordova; and the rev. Don Juan Cabrera, in Seville; each in charge of a large congregation. On the 25th of April, 1868, the first consistory of the Spanish reformed church was held in Gibraltar, the president being Señor Cabrera, and the se-

cretary Don Manuel Hernandez. In his opening address the president observed: 'We are all aware of the immense number of our countrymen (among whom are several presbyters), animated by the best wishes for the purification or reformation of the church in Spain. These are expressed in a thousand ways. The last religious persecution which has occurred in our days, and the marked tendency clearly observed in politics by Spanish liberals for some time past, afford strong motives to believe that the epoch of our national regeneration has arrived, and the doors of our country will be opened to the preaching of the word and the unrestricted printing and circulation of the sacred scripture.' These remarkable words have been verified earlier than the most sanguine anticipated. At the outbreak of the revolution the agents of the Spanish Evangelization Society flocked into Spain, the first being Señor Cabrera, who previously received from general Prim, with whom he had a personal interview, the assurance that he could return to his own country with the bible under his arm, and freely preach the doctrine it contains. Señor Cabrera then went to Seville, where he preached the gospel in many of the suppressed churches, to crowded audiences. The protestants were gathered together; and regular services have since been held every Sunday. The room was found too small; and on the evening of the 27th of December last the first Spanish protestant church for public worship in all Spain was opened in the Calle de las Virgenes of this city, and the first protestant baptism celebrated. This church has been generously rented and fitted up by the Spanish Evangelization Society. It contains, when very crowded, 500 persons; and it is estimated that upwards of 12,000 have attended since its opening. There has been a second baptism; and eleven couples are waiting to be married. What wonderful changes take place! Seville, which has been famous for its Mariolatry, is now the chief seat of protestantism in Spain. Already the church is far too small for the multitudes who flock to hear the word of God. Last Sunday five women were seated upon the pulpit-stairs; and the whole building was packed even to inconvenience; the street, too, being crowded by those unable to gain admittance. My object in writing this letter is, that you may make more widely known to Christians at home the wants of this congregation, which a large and commodious church would supply. A building capable of holding 2,000 would admirably answer the purpose at first; though a still larger one would always be filled. The protestants in this city are desirous of contributing all they can towards the support of their church; and deacons have been appointed to collect funds to defray current expenses, such as lights, cleaning, &c., which they are now able to meet, independent of a fund for poor and sick members. We have a well-attended bible-class every Tuesday, and a singing-class three times a-week. Priests visit Señor Cabrera's and my own house for religious instruction. The want of an organ of protestantism is greatly felt. We rejoice, however, in the hope that the Spanish Evangelization Society will shortly enable us to meet this important requirement. I might greatly extend my letter in giving notices of the progress of the gospel in Seville, but would call your attention to the efforts of the Spanish Evangelization Society elsewhere. In Malaga the mission of Don Pablo Sanchez appears to be very successful. Two English friends, who were there a week ago, tell me his church was so crowded they were unable to get in. In Antiquera and Grenada are two active evangelists, from whom we have cheering intelligence. In Cordova, Don Antonio Soler has gathered a congregation which varies from 800 to 1,000. At present his services are held in the 'patio' (court) of an English gentleman's house, kindly lent. To the best of my knowledge, Don Antonio is the first who has preached the gospel in this old Moorish city. In Arahal, Padre Padregal reads the bible to immense congregations. He will shortly be here to study with us for three months. Don Celadonis Martinez has been summoned by the society, from Oran to Seville, to assist as an evangelist. I have left myself no time or space to speak as I had purposed of the working-men's classes, founded in Madrid by the excellent rector of the university, and sustained by young men whom he has called out as voluntary teachers. He will have his reward. Had we the time, we would willingly teach in these classes. By the same rector's invitation we have joined in the founding of an association for popular education, designed to spread largely through the country the benefits of what Spain so much needs. When England is alive to the necessity, we will, God helping us, spread through the land Christian schools."

IRELAND.—"While the protestant press is providing, through one British society alone, a million copies of the gospels and epistles to satisfy the cravings of Spanish souls, the Romish church is preparing for the vitiated palates of its dupes, such delicacies as are to be found in Father Pine's 'Life of St. Paulof the Cross,' recently published in Dublin, and food of the like quality. Now, what will the reader say when we assure him that the biographer of St. Paul of the Cross, lost in enthusiasm for his hero, places him above the Saviour. The miracles performed by the Son of God are equalled, and sometimes surpassed, by those which Paul of the Cross is said to have executed. We smile at Paul's power to detect a sinner by the smell. The story is an old foolish story. But the matter becomes serious when we find that Paul saw the Virgin, went down into hell, and walked not merely on the waters, but also in the air. We are further told that he doubled crops of corn, fed multitudes from a granary which remained full as at first when the hungry had been satiated. When deluges of rain fell, Paul and the ground about him remained dry: rays of glory were seen by some people encircling his head; and his intercession with our lady seems to have been thought irresistible. Damsels, too modest to submit to surgical treatment, were cured by his word; and, if they invoked him when they were in peril of 'losing their treasure,' the danger immediately ceased. When he preached, his guardian-angel

really pronounced the discourse; and that may account for the preacher having been heard, not only by those present, but by those who were absent far off, but who loved to listen to the Passionist. These are only samples from an over-heaped measure; and we may add, that whoever sits down to chronicle miracles should, like certain other people, possess very good memories. In this book, we are told that a brother, approaching Paul, in order to beg him to desist from the savage flagellation he was inflicting on himself, got his arm broken by one of the blades of the Passionist's *disciplina*. Paul, as a matter of course, at once cured the broken limb by making over it the sign of the cross. Long after, we find Paul and his companions at a meal which they cannot touch on account of the multitudes of flies. Paul remarked that, if he were not a sinner, he might hope to disperse the flies by the sign of the cross, which he made as he spoke. In an instant the noxious insects had disappeared, to the universal astonishment, but particularly to that of Paul, who appears to have forgotten that he had cured a broken limb by the same sign years before. The Passionists set up a home in England in 1841, being aided by lord Althorp's brother, the hon. Mr. Spencer, that father Ignatius who rendered such good service to Roman-catholic servants by enjoining them to reveal to their confessors all striking domestic incidents that they met with in protestant families. It is curious to find the author, who makes so much of the alleged terrible austerities practised by Paul, complaining of the members of the order not being made 'comfortable' on their arrival in England. However, they have now three houses, one in Worcestershire, one in Lancashire, and the third, St. Joseph's Retreat, up at Highgate. Paul of the Cross would not recognize his children in these houses. The last is exquisite for its luxuriously-comfortable air, which in one who reads this book may raise a smile; and we are glad to say that in this tolerant country it has never been assailed by a mob, as Paul's house was in Roman-catholic Italy, and that so fiercely as to bring forth St. Michael himself to repel the wicked ones" (Athenæum). *Endowment of the Roman-catholic Church.*—"As to employing ecclesiastical persons as teachers at present in schools under the National Board in Ireland, the bishops have procured means of employing not only Christian brothers, who are under ecclesiastical control far more than in England any lay preacher could be, but also nuns. Let national funds be given to the bishops 'for denominational education;' and as far as possible they would employ the brothers and nuns. Thus in taking down one establishment you would set up another. In the establishment intended to be removed you paid bishop and rector, and held both under state-control. In the one proposed to be set up you would pay neither bishop nor parish-priest, but, leaving them entirely free from state-control, you would provide them with national funds wherewith to pay monks, nuns, and in general an educational *staff.* ..... By endowing bishops and parish-priests you might to some extent loosen their hold of the peasantry. At least this is often asserted. In the latter point there may be something; but, as to the former, what can the state do towards making any set of men its masters more than by erecting them into its own paid staff? That position many times multiplies the influence that may be due to their characters, numbers, or talent. But, say what you may in favour of endowing the hierarchy and secular clergy, and bringing them under state-control, who would speak in favour of having them independent, and finding them national funds to pay monks and nuns? A regular clergy on a voluntary footing, with a hierarchy and secular clergy under the state, is conceivable; but an independent hierarchy and secular clergy with power to use national resources to pay a regular clergy for training the people in all things pleasing to monks and nun—ask the statesmen of any Roman-catholic country where free government exists what they would say to such a system. Ask those of Spain and Italy, who are freshest from experience, helping to judge of its probable effects. Perhaps if you asked John Bull he might not be indisposed to say, where the pope finds the colonels I shall not pay the militia" (Rev. W. Arthur, principal of Belfast Wesleyan College).

THE CANONIZED INQUISITOR.—"There is a God, and there is a retribution. Yes, it is true. 'With what measure ye mete it shall be measured to you again.' It is just now about four centuries since a sanguinary priest, who had deserved to die a hundred times on the scaffold were it possible to die more than once, was assassinated in a Spanish cathedral. The murdered man was engaged on an errand of murder—no, not murder, for he was sent forth by king and church to kill and to rob—but still he was killed without trial and without sentence. Peter d'Arbues, the inquisitor, commissioned to ferret out unbelieving Christians, to burn them, and confiscate their property for the benefit of monarch, pope, and the Dominican order, was attacked in the cathedral—I believe of Seville—by a number of nobles, who, relying upon the existing laws, thought that no one had a right to force upon their country the inquisition and its sanguinary code. The man who shed torrents of innocent blood, and was prepared to shed still more, fell under their avenging daggers. This was precisely what pope and king wanted. The inquisition had now a martyr. They had now a cry to go before the people. They could now stifle all opposition with the bluest, or rather noblest, blood of the country. It is on record to what profit the inquisition turned this most seasonable assassination. I will not enumerate the host of victims slaughtered to avenge the death of the pseudo-martyr, nor refer to the countless treasures which through the deep channel of confiscation flowed into the exchequers of the executioners. Suffice it from that day the yoke of the inquisition was firmly rivetted on the neck of the reluctant Castilians, so firmly, indeed, that it took nearly four centuries before it was sufficiently loosened to be shaken off. And so sacred is the memory of this proto-martyr—I forgot to state that his blood shed worked astounding miracles, and consequently proved him to be a saint—that

he lapse of many generations, even in our
the benevolent Pius IX. canonized him.
ehold! scarcely had died away the sounds
hosannas with which the church in which
ionization was proclaimed reverberated,
another murder is committed in a cathe-
. the same country. This time it was a
sassination; for the murdered man had
ity, law, and order on his side; and thereby
rible edifice, the foundation of which was
the guilty blood of the slain man four
ies ago, is shaken to its very foundation.
undoes the work of blood. It is quite in
g with the country's most sacred doctrine
innocent for the guilty, the godly for the
ous, the civil governor of Burgos for
quisitor of Seville. Once more Spain is
d by the murder of one representing the
l government, and engaged in the execu-
its behests. But the effect is all in the
te direction. Spain and her government
e what ultramontanism is capable of doing
hwarted in its designs. Such a shock
nted to rouse Spain and her government
heir apathy, and force upon them the con-
. that they have coquetted too long with
rlet lady, and that strong and decisive
res have become necessary. Religious
, which, out of deference to the clericals,
t been embodied in a decree, will now
t fail be proclaimed, if not by the provi-
government, certainly by the cortes"
spondence of the "Jewish Chronicle").

AT BRITAIN.—*Increase of the Roman-
Population.*—Mr. Edward Lucas, in a
to the "Tablet," says: "The Roman-
c population of Great Britain is increasing
our times as fast as the general population
country. Thus the inhabitants of Great
, who in 1841 numbered 15,914,000, had
ed in 1861 to 20,066,000, being at the rate
ttle over 26 per cent. in the period. I
e the increase to have been at about the
ate since 1861, as before that time. But
by comparing the statistics given in the
olic Directory" of 1849 with those of the
t year, that there has been an increase of
90 per cent. in the number of clergy,
urches, and chapels, and stations in
terval. The numbers are as follows:
clergy 897; 1869, clergy 1,600. 1849,
es, &c., 696; 1869, churches, &c., 1,329.
s this, there are between four and five
as many monasteries and convents now
e were twenty years ago. So that it is
ggeration to calculate that the Roman-
c population is doubling itself in twenty
Should the present proportions of in-
continue, and taking the number of
n-catholics to day at two-and-a-half mil-
which is an exaggeration), the whole po-
on would in 1889 be about 25¼ millions, of
five millions, that is one fifth of the entire
tion of the country, would be Roman-
ics. But there are symptoms of a far-
apid increase than this."

IA.—Writing from Abeih, in Syria, Mr.
American missionary) states: "There has
uite an excitement in Deir il Komr on
t of the foolish deeds of the Jesuits.
Bits of wax, in triangular pieces of leather, have been distributed among the people, as having wonderful properties as charms. They were blessed at Rome at the great convocation last year, and are called blasphemously the Lamb of God. Children have been enticed to confess by means of sugar-plums, being rewarded in proportion to the number and enormity of the alleged transgressions."

TRANSYLVANIA.—*The Italians and the Gospel Light.*—Mr. R——, whose field of labour is Transylvania, has lately had much interesting experience among Italian railway-labourers engaged in that distant country. I heard of the arrival of about two thousand of them in summer, and at once despatched a supply of Italian bibles, testaments, and tracts. Mr. R——, who speaks Italian, mentions in his report that he was received by the Italian labourers with marked respect. At one of the stations, where he arrived on a pay-day, he sold in a few hours twenty-nine bibles, forty-seven testaments, and 386 tracts. While he was busy satisfying his customers, one of the men raised his bible high above his head, and addressed his companions as follows: "Comrades, only a short time ago we were under Austrian rule: then these books were forbidden. If the priests discovered a bible in any house, the possessor was commanded to give it up; if he refused, the punishment was exclusion from the holy confession and excommunication. To-day Italy is free. We neither frequent the confessional, nor do we surrender these books to the priests. Friends, let us freely purchase the bible. Long live Italy." The officials and overseers likewise purchased bibles and tracts, and expressed themselves most grateful to the Christian friends who had sent so far to provide them with useful literature in their isolation.

H. S.

THE "DAYS" OF GENESIS I.

THE rev. T. Ragg, in his "Creation's Testimony to its God," thus combines the views of Hugh Miller and Chalmers as to the "days" in Gen. i.:

"I would rather look upon the periods, or eras, as typical of the days, even as the first vertebrate skeleton was typical of man. For, while the facts of the universe most clearly and most fully accord with the *literal* interpretation of scripture, I see no reason for adopting a figurative one. Indeed, the whole bent of late scientific discovery seems to corroborate the views originally propounded by Chalmers and Hitchcock—that the days are literal days; that there is a chasm of indefinite ages between the first and the second verses of Genesis; and that the history of creation given in the third and succeeding verses is that of the *last* creation, or collocation, only" (See ch. xvii., sec. 463, p. 315, note).

Now this view allows us to accept the theory set forth in Dr. McCausland's "Sermons in Stones," that there were six periods of gradual change, succeeded by a resting from further

creations, up to the collocation of the earth into its present form. And the process of its collocation into its present form in six literal days seems to be properly described in the rev. T. R. Birks's "Bible and Modern Thought," appendix, note E., pp. 499-520.

C. H. DAVIS.

MEDITATIONS IN THE LAND OF PROMISE*.

BEFORE we began to ascend the mountains of Lebanon I noticed several groups of palm-trees, which we shall rarely meet with as we journey in Palestine, although the tree gave the name to Jericho, the city of palm-trees, &c., and is found on ancient Jewish and Roman coins as the symbol of Judea. They naturally reminded me of Psal. xcii. 12, "The righteous shall flourish as the palm-tree;" the full force of which I think is seldom understood, and to which I therefore venture to allude. The righteous man is compared to a palm-tree, not only because its presence in the wilderness indicates moisture, without which it could not grow (Exod. xv. 22), and not only because of its uprightness (Song of Sol. vii. 7; Jer. x. 5), not only because the more it is weighted the more fruit it bears, so as to give rise to a Latin proverb, "Palmus sub pondere crescit" (Heb. xii. 11), not only because its height determines its age (Eph. iv. 13), not only because it is an evergreen and outlives the seasons, and, resisting the force of storm and tempest, furnishes an emblem of victory (John xii. 13; Rev. vii. 9), but especially because, being an "*endogia*," its growth is from within; and thus, while the centre is soft, it presents so hard an exterior that no parasitic plant can destroy its life. So the internal work of grace in the Christian's heart enables him to present a firm front against the temptations which would otherwise destroy the reality of his religion. "The allurements of the world twine round him; and he is surrounded by trials and temptation; but they do not impede his growth: he triumphs above all, pointing heavenwards" (Balfour's Phyto-theology).

In spite of the roads the morning's ride was delightful. Spring had burst upon us in all its freshness. There was not a cloud in the azure sky. Everywhere nature seemed to rejoice. Vegetation had cast off the grave-clothes of winter, and was rising in newness of life. As we began to climb the slopes, which the industrious villagers had terraced up to their very summits in order to supply soil to the olive, fig, and mulberry-trees, and as we saw the ground beneath the trees carpeted with flowers of every hue, and as the birds twittered in the branches, and the fig-trees were covered with their buds, and our dragoman assured us that the rainy season was now past, one was reminded of those exquisite words of inspiration which describe the spring-tide of the soul and a spiritual resurrection, when old things pass away, and all things become new: "Lo, the winter is past; the rain is over and gone: the flowers appear on the earth: the time of the singing of birds is come; and the voice of the turtle is heard in our land: the fig-tree putteth forth her green figs; and the vines with the tender grape give a good smell."

* *By the rev.* J. W. Bardsley, in the "Church of England *Sunday-school Magazine.*"

The Cabinet.

CHRIST'S MERCY.—Christ is a full mercy, replenished with all that answers to the wishes or wants of sinners; in him alone is found whatever the justice of God requires for satisfaction, or the necessities of souls require for their supply. Christ is an unsearchable mercy. Who can fully express his wonderful name? Who can tell his unsearchable riches? Hence it is that souls never tire in the study or love of Christ, because new wonders are eternally rising out of him: he is a deep which no line of any created understanding, angelic or human, can fathom. Lastly, Christ is an everlasting mercy; "the same yesterday, and to-day, and for ever." All other enjoyments are perishable, time-eaten things. Time, like a moth, will eat them out; but the riches of Christ are "durable riches": the graces of Christ are durable graces. All the creatures are flowers that appear and fade in their month; but this "Rose of Sharon," this "Lily of the valleys" never withers.—*Flavel.*

Poetry.

TO A WITHERED ROSE.

BY THE REV. R. B. SLIPPER.

(*For the Church of England Magazine*).

THIS little rose that's withered now,
'Twas I who placed it there,
An emblem of my shattered hopes,
That once were bright and fair.

It once bloom'd bright; so did my hopes:
'Twas folly gave them birth:
This little rose an emblem is
Of everything on earth.

ZARA.

Miscellaneous.

GRACE AFTER MEAT.—At Clement's Inn grace after meat is "said" in a curious fashion. Four loaves, closely adhering together, typical of the four gospels, are held up by the occupant of the chair, who raises them three times in allusion to the blessed Trinity, and then hands them over to the butler, who hurries them out of the hall with an alacrity which is emblematic of the freedom with which the Bread of life is given to the world. This acted grace, it is almost needless to add, is of great antiquity, and clearly has a religious origin.

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THE

hurch of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

MAY 29, 1869.

NOTRE-DAME-DE-COMMIERS.

ERY interesting paper has just reached me
1 the south of France, showing how protes-
ism became established at Notre-Dame-de-
miers (canton de Vizille) situate about six-
i miles from Mens.

Vithout doubt the inhabitants are descen-
s of the Huguenots, so terribly persecuted
mes past; nevertheless, for generations they
) been educated in the Roman-catholic reli-
, and have long practised the offices and
es of the Romish faith. It seems that as
r as 1860 they wrote to M. Fermaud, pastor
president at Grenoble, requesting him to
a minister to instruct them in the reformed
ion; but, having judged from the tenor of
letter that the movement originated in
) quarrel between themselves and their
gy, M. Fermaud took no notice of the appeal.
equently three delegates from the com-
e came to his house to converse with him
he subject, to whom M. Fermaud replied,
is seems to me a family quarrel. Try to
reconciled to each other by mutual conces-
s. Go to the bishop, explain to him your
plaints; and if they be well founded no
t justice will be accorded to you." M. Fer-
l seized this opportunity to impress upon
1 the extreme gravity of the step they
ed to take; that it should emanate only
real conviction and an enlightened con-
ice, and not at all from trivial passions or
rivalries. The delegates retired, promising
y their grievances before the bishop of the
ese. It appears, however, that all their en-
ours to promote reconciliation were baffled
opposed by that unaccountable "We can-
' which seems to be a very convenient and
eable arrangement among the Romish
gy to avoid working out an argument.

nding these unsatisfactory negotiations
ly the whole of the community absented
nselves from public worship of any kind,
they spent their time in reading God's
l diligently and in studying the doc-

trines and ecclesiastical polity of the reformed church.

In 1865 they appealed anew and with redoubled earnestness to M. Fermaud, entreating him to visit their commune or to send a protestant minister to them, as they had utterly renounced Roman-catholicism.

Their perseverance now caused M. Fermaud to reflect that he should fail in one of his duties if he deferred longer to entertain their wishes. Before taking decisive steps in the matter, however, he proposed that they should visit the prefect on the subject. That high functionary returned for answer, "It does not belong to me either to permit you to become protestants or to oppose the matter: it is your own affair."

From that date the appeals became more and more urgent, numerous, and significant; in fact, the whole municipal council, headed by the mayor, demanded the establishment of protestantism in Notre-Dame-de-Commiers; and, in March, 1867, M. Fermaud received a petition, transmitted through the mayor, accompanied by the following letter: "Monsieur le president,—I have the honour to forward to you the general petition of the inhabitants of Notre-Dame-de-Commiers, who intreat you to send them one of your ministers, that he may instruct them in the evangelical faith. Forty-three signatures are attached; and there are twenty families beside who cannot sign, but who nevertheless agree with those who have attached their names. It is to be understood that only heads of families have signed.—I have the honour to be, &c., &c."

When the consistory was holden on the 26th of the same month, M. Fermaud presented the petition, together with the mayor's letter, and furnished the particulars which led to both. Some of the members gave expression to regrets that M. Fermaud had not taken a more active part in the movement at an earlier date. The following resolution was immediately passed: "The consistory, having viewed the petition and heard the explanations of the president, decides that the moment has arrived for giving a fa-

vourable answer to the petitioners, and charges the president to act thereupon with his usual prudence, and according as circumstances may require."

Notwithstanding these deliberations and the formal acceptance of the movement, it was not until January, 1868, that a protestant minister was sent to Notre-Dame-de-Commiers, so reluctant were the protestants to interfere with a Roman-catholic community. This minister was received joyfully, and he performed the rites of baptism and of marriage, which had been long neglected, to the great comfort of the inhabitants.

On Thursday, October 22nd, 1868, M. Fermaud himself visited the locality.

Despite the report most industriously spread abroad that no meeting would take place, M. Fermaud found the town-hall and its approaches literally crammed by dense masses of people, who hailed his presence with every expression of delight.

The president spoke to the people for more than an hour, recalling to their remembrance numerous appeals he had received from them during several years, and he entreated his auditors to reflect seriously upon the grave act they were called together on that occasion to accomplish and ratify. He besought all those who felt timid and wavering not to bind themselves by a public declaration to so solemn a thing as a change in religious sentiments; on the other hand, he begged all those who were really convinced in their consciences to attach their names to a register prepared for the purpose. M. Fermaud then proceeded to read and expound the liturgical formulary, especially that part for the reception of catechumens. By and bye, in the midst of solemn silence, fathers and mothers surrounded by their children approached the table to affix their signatures to the act of adhesion to the principles of the reformed church. This concluded, M. Fermaud announced to the assembled multitude that he would, God willing, visit them again on Sunday, December 27th, to administer "to all such as should be religiously and devoutly disposed the most comfortable sacrament of the body and blood of our Lord and Saviour Jesus Christ."

It was only last Christmas then that this interesting people, while celebrating the birth of our great Redeemer, received the sacred elements from the hands of the pastor president, for the first time, according to the rites of the reformed faith. This impressive ceremony took place before an assemblage even more crowded than on the occasion of M. Fermaud's former visit. The most profound solemnity prevailed throughout the whole of the services.

The Roman-catholic bishop of the diocese has recently ordered that prayers be continually offered up that God would bring back these sheep to his fold.

March, 1869. E. A. GILBERT.

THE MOTHER AND HER DUTY*.

THERE is a gift which the mother can bestow, the richest in the universe of God. She cannot give her child earthly distinctions, she cannot say that earthly blessings shall be his, but she can do more, she can be the means of placing a crown of life upon his head, and see him shine forth in the kingdom of God, as the sun in the firmament, for ever and ever.

Mothers, if when the sorrows of life shall be over, when the fashions of this world shall have passed away, when the sea shall have dried up, if you may stand upon mount Zion above, with your children around you, able to say, "Here, Father, am I, and here are the children which thou hast given me; of those whom thou gavest me have I lost none;" and shall hear him say, "Well done good and faithful servant, thou hast been faithful;" would you exchange that hour for all that ever entered into the heart of man? Take these children, then, and train them up for God; and all this and a thousandfold more shall be yours for ever.

Will my reader permit me, before we part, to ask her to go with me to yonder chamber? The house is still, the curtains are drawn, the world is shut out, and they are waiting for the dark messenger.

Who is that pale one on the couch of death, calmly breathing her soul out in prayer? The eye of faith is bright, clear, steady. Hope spreads her wings, the house of clay shakes, and the spirit is preparing to mount upwards.

Who are those that stand round the bed, weeping and yet rejoicing? Do you not know them? That son is a minister of the gospel, and has come to catch the mantle of his dying mother. That other son is a devoted distinguished member of Christ's kingdom; and these daughters are all polished stones in the living temple of God. She committed them to God; and she has prayed for those other children who are labouring for Christ far away among the heathen. This was a faithful mother. She trained her children up for God.

She has now done with prayer: the song of praise begins; and she hears her Saviour call, "Come up hither." The eye closes, the heart is still, and the spirit goes "straight up." And who is that angel and that cherub who meet her ransomed spirit, and lead it to the Lamb? There are those children whom she laid in the grave years ago, amid many tears. She now reaches the throne, sees the Redeemer; and now the sweet song of love breaks from her lips, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his hand-maiden; for, behold! from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation."

Come back now to earth, and leave what we cannot comprehend. Let her generation pass away; let all generations of men rise up and pass away like shadows; let the earth itself flee away, the heavens and the universe all depart;

* From Dr. Todd's "Truth made simple."

s, ten thousand times ten thousand ages, way; and once more let us go and look a that bright multitude. Do you see that g seraph, the spirit that hangs upon the ner's looks, the spirit that glows and out the song so loud, so sweet, so un- g? It is the same spirit who, ages before, e foundation for all this by being a faith- ther while on earth. Her rewards are esh from the hand of the Saviour, and to y they unceasingly increase.

THOUGHTS ON CHURCH MATTERS.

No. XXII.

admiration is often expressed at the large s of some of the dignitaries of the church. ly, it is said, bishops have from £4,000 000 a-year, the three leading prelates

It is not long since one, who, to his own e as much as to the surprise of the world, a minister of state, thought fit on a occasion to say that these happy men, eir large life-incomes, were greatly to be

when we look into the matter is it really nishing? A nobleman of the last gene- is reported to have said that the greatest at certain celebrated races was that you found so many gentlemen with £5,000 of whom you never heard before. So seems there are plenty of people, country , who enjoy £5,000 a-year: it is their ance; and nobody grudges it them.

e are persons, moreover, in mercantile ofessional employment whose salaries are rable. It is not necessary to speak of public singers, though there are many, s, who receive more than any bishop; t it is not deemed necessary that the of reproach should be pointed at them. gains are noticed in the public papers, t in an invidious way.

to look for a while at a lower scale. How re there who as clerks or filling offices of re recompensed with £500, £800, £1,000 and it is felt that by their honest indus- y have well deserved such remuneration. e, however, a clergyman, after years n laborious work on a pittance, gets at iving of £500, £800, £1,000 a-year, then, there are many deductions to be made is, he is supposed to be living in purple e linen, paid far beyond his deserts. It ong since, to the writer's knowledge, a was selected to take charge of some de- nt connected with a railway or with

He was to be on the spot but three days ek; but his salary was fixed at £1,300

What would be said of a clergyman visiting his cure but thrice a-week, d £1,300 for this limited service? A s of late been prominently before the in which an individual holding a public ment was salaried for what he could do -hours at the rate of £5,000 a-year—a s income. Fancy a bishop receiving all this, while the chief of his time was given—and he was well paid for it—to other employment!

Pluralities are rightly abolished in the church. But look into the world. A man is engaged in his own private business, and yet he is director of an insurance office and of a railway, and holds, perhaps, some additional appointment. For each he draws his salary; and the whole is deemed not strange at all: it is quite proper for him to have these different branches of duty. Is it fair, then, to attack the church because some two dozen leading ecclesiastics, whose talents would have secured them more in other walks of life, have incomes equalled or surpassed by those of scores of country squires and mercantile men, incomes inferior (all but one or two) to those apportioned to judges, whose labours are not more severe? Let candid men decide.

U.

Weekly Almanac.

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."—1 John iv. 7-8.

O God, the strength of all them that put their trust in thee, mercifully accept our prayers; and, because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. Amen.

MAY.	MORN. LESSONS.	EVEN. LESSONS.
30. First Sunday after Trinity	Josh. x. / Matt. xxviii.	Josh. xxiii. / 1 Cor. xiii.
31. Monday	Esther iii. / Mark i.	Esther iv. / 1 Cor. xiv.
JUNE. 1. Tuesday	Esther v. / Mark ii.	Esther vi. / 1 Cor. xv.
2. Wednesday	Esther vii. / Mark iii.	Esther viii. / 1 Cor. xvi.
3. Thursday	Esther ix. / Mark iv.	Job i. / 2 Cor. i.
4. Friday	Job ii. / Mark v.	Job iii. / 2 Cor. ii.
5. Saturday	Job iv. / Mark vi.	Job v. / 2 Cor. iii.

"St. John is most remarkable for exhorting to love, and himself giveth so good an example, 'Beloved, let us love.' Nowhere is he so great an orator and so subtle a logician as in this argument of love; for, albeit he writes in this epistle both of faith and hope as well as of love, yet the greater part is spent on love. As he was the most loved apostle, so likewise was he the most loving apostle, preaching and practising, 'Let us love one another.' Charity, or love, is a grace infused by the Holy Ghost into the souls of believers; for 'every one that loveth is born of God.' Now, this love is only from God; it is in God, and for God only; for how can he love his neighbour who doth not love God? How can he love his neighbour 'as himself' who doth not love 'himself'? For the wicked man who loveth not God hateth his own soul (Psal. xi. 6). This love, coming from God

and persevered in for God's sake, consists in thinking well, speaking well, and doing well, as St. Paul, teacheth (1 Cor. xiii.). Therefore God in his law, whose perfectness and consummation is 'love,' forbiddeth all injury against our neighbour; for he saith, 'Thou shalt do no murder, nor commit adultery, thou shalt not steal, nor bear false witness, neither covet what is not thine own.' Let us, then, love and imitate the good, and tolerate the wicked, loathing their faults but loving their souls. 'God is love:' he desires wisdom, justice, mercy, goodness. God is essentially love; making concord among his creatures, causing accord among differing elements, and tempering different humours. He makes men to be of one mind and of one heart. Verily, 'whosoever dwelleth in love dwelleth in God, and God in him.' 'God is love,' active love; loving all that he hath made, especially man; loving us first in our election, when we could not love him, and then in our redemption, when we would not love him (Rom. v. 10, viii. 32). And he will show mercy to thousands, to such as love him and keep his commandments. If God's love be such, is he not worthy to be loved? Hath he not loved us with a surpassing love? Let love, then, occasion love; for 'he that loveth is born of God, and knoweth God,' in this life by faith, and in the next 'face to face.' He knoweth God experimentally, whom God knoweth as a son resembling his father. Indeed, he hath no child but him that walketh in love in all things. Wherefore, 'dearly-beloved, let us love one another'" (Dean Boys).

H. S.

THE REDEEMED OF THE LORD:

A Sermon,

BY THE REV. E. N. V. BOYDELL,

Vicar of Wingate, Durham.

ISAIAH li. 11.

"The redeemed of the Lord shall return, and come with singing unto Zion."

THE redeemed of the Lord! Here is the title of titles. Kings, emperors, popes, the rulers of the powers of the earth, whether temporal or spiritual, give place. Talk no more so exceeding proudly: let not arrogancy proceed out of your mouths.

The redeemed of the Lord! Ye are the people truly blessed: ye are the people really to be envied, if only ye walk answerably to your high calling, and endeavour to show forth your thankfulness, not only with your lips but in your lives, by giving up yourselves to God's service and by walking before him in holiness and righteousness all your days.

May we be amongst this number, whilst we consider the question, Who are the *redeemed of the Lord?*

Now, there is a sense, my brethren, in which the whole race of Adam—aye, all the world—are the redeemed of the Lord. No less a truth than this is it which is propounded to us in the volume of God's book. Away with any narrow notions: away with limitation to the mercy of the Lord. Look rather how far is the east from the west; exult in the thought that so far has he put away our sins from us. Was not the price he paid sufficient? Was it not of infinite value?—even the precious blood of Christ, as of a Lamb without spot. Assuredly it was nothing else; and they who think of redemption in a less extended light than this are derogating from the honour which is due to the Majesty and graciousness of God.

Never, indeed, should we lose sight of that most dreadful of all facts, the fall of man. Alas! the effects of it meet us on every side; and deeply should they humble us. But, on the other hand, we should never think of the fall but in connexion with that most glorious of all facts—the redemption of the world by our Lord Jesus Christ, with gratitude for the means of grace and for the hope of glory. It is surely the part of grateful minds to dwell more on the bright side of a picture than the reverse; and the fact of a rescue from the jaws of death ought to affect us more even than the remembrance of our previous danger. When we meet with the survivors of some disastrous wreck, we do not expect to hear nothing but moans and lamentations with respect to the terribleness of the calamity from which the escape has been made; but we expect also to discern signs of thankfulness in their countenances for the wonderful manner in which they have been saved.

How comes it to pass, then, that with regard to those whose escape has been infinitely more wonderful than if it effected merely a deliverance from natural death—how comes it to pass, I ask, that these persons should be heard too often to dwell only on the calamitousness of their condition, as if they had been left to perish in consequence of the sin of others? Does the thought never occur? does it not sometimes find vent in words to this effect?—"It is very hard that I should die because my first parents sinned." But is this the message of the gospel? It tells us, indeed, that in Adam we die; but it tells us as plainly—nay, it is its principal drift or scope to tell us—that in Christ we live. Listen to its language: "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 22); "As by one man's disobedience many were made sinners, so

by the obedience of one shall many be made righteous" (Rom. v. 19); nay, "Where sin abounded, grace did much more abound; that, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 21).

It must, therefore, plainly be unjust to think or speak as if man had been plunged into a state of hopeless condemnation on account of that over which he had no control. We must carefully guard against hard thoughts of this kind. We must learn always to think of man's ruin in connexion with man's restoration. With adoring gratitude we should often meditate on the sovereign wisdom of that great Being who permits evil for a time only that in the end he may bring out of it still greater good than could have existed without it, who allowed his justice to unsheathe its sword for a moment in order that mercy might reign triumphant for ever. We should accustom ourselves to look on creation's wide domain as a redeemed creation. The very heathen are redeemed. They have had the same price paid for them that we Christians have. They shall not, indeed, be saved on account of any works which they have done; for on the plea of works no man living shall be saved. But still, as regards Christ, they are welcome freely to all the blessings of salvation—the moment that they are enabled to apply for them. In a still further sense may those who dwell in a Christian land, and who are duly baptized according to Christ's commandment, and are admitted to all the privileges of a Christian education and instruction—in a still further sense, I say, may such persons as these be said to be redeemed, inasmuch as they partake more especially of the benefits accruing from that redemption. Benefits, indeed, are these, of value inexpressible. But benefits may be abused, privileges may be perverted, and blessings thus be turned to curses. It is possible, nay, it is certain, that redemption itself may prove the ground of condemnation to those who neglect and reject it; and the benefits of baptism to those who walk not answerably to their Christian calling, and the blessings of education and instruction, and the strivings of the Holy Spirit of God to those who turn a deaf ear to them, and will not be profited by them, shall rise up in condemnation against them.

The redeemed of the Lord! What these —these multitudes of godless, careless, wicked persons—are these the redeemed of the Lord? Yes, even these are the redeemed of the Lord; and the title shall brand them for ever unless they repent. It shall burn them with a living death. Here are they, it shall be said, who, though formed by the bounty and ransomed by the blood, and wooed by the grace of kindnesses heaped upon them for years, have earned for themselves the dreadful punishment which they are now enduring.

My brethren, we cannot too constantly bear in mind that, as Christians, as the redeemed of the Lord, we shall not be judged as if we had never borne so honourable a title. Christ hath died for us; and he must be either a savour of life unto life, or of death unto death, to every one amongst us.

The redeemed of the Lord, in the largest sense of the expression, as spoken of in the text, are they, no doubt, who are the true servants of God, whether Jew or Gentile.

At first, we know that the church was exceedingly small. We may trace it from Adam, through Abel and Enoch, and Noah and Abraham, the children of Israel, until the time when the prophet Isaiah wrote, which was between 700 and 800 years before the appearance of our Saviour. Then two grand families comprehended all God's favoured people, namely, the Israelitish and the Jewish. The prophet, in the course of his prophecies, speaks largely of the Babylonish captivity; and he refers, in the first instance, no doubt, to the deliverance, which, in a literal sense, has long ago taken place, when the second temple was built in the time of Nehemiah, and when the people of God did return, and come with singing unto Zion. But they, who, when they read the prophets, look only at the first and literal accomplishment of the prophecies which those prophets deliver, lose a great portion of the instruction intended by God to be conveyed by them. We are to remember that they were spoken by that Being to whom one day is as a thousand years, and who can look through the long avenue of events, at one glance, and arrange all of the same class under a single prediction. Thus, in the case before us, the redeemed of the Lord, when returning and coming with singing unto Zion, from the Babylonish captivity, are intended to carry forward our minds to a far grander and more glorious event even than this; and one, my brethren, in which we all have a much more immediate and intimate concern. It is intended to carry forward our minds to that glorious return from captivity to the devil which the great Captain of our salvation has effected for us. A return this, which the apostle, writing to the Hebrews, describes especially

as a return to Zion. "Ye are come," says he, "unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel." Thus may all Christians be said to have come to Zion, and, in this sense, to have a place amongst the number of the redeemed.

But the same apostle was not ignorant that many of those who should have thus been baptized into the church and made welcome to all the blessings of redemption would refuse to avail themselves of it. The very Hebrews to whom he wrote were some of them in imminent danger of doing so. Therefore he warned them, "See that ye refuse not him that speaketh; for, if they escaped not who refused him that spake on earth, much more shall not we escape if we turn from him that speaketh from heaven." The time, however, is to come; and we pray for this time whenever we utter that clause in the Lord's-prayer, "Thy kingdom come," when in a fuller sense than ever yet has taken place, "the redeemed of the Lord shall return and come with singing unto Zion." Steadily, though perhaps slowly according to man's judgment, has this happy time been approaching, from the very commencement of the world. There have been periods, indeed, when God's enemies have seemed ready to triumph. Such was the case at the time of the flood—at the destruction of Jerusalem—at the reformation. But, wonderful to say, these particular periods have been the crises when God has made bare the arm of his power, and when an extension of true religion has taken place. Stormy times of tribulation are sent by God on the church; for the same reason thunder-storms are permitted to take place in the natural world. They purify it from poisonous and hurtful vapours. The atmosphere of the church is cleansed from the noxious and hurtful vapours of heresy and infidelity, by the trials and persecutions which from time to time the wisdom of God sees fit to lay upon her.

This is the view, my brethren, which Christians, who need comfort, should take on looking at the church at the present instant. She is assailed by enemies on every hand. How strong the tide of infidelity on the one hand, and of superstition *on the other! Multitudes* are there who not only secretly believe, but who professedly avow, that she shall not prevail. But what then? Is the true Christian disheartened? Is the diligent and prayerful reader of his bible in any way dismayed at the state of things around him? He is deeply grieved, indeed, that there should be so many daring blasphemers of his Lord, and he ceases not to pray to God to soften and convert their hearts. But he is in no-wise surprised; on the contrary, he would be surprised if things were not as they are. For that "sure word of prophecy," as St. Peter calls it, whereunto we do well to take heed as "unto a light shining in a dark place," assures him that thus it should and shall be; that, because iniquity shall abound, the love of many shall wax cold; that, in the latter days, there shall be "false teachers, who privily shall bring in damnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Nay, he is taught to believe that things may be worse than they are at present before the great and terrible day of the Lord shall have passed away; for that "the sun shall be darkened;" and that means that the doctrine of Christ shall be obscured; and that "the moon shall be turned into blood," and that means that the church shall be sorely persecuted; and that "the stars shall withdraw their shining," and that means that the ministers of the gospel shall more or less cease to be faithful to their trust. All this has, in a measure, taken place already.

But it would not surprise the student of the scriptures if it should take place in a still greater degree than it ever yet has done. But he knows further, for his unspeakable comfort, that these clouds which thus threaten the church are "big with mercy and shall break in blessings on her head." He knows that, as it has always been, as it was, for example, in those cases but just mentioned—the flood, the destruction of Jerusalem, the reformation—when extraordinary darkness preceded extraordinary light, so it shall be in the end. "Yea, darkness," saith the prophet, "shall cover the earth, and gross darkness the people. But the Lord shall arise upon his church, and his glory shall be seen upon her; and the Gentiles shall come to his light, and kings to the brightness of his rising." "The redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

Would we, in conclusion, be amongst the number of those who enter into the heavenly Zion, we must constantly bear in mind that we are "the redeemed of the Lord"; that we are not our own, but are bought with a price, and are bound therefore to glorify God in our bodies and our souls which are his; that he has a twofold claim over us, that of creation and redemption; and that, unless it shall be found that we shall have walked worthy of our vocation, that we shall have been washed from our sins, and made pure and holy, filled with the love of God and man—this high and glorious title, "the redeemed of the Lord," shall serve only to brand us for ever with our folly and ingratitude.

Seeing, then, that we are "a chosen generation, a royal priesthood, a holy nation, a peculiar people," we ought surely to show forth the praises of him "who hath called us out of darkness into his marvellous light."

NOTICE OF BOOKS.

Among the books which have lately reached us are:

"The Unseen Guide; or, Stories and Allegories to illustrate the Fruits of the Spirit." London: Hunt and Co. 1869. It is no easy matter to compose a good allegory. Unpractised writers are almost sure to strain some similitude, and to fail in preserving the consistency of the parts. The volume before us appears, from a few lines prefixed by the mother of the writers, to have proceeded from more than one pen, and it is intended to illustrate to young people "in an attractive form the great truths of our holy religion." There is much in this work with which we are well pleased. It comprises stories and fables as well as allegories; and naturally these differ in merit. "The Warrior" is an allegory, and is really well managed. "The Sea-gull" is a fable; and we must say it somewhat grates against our sense of reverent propriety to find a gull quoting scripture. We doubt, too, of the accuracy of the natural history. The opening sentence of the book, again, "Gently and, softly came the dew from heaven," is a mistake: dew does not fall. "The Pearl" is a pretty little story; and generally the lessons inculcated are good; so that we think young people will be both gratified and instructed by what they find here. But what could have induced either of the writers to say, "So I ran away here, and *laid* down and cried"? The volume is well got up with several illustrations. We dare say it will be a favourite in many circles.

"If the Gospel Narrative is Mythical, what then?" Edinburgh: Edmonston and Douglas. 1869. We think the title of this book ill chosen; and indeed the author acknowledges that it has been misapprehended. For it seems that the dissertation was printed and privately circulated a twelvemonth ago. So that there is the explanation in the preface: "The meaning which I attach to the words, 'what then?' is not, as I find has been supposed, What matter is it? but simply, What follows? or What conclusions may be drawn?" Surely it would have been well to replace the easily-misunderstood title by one that no reader would misunderstand. The aim of the writer is to show that the character of Christ as depicted in the gospels exhibits a high and unapproachable type, that all the struggles of men to approach it, to attain to goodness, are in vain till, prayer having been resorted to and the help of the Deity besought, that which was before so little possible becomes easy. Be the Christian scheme, then, as a thinking person may infer, as to its historical character real or otherwise, it is found to answer to the workings of the human mind, to show how an admitted evil may be remedied. There is much of cogent argument in the book; but to our mind the main element of Christianity is overlooked. Religion is made to consist in sanctification. No kind of notice is taken of justification. There is a process dwelt on of improvement of the evil nature: not a word is said of past sin being pardoned. We do not see how a knowledge of this all-important point can be reached except on the previous admission that the book which reveals it is divine. It is true that the writer professes to take only one aspect of religion, and says that by this other aspects are not repudiated; still, we cannot admit a view so very partial to be a fair representation of truth. And we occasionally meet with observations which, to say the least, startle us. Thus Burns and Shakspeare and Socrates are said to exhibit "something of the same mode of looking at mankind" that Christ did, and it is said that his character is captivating as lord Byron's Childe Harold, or Homer's Achilles or Hector. Such comparisons are very unseemly, not to say shocking. With the exegesis, too, of 1 Cor. i. 22, 23 we altogether disagree.

"Catechetical Hints and Helps: a Manual for Parents and Teachers in giving Instruction to Young Children in the Catechism of the Church of England;" by the rev. E. J. Boyce, M.A., rector of Houghton, Hampshire. London: Bell and Daldy. 1869. We consider this a very capital "manual." It comprises various hints as to the best method of teaching the church catechism, and then glossaries and explanatory notes on various words and phrases which seem to require such elucidation. Other matter, in the way of questions, &c., &c., is also included; the whole forming in a small compass quite a magazine of catechetical interpretation. But, small as the volume is, much labour has evidently been expended on it, and much good sense shown in the arrangement. Mr. Boyce has well earned the gratitude of teachers. One small critical matter we must notice. We are told that "church" or "kirk" comes from the Greek adjective *kuriakê*, agreeing with *oikia*, a house, and this is why, it is added, the church is sometimes called the Lord's house: we doubt whether an instance can be found in the New Testament of its being termed the Lord's *oikia:* it *is* called his *oikos*.

"'Stray Leaves' from the Journal of One in Heaven." London: Hunt and Co. 1869. Sometimes confidence has been grievously violated by the publication of a journal, or of extracts from one, which has been intended to be a record of the secret communion of a soul with God. We could point to some books, excellent in themselves, but which never ought to have been made public; and we think no motive can excuse conduct so ungenerous. We opened this little volume therefore with some misgivings. But we do not think, on examining it, that we find grounds for censure. These "stray leaves" contain general reflections which, while they will gratify and profit many, cannot, we suppose, inflict pain on a single individual. We therefore willingly say that the notes on different topics breathe a meek and devotional spirit, and may suggest many a weighty and encouraging lesson to humble believers. We extract a paragraph in proof of what we say: it is from the chapter, "Thoughts on Faith": "I have heard that faith purifies the heart. Now, is my heart pure? Can I say that the thoughts which pass through it are pure? Alas! they are not: impure foolish thoughts, vain imaginations often, too often, defile the temple of my God. Alas! my heart may be said to be more like a cage of unclean birds than the dwelling-place of a holy God. It is not holy for, when I kneel down and seek to hold communion with

a Holy Being, so many vain foolish thoughts seem to rush into my mind, and hinder and prevent that which is my highest happiness. O that faith might purify my heart, might cleanse it from all that so defiles it, might make it a fit habitation for him who will come and bring with himself peace and joy and comfort, and who will shed the beams of his grace and diffuse the warmth of his enlivening presence over my heart!"

"Light at Even-tide: Large-print Readings for the Sick and Aged." London: Hatchards, Macintosh. No date. This book comprises portions of scripture, prayers, hymns, &c., of so moderate a size and so printed that feeble hands may hold it and failing eyes may read it. Such a volume will be a great boon in many sick-chambers. But why is not the whole bible so printed? There are large-print bibles; but they are bulky and heavy. Why should not the sacred book be divided into several volumes, each easy to be separately grasped, and all easy to be read? Were the entire scriptures published in this form, we feel sure that they would be welcome to multitudes.

"How shall I pray? Sermons to Children on the Lord's Prayer;" by the rev. C. Bosanquet, M.A., vicar of St. Nicholas, Rochester. London: Hunt and Co. 1869. This is a pleasing little book: the explanations of the several petitions are good, and the style plain and perspicuous. We recommend it for families and schools It is probably a typographical error that we are told (p. 37) that Jonah "went on board a ship which was going west to Tarsus."

Of periodicals we have received the following: "The Christian Observer, April" (London, Hatchards, 1869): this number is, we think, somewhat dry: the first article, "Auricular Confession and Absolution in the Church of England," is good, though we wish the sneer at "gospel sermons" had been spared: the next paper, "Genuineness of Isai. xl.—lxvi.," is very meagre: some of those that follow are valuable; "Golden Hours, April" (London, Macintosh, 1869)—we have repeatedly said that we are pleased with this journal: in the present part, besides the continuations of two stories, we have several good articles: a notice of Lord Clyde is one of these: he was indeed a great man, though we remember some small civilians in the time of the mutiny carping at him, and insinuating that *they* could have managed the campaign more speedily and, we suppose, generally better; "The Christian Advocate and Review, April" (London, Hunt and Co., 1869)—there is here another part of Mr. Moule's interesting "Religions of China:" the "Meditation for Easter" is somewhat too late: we do not quite understand: all archdeacon Garbett's paper on "Mr. Gladstone's Irish Church Bill:" he seems to advocate the giving back of protestant endowments to Rome, if justice is to be *fully* done: he cannot really mean this, but the latter part of the article lacks the quiet tone which would have carried greater weight than the declamatory mode of writing: some other papers are well worth reading; "The Gospel Magazine, April" (London, Collingridge, 1869)—without being able, as we have heretofore said, to endorse all that we find in this magazine, we willingly repeat our testimony to the strain of pious and devotional thought which pervades its pages; "The Home Visitor, April" (London, Hunt and Co., 1869); "Old Jonathan, April" (London, Collingridge, 1869)—we have often said before, and we willingly say again, that we think these publications useful in their respective spheres.

We have also received "The Civil Ruler God's Minister; or, Church Establishments based on New Testament Principles: a Sermon on Rom. xiii. 4, preached in his Cathedral Church," by Samuel, lord bishop of Carlisle (London, Hunt and Co., 1869)—a weighty and seasonable discourse; "A Pastoral for the Times, after the *manner of Virgil's Pollio*," by a Cambridge Undergraduate, revised, with notes, by a Cambridge Graduate (Cambridge, Metcalfe, 1869): we cannot compliment the "undergraduate" by saying that he has produced a pastoral much resembling any of Virgil's; but we may call attention to one of the notes: "The Encyclical issued by Pius IX. in 1864 contains the following passage: 'There is an erroneous opinion called by our predecessor Gregory XVI. *an insanity*, "that liberty of conscience and worship is each man's personal right"'": this we can afford to despise in England; but we are afraid that, in Ireland when the protestant church is disestablished, it will find a practical and most disastrous meaning; "New Testament Inspiration, what it is and what it is not: a plain View of the Subject," by the rev. C. J. D'Oyly, M.A., chaplain of Lincoln's Inn (London, Bell and Daldy, 1869): there is much sensible remark in this pamphlet; but we cannot on all points agree with Mr. D'Oyly; and we marvel at what he says on 1 Cor. vii., as if St. Paul were disclaiming the possession of inspiration in certain cases: we thought really that it was acknowledged by all sound expositors that, when the apostle says, "I command, yet not I but the Lord," he was quoting what Christ had said; and that, when he added, "I speak, not the Lord," he gave, as Christ had not ruled the case, his own authoritative inspired judgment; "Fifth Annual Report of the Evangelization Society" (London, Morgan and Chase, 1869); "A Descriptive Hand Atlas of the World;" by J. Bartholomew. Parts 1, 2 (London and Edinburgh: Fullarton, 1869)—we never like to pronounce a decided opinion on works published in parts, of which only two or three have reached us; we can therefore only say that this "Atlas" seems to be of good promise; but we must reserve our full opinion till we see more of it; "May Meeting List" (London, Bagster and Sons, 1869).

Some other books have been received, but not in time for notice this month. They shall have our early attention in the next part.

Miscellaneous.

THE ABYSSINIAN MOUNTAINS.—In elevation above the sea Mai Tsalo is 11,550 feet, Chinfara 13,840 (not 10,840), the Selki Pass 13,950, Abba Yared 14,174. Beroch Waha 14,800, and Ras Dédjen (or Dejan, not "Dejam") 15,150 feet; so that this last is of the same height as Monte Rosa in Switzerland, and only 600 feet lower than Mont Blanc. On the Alps of Switzerland vegetation ceases, or nearly so, at the height of 11,000 feet. On those of Abyssinia, at the same height, all cultivation has ceased, and the vegetation has become scanty: one of the peculiarities of the landscape being the extraordinary trees looking like gigantic aloes; they are, in fact, the "Djibára," or "Djibároa" *(Rhyuchopetalum montanum)* described in M. von Heughlin's work; but, far from being "very local," they are common in every part of Abyssinia where the range is over 11,000 feet, having been seen and described by Roth in Shoa, and by Beke in Godjam, as well as by Ruppell and Heuglin in Semien. It is not unlikely that at some of the highest points on the road taken by the British army under sir Robert Napier this singular plant will have been seen, as well as the *Echinops gigantea (?)*, an enormous thistle.

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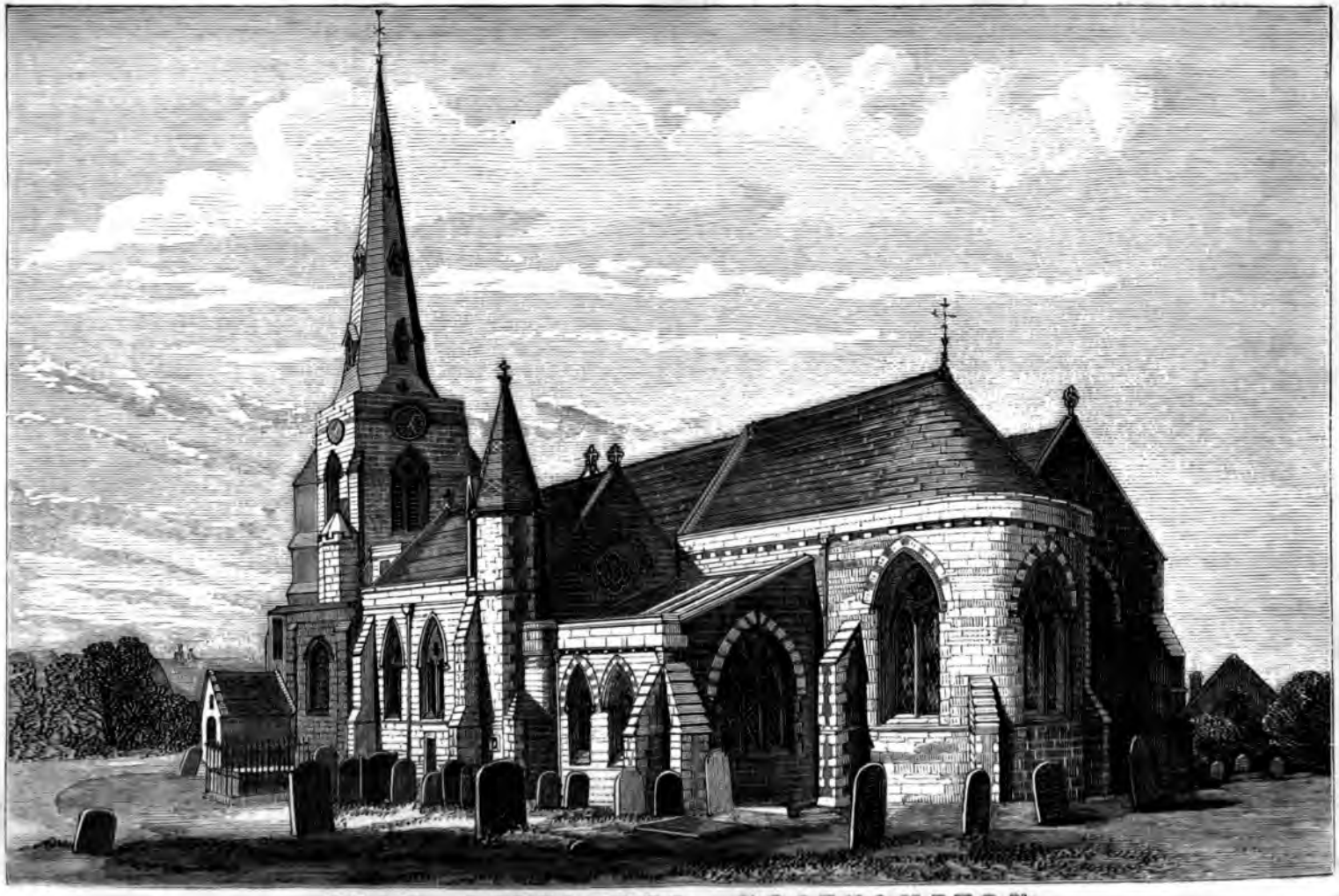

HOLY SEPULCHRE, NORTHAMPTON.

THE

hurch of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

JUNE 5, 1869.

ILES' CHURCH, OR THAT OF THE HOLY SEPULCHRE, NORTHAMPTON.

HAMPTON is the county town of that shire h bears its name. It is pleasantly situated gentle ascent from the river Nen or Nyne. e Saxon chronicle it is styled, "Hamtune"; omesday-book, "Northantone"; and ap- s to have had the word North prefixed, to nguish it from other towns of similar name. ands 66 miles N.W. by N. from London.

ere are several churches in Northampton: of St. Sepulchre is believed to have been by the knights templars, after the model e church of the Holy Sepulchre at Jeru- n, and is one of the only four buildings of ind remaining in the kingdom. It is cir- r (partially), and has a cupola in the centre e roof, which is supported on eight round nan columns and plain pointed arches. e is a western tower, surmounted by a spire 116 feet high. Extensive alterations have made under the direction of Mr. G. G. Scott. church has received considerable extension ard, so as to receive the entire congrega-

The circular part will, therefore, be a ule; the pews therein being cleared away. me old figures and inscriptions have been rved in this church.

e population of St. Sepulchre's parish, at st census, was 6,538, and of the whole town, 4.

DR. DAVENPORT'S GOVERNESS.

No. I.

"Matter not alone of sadness,
But no less of thankful gladness,
That, whichever way we turn,
There are steady lights that burn
On the shore, and lamps of love
In the gloomiest sky above."

TRENCH.

connexion with the upper school, a few boys are received at Standish Manor, r the especial superintendence of Mrs. Davenport, the course of instruction for whom is carefully arranged with the view of early introduction to the upper classes."

Such was the supplement to the advertisement of Standish Manor, a private school for the sons of gentlemen, under the auspices of Hugh Davenport, M.A.; and the school was one much sought after, and well esteemed. This plan for the reception of younger brothers of the elder pupils was also considered a judicious and felicitous one; and, the number of these favoured juniors being strictly limited to ten, it was considered somewhat of a favour to be admitted into the little circle. Mrs. Davenport bore a high character among the parents of the young pupils, most part of whom, however, knew her but by name, never having had the pleasure of a personal introduction, but who could judge only by the comfortable, reassuring, and very precious letters of the little banished ones, who spoke of the kindest treatment, the most satisfactory feeding, and the comparatively-jolly life which they managed to lead, despite the cruel separation from the parental roof.

On the evening in which she is to be introduced to our notice, the true and veritable Mrs. Davenport—not the ideal personage whom tender mothers conjured up before their mental vision, as at this time visiting their darlings in their little beds, administering gentle words and perhaps gentle kisses, and then retiring to ruminate on fresh wise plans for the morrow's mental training—was sitting, or, more strictly speaking, lounging on one of the easiest of settees, in her husband's drawing-room, sipping her coffee, and talking very languidly and not very intellectually to two young ladies, the daughters of the rector of Standish, who had been invited, as was frequently the case, to spend the evening at the Manor. Their father, deep in theological discussion with Dr. Davenport in the private study of the latter, would soon be coming in as well, with perhaps one or

two other gentlemen, when it might be necessary for the good lady to rouse herself somewhat further. But at present Mrs. Davenport was taking matters very easily, with Helen and Alice Courtenay as her companions. She was a little lady, pretty in face, and with soft easy manners of her own, but evidently not very robust or capable of contending with the high spirits, boisterous sports, and wearisome uphill training of the ten small boys who had been handed over so confidingly to her care.

In another apartment of the large manor school-house on this same evening might be seen the individual, who, under a different name truly, but with as certain a reality, discharged all the functions and onerous duties and bore the many fretting wearisome cares which the charge assumed by the veritable Mrs. Davenport must most necessarily involve. It was in the apartment known as the "little school-room:" her boys had said good-night some half-hour ago; and the young teacher was seated at a writing-table, with a heap of exercise-books before her, which she was busily occupied in correcting. A little tired she might have looked, as from time to time she glanced up from her employment; but her face was very cheerful and contented. The day's work was anything but light; but it was nearly over now; and Amy Russell was young and strong, and tolerably hopeful. As she worked steadily on, and had just taken the last book from the pile before her, an ominously-sounding tap came to the door of her school-room—not at all the style of tap which, just about this hour of the evening, was always sure to come, but a knock which seemed to bring a note of warning with it; and the young teacher looked up, and said, "Come in," almost nervously. But, before the two words were quite out of her lips, a gentleman had entered the room, and advanced towards the table at which she was seated. A slight start and a look of something very much akin to apprehension passed over Miss Russell's countenance on perceiving who her visitor was. *Not* Dr. Davenport; that would have been sufficiently strange and alarming; for all the household held the head-master in the utmost awe and reverence; and to Miss Russell a visit from him would forebode serious calamity. On one previous occasion, pretty much at this hour, he had invaded the little school-room, and, in grave stern accents which thrilled to the very heart of the young governess, had reported on the misconduct of one of her little pupils—her favourite one, little Augustus Stonor, who had been guilty, in the eyes of the strict disciplinarian, of some flagrant act of disrespect towards one of the junior-masters, and against whom a stern writ of reprimand was issued forth, which was to be administered by Dr. Davenport in his own private study on the following day. It was a very trying experience, and had vexed and terrified the little governess yet more than the boy himself; for the children's acts and delinquencies were gradually becoming part and parcel of herself: their condemnation seemed like hers; while praise and approbation bestowed on them was sweet and welcome, and *most encouraging* to her own loving but-often-times-over-anxious spirit. But on this evening it was not Dr. Davenport, but Mr. Wilson, the first tutor, and fully equal in command to the doctor himself, who stood before her, taller by far than the head-master, and without his bald high forehead and shaggy eye-brows, but yet, as it seemed to Miss Russell and to many others beside her, sterner, loftier, more inexorable even than he. With his calm proud eye, and short unflinching upper lip firmly set under the light moustache, as if in scorn or irony, Mr. Wilson seemed to the weaker members of the household as the personification of all that was severe and unapproachable; and to the boys, especially to those who had ought in their natures approaching to meanness or prevarication, Mr. Wilson, with his keen cool searching gaze and immovable determination to expose the hated vice, was as a very Cato on his pedestal of lofty justice. Not that he was disliked or even feared by those of his pupils who had fair powers of discrimination. Miss Russell had almost trembled one day, not long before, on seeing, from an up-stairs window which overlooked the play-ground, one of the elder boys go up and carelessly insinuate his arm within that of the first tutor, as though to an equal. She would scarcely have been surprised had the daring intruder been instantly shaken off, and was perfectly astonished on perceiving—she was only passing through a passage to Mrs. Davenport's nursery, and caught but a momentary glimpse—that the arm was suffered to remain, and that the two walked on together with the greatest ease and friendliness. One other circumstance, too, had, in conjunction with the foregoing, convinced her that there might be some less appalling traits in Mr. Wilson's composition than for the most part were manifest, at least to her, and that was on the morning of poor little Augustus' reprimand. The boy was coming across the great hall, away from the study where the terrible rebuke had been administered, with tears in his blue eyes and his small head drooping pitifully, and Amy Russell walked with him, holding his hand, but hardly daring to administer the consolation which her affectionate heart was longing to bestow. And, as they passed along, the tall stern master overtook them, while neither dared look up, dreading a second and perhaps a more terrible rebuke than the one which had been just encountered. But, instead of reprimand, a hand was laid softly on the boy's curls, and a cheerful almost-playful word of encouragement spoken, which drove the great tears back, and made the child look up and smile. It was no more than any one "human" would have done, in seeing those two cross the hall in the sunshine, and yet so sorrowful: the remark was the most trivial, and the master gone in a moment; but the effect of the act seemed almost magical; a ray of hope dissipating the cloud of shame and remorse which had gathered round the mental atmosphere of both.

But notwithstanding the modifying effect of these very rare unbendings, Mrs. Davenport's delegate remained in as great an awe as ever of the stern first tutor, and, at his unexpected intrusion, on the evening in question it

quired all the assurance and self-command hich she possessed to prevent her rising, as ıe of his smallest and most timid pupils might ıve done to receive whatever it should be his easure to communicate.

"You will excuse this intrusion, I hope, Miss ussell," Mr. Wilson said, observing perhaps e shade of embarrassment which appeared in ır countenance; "but I wanted to speak to ın about the little boys' *Latin*."

"I am very sorry," the young governess said, ıticipating trouble: "have not their lessons en perfect? I have tried to be very particu- r:" here she hesitated, and glanced mechani- lly towards the heap of exercise-books on the ble before her.

"It is not of their lessons nor of their exer- ıes that I am complaining, or rather speak- g," he corrected himself. His eyes were ien; and he observed a sort of wince almost of in as the word "complaining" escaped his ıs. "You are aware that either Dr. Daven- rt or myself examine your class once a fort- ght. Dr. Davenport did so this morning, d he observed, which Mr. James has also fre- ently done, a deficiency, a very marked de- iency, he says, 'in quantity': you know what nean?"

"Yes, I know," Miss Russell answered, with inking heart.

"It is of the first importance in teaching the diments of any dead language to be well in- ucted in this particular," Mr. Wilson went to say, unsparingly; "and, once gaining habit of mispronunciation, it is very diffi- lt, the doctor thinks, for boys to get out of You see the importance of it, yourself, I re say, Miss Russell," he continued; for the ter kept silence, a terrible rush of possibilities ronging into her mind.

"Yes," she answered, controlling her voice to rfect calmness with the utmost difficulty.

"May I ask who taught you Latin?" the tor went on to inquire, Miss Russell's quiet e and short answers somewhat misleading m.

"I learned at school a little, but have kept it by myself latterly," she said, thinking of all e labour of bygone days, which now looked so tensely mean and unsatisfactory.

The tutor smiled a cold sardonic smile, as it emed to poor Amy, and said lightly some- ing, which she did not understand, about the ctor's favourite theory of the only pure erudi- ın coming direct from the classical fountain- ad of *alma mater;* and then he added: "Miss ussell, you will excuse my having mentioned is little matter; in fact, Dr. Devenport ked me to do so. You will be able to think er what is best to be done."

The young governess's self-control was fast nishing, nevertheless it just enabled her to y "Thank you" in the same quiet tone as fore, and to return the formal salutation hich Mr. Wilson made in retiring from her esence. He had left the apartment, however, it a minute, when a forgotten idea induced m to return, and without a second knock he ood once more within the door-way. But iss Russell was totally unaware of the tutor's momentary re-appearance. She was still sitting before her writing-desk; but the unfinished exercise-book had been hastily pushed aside, her head was hidden in her clasped hands, and, in place of the cheerful sunny gaze a few large tears were rolling down her cheeks and trickling through the little tight-pressed fingers. Her whole attitude was one of the greatest dejection and distress.

Mr. Wilson lingered not a single moment: very happy that he had not been recognized he made his way across the large gas-lighted hall, feeling as much like a barbarian as it is possible for any civilized English gentleman of the nineteenth century to do. "Idiot!" was his only outwardly-murmured comment; but whether the epithet was intended to apply to Miss Russell, to Mrs. Davenport's small "buttons" whom Mr. Wilson nearly capsized in his impatient strides across the hall, or to himself individually, it was impossible to say. Only by the rather extra amount of condescension displayed during the remainder of the evening to other specimens of the less noble sex with whom he was brought in contact, it might have been conjectured that Mr. Wilson was in some sort doing penance for the unfortunate and unexpected termination to his distasteful mission in the little school-room. The Misses Courtenay were agreeable girls, tolerably well educated, and sufficiently pleasant to converse with for an hour or two. They neither of them had half the intellect or powers of mind of Amy Russell; but then she was a paid governess; and they were the rector's daughters.

For some minutes after Mr. Wilson's departure, Miss Russell never raised her head. A torrent of bitter and contending feelings overwhelmed her mind, and rendered her incapable, for the moment, of anything save tears. First, there was the terrible shame and mortification of the reproof, for such only could she consider it. She pictured to herself the head-master and his prime-minister concerting together over her short-comings, and arriving at the conclusion that it was unpardonable. Mr. James, too, the junior tutor, he had borne his part in the transaction; and it was not likely that Mr. Grey was in ignorance. Humbling indeed again to have undertaken a duty which she could not properly fulfil; and yet had she not acted faithfully, striven her very utmost, and imparted what she conscientiously fancied to be correct? But worse than either of these considerations was the terrible possibility which this unlooked-for communication involved. She felt, when Mr. Wilson was uttering these portentous words, "a marked deficiency," that her situation was lost to her—that the post which she had tremblingly accepted, earnestly laboured in, and was now learning to love and prize, was one for which she was not honestly competent, one that perhaps she ought never to have undertaken, and of which she was now about to be ruthlessly deprived. Such a grave delinquency as this was not likely to be overlooked. She knew Dr. Davenport's extreme carefulness and scrupulosity, and how nothing short of the very best and most correct of teaching would satisfy his requisitions. And,

this, it now appeared, she was not sufficiently qualified to impart.

"Wait on bravely for three years, Amy," had been her brother's parting words. "By that time my future will be determined; and you will either come out to me or I return to you, and our home shall be together again for always."

Now that he was gone, and that the width of ocean lay between them, there was no other friend to whom she could turn in her lonely uncertainty. Dismissed from Standish—where she had fondly hoped to wait on, as her brother had said, bravely and hopefully till his return, and where she was already beginning to feel more settled and home-like than at first she could have conceived it possible—what would be her position? Turned adrift on the wide cold world, with no friends, no prospects, perhaps no sufficient recommendations, what would befall her? For a few moments the thought, exaggerated by the distorted view of its first impression, completely unnerved her, and the unaccustomed tears fell bitterly.

But Amy Russell was not one to despond long or hopelessly. It was better to know the worst than to have gone on a day longer under false colours or pretences. The masters had acted rightly and justly both towards themselves and her; and before morning her mind also should be made up. Hastily brushing away the traces of tears, and drawing the boy's exercise-book once more towards her, she set herself, though with what strangely-altered feelings, to the completion of her evening-task. The straggly-childish writing, which had suggested a word of admonition but a few minutes before, now seemed full of a sort of precious yet mournful interest, as she thought of the little hand which had scribbled it, and which had held hers so lovingly when the owner wished her good-night an hour ago. How should she bear to be torn away from the scene and subjects of her interest just when they were becoming mutually dear and sympathizing?

But time was passing; and, when the last correction was made, the young teacher rose from her seat, and busied herself in clearing the table, disposing books and papers carefully and methodically in their various compartments. Just as she was finishing, the customary and very unpresuming tap came to her door, and without waiting for invitation the second visitor of the evening entered the school-room—a lady, considerably older than Miss Russell, although not particularly advanced in years, somewhat worn and patient of countenance, but very kindly and pleasant in voice and manner—Miss Pennefeather, upper wardrobe-keeper and head-nurse to all the household, factotum to Mrs. Davenport, and occasional deputy-assistant to Miss Russell in the management of the junior school. Daughter of a small shop-keeper in the neighbouring town, Miss Pennefeather had been inured to labour from her youth; and the post which she had held now for some years at Standish Manor, though by no means a sinecure, was less wearying and irksome than many former passages in her experience. She had gained it with some difficulty, and would have parted from it with reluctance, although of the latter alternative there was small danger; Mrs. Davenport finding her only too valuable and willing a dependant. "Well, Miss Russell, my dear, active as ever!" were her words, as she entered the room. "But it is time you gave over now. The prayer-bell will be ringing in less than five minutes. You are looking pale to-night, and tired: what is it, my dear?" Her voice was very kind and soothing, and as she spoke she came up and took the younger girl's hands in hers.

"I suppose I am not feeling over well to-night, dear Miss Pennefeather," Amy said, turning her face towards the fire-light to prevent any very close scrutiny from the elder. "Only a little head-ache—nothing for you to disturb your kind head about."

"It is those boys, I am afraid, my dear. You work too hard with them, and take too much pains. I am sure I get the head-ache every Saturday afternoon when you are at the church, and I have them to myself only for those two hours. Noisy and rackety to that degree! Dear me, sometimes I wonder how any one can bear it every day and all day long! Though this I will say, they are very different to what they were. In Miss Barlow's time, now"——

"O it is not the boys, dear," Amy said, very gently interrupting her: "they are so good and nice, though of course they must be a little bit noisy sometimes: it would be unkind to hinder it; but I am very glad if you think they are improved at all."

"I am certain of it, my dear child; and I am not the only one who holds the same opinions."

"I have been thinking I would not go in to prayers this evening," Miss Russell said, the last words of her companion falling like lead upon her heart. "Charteris would play for me if you will ask him: he is quite able now."

"I think, my dear, I would come in if you are feeling at all well enough," said Miss Pennefeather, who was very judicious and matter-of-fact: "the singing never goes quite well without you. There is a company in the drawing-room this evening, Mrs. Davenport told me when she was dressing—Mr. Courtenay and the young ladies. So we shall be having Mr. Grey to do duty to-night; for Mr. Wilson is in the drawing-room. And that reminds me you are to go in too, my dear, Mrs. Davenport told me to say. It will do you good, and be a little change."

Amy coloured at the very mention of Mr. Wilson's name, though she felt very thankful that Miss Pennefeather was evidently in perfect ignorance of her troublous interview with him. "No, not to-night," she answered in reply to that lady's unselfish persuasion to accept Mrs. Davenport's civility. "I do not care to be seeing people to-night, my head feels too poorly. But I will go in to prayers, as you say, and then straight to bed, so as to be ready for to-morrow;" and Amy smiled, but, as Miss Pennefeather fancied, rather sadly.

The prayer-bell rang; and the two proceeded together to the large school-room. They did not sit together. Amy had to walk more than half way across the great room to a small bar-

monium in a recess, with a little curtain in front; and Miss Pennefeather sat on one of the chairs placed rather in front of the servants, who always assembled in the school-room for evening worship. Mrs. Davenport was usually present, and sat in one of the front row of chairs; and sometimes her guests came in also; but to-night there was no body present in the first rank but Miss Pennefeather. Mr. Grey, the second tutor, was in the reading-desk. Within the curtained recess were about half-a-dozen of the elder boys, who sang well, and were looked upon something as leaders to the rest. The psalms for the evening were always chanted; and Mr. Grey, who was in orders, read a portion of the evening service. Charteris had placed the music-book all ready upon the stand, open at a favourite chant; and Amy felt glad that she had come. The rest of the boys were seated at their respective desks, and the other masters in their customary places. All rose at the first introductory notes, and their voices sounded very sweet and cheering as the singing began. The words too, that evening, seemed to be strikingly suitable and appropriate, and the calm trust and hope expressed by the psalmist in times of bitter trial and conflict came home to the aching spirit of the lovely orphan, and inspired new faith and confidence. She *had* known strength in past days of perplexity and doubt, and the love of that Presence would not fail her now.

A. S. W.

WHAT HAS BECOME OF THE ARK OF THE TESTIMONY?

We know that it is as much beyond the power of man to annihilate an atom of matter as to create one. A man may break up a substance, grind it to a fine dust, and cast it into a furnace, yet all its particles will remain in existence, though in an altered state. If the ark of God had ever received special treatment, some record of the sacrilege would have appeared in sacred or profane history, for the signal wrath of the Almighty would infallibly have accompanied the process, as on former occasions. What, then, has become of the sacred chest?

An exceedingly-interesting article appeared in the "Times" of April 5, from the graphic pen of John Macgregor, the canoe-paddler, relating to the contemplated explorations and excavations of Jerusalem. This intelligent traveller describes his recent descent through a shaft 50 feet below the surface of the ground to visit the buried Jerusalem of ancient times.

He thus writes: "The hole we are in is like a well, but it is lined with strong planks, and at the dark bottom our passage is through an opening as if into a kitchen-grate, where we grope on all fours, with a hard knock on the head now and then, bending sideways too, as well as up and down, until suddenly the roof becomes rugged and crooked, indescribably contorted by angles, all of them the corners of well-cut stone. For here we are in the confused heap of huge voussoirs or arch-stones which, once high in the air, spanned gracefully the rocky vale between Zion and the Temple. At the siege of Jerusalem Titus parleyed with the Jews across this gorge, and then these stones were hurled down here, and with what a crash! Upon them, hidden by their own ruin, new buildings arose and gardens flourished. These also were laid low; and on the desolate mounds the present houses stand. The Jerusalem we see to-day is not the real Jerusalem. That is buried under 50 feet of wreck and confusion, but in its forced silence somehow it speaks eloquently, bidding the Christian and the Jew to heave its burden off, to open the dark to light and air, and to read in the covered relics the story of past times. Therefore we look up and around on these old stones, and seem to listen with an inquiring gaze, for nothing of their rich bold masonry has been spoilt by this turmoil above. Old as they are, we notice among them one stone below the rest, and yet more hoary than the others. It is part of a still more ancient bridge across the rocky cleft, which then was steep at the sides, but now is filled up by 50 feet of rubbish. David in former days may have marched over here. Certainly many kings and prophets after him have trod upon these stones.

"Tanks, cisterns, aqueducts, pavements are opened to us underground. When once we have got down, we can scan by the magnesium light a subterranean city, the real city of Jerusalem. The labour of building this, and of now mining into it when buried, is forgotten in wonder as we gaze on the silent relics or wander about the caverns echoing a hollow voice. But for this we must be agile, like cats or monkeys, and follow Mr. Warren, complacently crawling on his back through a dark crevice. Another great arch, called Wilson's, also now buried, may be visited without such gymnastics. This also spanned the same valley; and the rock-cut passage for troops may be followed as it winds among ample halls, until we are suddenly barred by the walls of a modern house, which is an end terribly prosaic for a romantic journey.

Here we are reminded of the numerous and great difficulties to be overcome before even one excavation of this kind can be made in Jerusalem, and of the many different people with whom lieutenant Warren has to deal. First, there is the supreme government, then the local pasha, the pope, patriarch, or archbishop of Christian sects, the rabbi and moslem too, the owners of the soil, the military, the tenants of the houses, the surrounding neighbours, the consuls of various powers, the excellent sergeants and corporals of English engineers, the native workmen, and, finally, the British public, who, perhaps, expect that we should find at once, and in a city 20 times razed and as many times pillaged and harried when in ruins, fine marble statues or golden censers, or even the manuscripts of the bible. Relics such as these are, however, to be found chiefly in tombs or other sacred spots? and it is precisely there that sentiment or prejudice or allowable reluctance opposes a barrier harder than porphyry. Yet it must be confessed that the larger and more philosophic design of those explorations now being pursued will always be more appreciated by

those who come here and see what has been uncovered than by those who are at home and who do not see much sculpture, pottery, or numismatic lore brought back to England.

"Impressed more than ever with the importance, the extent, difficulty, and interest of the work, its necessary expense and permanent value, we climb again up the rope-ladder. Daylight regained seems bright, cheerful, and warm, but somehow too garish also. No mind worth having but must have been stirred deeply by the sudden scene below. The thoughts down there are now like the dream of a past night, when we awake to a common workday-morning; and soon the calm moslem, with his bare legs, rolls up the ladder in a pile upon his back as we follow down the valley to 'Job's Well.' Near this Mr. Warren once wriggled through a dark hole in the rock, and opened up a splendid tunnel. At each 200 feet are long sloping stairs from this to the ground above. Through each of these, now fully opened, we can look down and almost see the clear water which runs rippling at the bottom, coming whence no man can tell, but it wells up plentifully at the end, and then runs along the Kidron valley till the roots of thirsty olive-trees lap it up dry; and you may ride on for hours below in the course of 'the brook Kidron,' only upon hot stones bleached white in the sun."

Despite the difficulties which surround the explorations of this deeply-interesting spot, we may yet hope that objects illustrative of the bible may one day be forthcoming; and what if the veritable ark, which once contained Aaron's rod which budded, and the golden pot of manna, and the two tables of the law placed in it by Moses himself should be recovered, or even a part of it? Not impossible; for it was made of most indestructible materials, viz., Shittim (acacia) wood overlaid withinside and withoutside with pure gold by Bezaleel, according to the commandment given by God through Moses.

This sacred piece of workmanship is not mentioned in scripture after king Josiah had caused it to be replaced by the Levites in the temple, whence it had been removed either to make room for the idolatrous worship of his wicked predecessors, or for the reparation of the temple in the reign of king Hezekiah. It is not recorded in the inventory of the sacred treasures carried away to Babylon by Nebuchadnezzar, nor mentioned among the treasures which Cyrus ordered to be re-conveyed to Jerusalem at the time he decreed that the holy temple should be rebuilt. It may reasonably be conjectured, therefore, that it was overwhelmed in the destruction of the edifice when Jerusalem was razed to the ground by Nebuchadnezzar, the king of Babylon. No doubt it was at that time quite empty, for we read that, even when it was brought into the building newly erected by king Solomon, it contained "nothing save the two tables of stone which Moses put there in Horeb."

As its dimensions and ornamentations are accurately known, should the ark itself or any portion of it come to light it will be easily recognizable.

E. A. GILBERT.

DORMANT VITALITY*.

THE most extraordinary examples of dormant vitality which ever occur among our own species are those of the kind called trance: this I have witnessed and watched in several instances. It is marked by a suspension of all the ordinary signs of life, the subject of it neither eats, drinks, nor (properly speaking) sleeps; no movements are performed, and even respiration and circulation are difficult of recognition; waste of tissue seems also for the time suspended; and the senses seem to have abrogated their seats. You may apply the strongest stimulants to the nose, flood the eye with light, shout into the ear with all your might, and stick needles or penknives into the skin by the dozen, pass strong currents of electricity which would almost rouse the dead, you might, or rather the surgeon might amputate a limb, and the entranced all the while will show no sign of having experienced anything, but remain fixed and immoveable as regards outward impressions. The body to all appearance has, for the time, been forsaken by the spirit; or the latter has become so rapt in ecstatic bliss that it no longer condescends to take notice of the wants or sufferings of its earthly tenement; and amid all this—the inner life, the individual consciousness is there—words are heard and remembered, and the body may be placed in its coffin, whilst the soul is unequal to answer the one or remonstrate against the other, because, itself conscious, it has lost the command of those organs which, under ordinary circumstances, expressed its will. Death in these cases has been so well represented that many have been consigned to the grave who were not dead, but sleeping.

On this principle or peculiarity alone can we explain the wonderful feats performed by Indian fakirs, who voluntarily subject themselves to the suspension of most of the conditions of life for long periods. To prevent or discern any attempt at imposition in one of these exhibitions sir Claude Wade, when resident at the court of Runjeet Singh, had a fakir buried alive, walled up underground, and placed trusty sentinels over the grave to see that there was no humbug practised. Twice was this man dug up and examined; the body was found in the same position each time; it looked more and more corpse-like—no pulsation, no breathing could be detected. At the end of six weeks it was raised a third time; friction was applied to the extremities, and heat to the head and spine; and shortly the lungs began to breathe, the heart began to beat, the pulse returned to the wrists, the eyes opened, and the man resumed the functions of life. Mr. Ball informs me of the following extraordinary case: In the reign of Runjeet Singh, rajah of the Punjab, a handsome-looking man in full health came to him and offered to allow himself to be buried alive. The rajah appointed a certain festival, and in the presence of thousands of people, and among them two English medical men, the man gave himself into the hands of an assistant, having first stated that he had prepared his body by

* From a lecture delivered by A. J. Myrtle, M.D., Harrogate.

seven days' fasting and other modes of purification, which were absolutely necessary to reduce the body to a state of low animal heat. The assistant filled up the nostrils, ears, and all the other openings of the body with wax. As soon as this was done, the man himself with his finger turned his tongue down his throat, and in a minute or two fell into a kind of stupor, which looked like death. The doctors soon asked to examine the body. They could detect no signs of life. The man was then put into a clean linen bag, next into a box about three feet square, in the usual sitting posture of natives of India. The box was locked and sealed by the rajah, and laid carefully in a vault some four or five feet underground. The earth was thrown over the spot. Sentries were placed as guards night and day. Seed was sown, and a crop of corn reaped off the place. After ten months, at another festival, the rajah and the English doctors and a great multitude assembled. The man was taken out. His head was rather warmer than natural. His body cooler than the average. The wax was taken out of his nose, and after some minutes he breathed slowly; then pulsation became sensible. Warm water was poured over the body, and in an hour he was able to speak, and described his state as having been one of indescribable bliss. The opposite of this condition we find in what is called somnambulism, or sleep-walking. Here the body performs a series of the most varied, intricate, and perfect exercises without the consciousness of the mind. It will be conducted through the most dangerous passages with the most perfect safety: the feet of the dreamer will traverse the house-top with the surety of those of the cat, will climb the giddiest precipice with the certainty of the goat: the hands unaided by sight will perform their accustomed task with as much accuracy as if the eye guided every movement: here the soul seems to be plunged in deep sleep whilst the body is up and doing. The impressions made by these extraordinary muscular movements are not remembered; and their only result is a sense of languor after the sleep-walker's return to consciousness. The explanation of these two opposite conditions, I need not add, is not the easiest problem that one can attempt to solve.

AN HONEST MAN.

By the Rev. C. Rawlings, B.A.

At the foot of a monumental inscription are the words, "He was an honest man." This would appear to be no great compliment to the departed: if he had not been an honest man, in the ordinary sense of the term "honest," it would have been a great shame to him. It is, I repeat, no great compliment to a man to say that he was just, and honest in his dealings, that he did not appropriate to himself what belonged to another. The phrase, "An honest man," means a great deal more than this.

First of all I would remark that an honest man is a man who is honest to his own convictions, his own convictions of right and duty. He is a conscientious man; and to say of a man that he is conscientious, is saying much. The honest man, I repeat, is true to his own convictions, and evinces his sincerity by acting in accordance with those convictions. Theory and practice are here found to correspond.

Again, an honest man is honest in the expression of his opinion on any subject or person. He means what he says: he does not try to mystify or delude for the promotion of any interested purpose whatsoever. The honest man will not speak in order to please the person to whom he is speaking: he will speak what he believes to be the truth; he knows nothing of dissimulation; his feeling and profession will harmonize.

I cannot but pause to remark how little of this honesty there is in the world. What a vast amount of insincerity and dissimulation there is amongst us! A world without duplicity, without hypocrisy and sham would be a different world from what it is.

Again, if an honest man has his doubts on the great subject of religion, he is honest in those doubts; he desires not to be under the influence of prejudice or prepossession; he weighs conflicting evidence in an impartial scale; he is quite prepared to appreciate the force, if force there be, of all that may be urged in opposition to his opinions. An *honest* doubter, so far from deserving condemnation, is entitled to our esteem. There is no small amount of unfairness and of dishonesty in reference to religion. An honest doubter is a man who is in earnest in the pursuit of truth: he is an "anxious inquirer."

Can it be affirmed of all doubters on the subject of religion, that they are honest and sincerely desirous of having their doubts removed? It may be said of too many that they do not want to be enlightened on the things which belong unto their everlasting peace: they "love darkness rather than light, because their deeds are evil." The man who leads a bad life is not the man to approach with fairness or an unbiassed judgment the book of God's revelation. It is for the interest of the bad man that the bible should not be true. A bad man is against the bible, because the bible is against him. Where there is a mind accessible to evidence and open to conviction, and above all where there is a disposition to obey the precepts of God, it may be presumed that sufficient light will in due time be vouchsafed. Our Lord's remarkable words are, "If any man will do his will, he shall know of the doctrine, whether it be of God." Christianity does not want evidence: it has all the evidence which the upright in mind and the sincere in heart will demand.

Weekly Almanac.

"Why walk not thy disciples according to the traditions of the elders?"—MARK vii. 5.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love, keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name; through Jesus Christ our Lord. Amen.

JUNE.	MORN. LESSONS.	EVEN. LESSONS.
6. Second Sunday after Trinity	Judges iv. Mark vii.	Judges v. 2 Cor. iv.
7. Monday	Job viii. Mark viii.	Job ix. 2 Cor. v.
8. Tuesday	Job x. Mark ix.	Job xi. 2 Cor. vi.
9. Wednesday	Job xii. Mark x.	Job xiii. 2 Cor. vii.
10. Thursday	Job xiv. Mark xi.	Job xv. 2 Cor. viii.
11. Friday (St. Barnabas)	Ecclus. x. Acts xiv.	Ecclus. xii. Acts xv. 1-35
12. Saturday	Job xvi. Mark xii.	Job xvii. xviii. 2 Cor. ix.

"Traditions of the elders.—It was the business of the teachers of the people, the more aged and eminent of whom were called 'elders,' to explain what was doubtful in the law: but after time and long reverence had confirmed their authority, they raised their traditions above the 'written law.' At length, they formed the idle figment that their traditions were delivered by God to Moses on Mount Sinai, together with the written law; that they came down through the prophets to Ezra, and so to them; and that their Talmud is a faithful collection of these very precepts. The following is selected from many ancient sayings, showing to what a height this new authority was carried: 'The words of the scribes are lovely above the words of the law, for the words of the law are weighty and light, but the words of the scribes are all weighty.' The Jerusalem Talmud has a similar passage: 'The words of the elders are more desirable than the words of the prophets.' The same authority declares that 'to eat bread with unwashen hands is as bad as fornication'; to which their canon adds, 'Whosoever despiseth the washing of hands is worthy to be excommunicated.' That the modern Jews, as a body, continue to hold the divine authority of the Talmud, part of which is called the Mishna, and that they recognize it as 'a guide' in matters of religion—even preferring it to the written word—plainly appears from their latest-authorized catechisms.—(It is Corban): This is a Syriac word for a gift consecrated to God and to religious purposes; but the pharisees taught that such gifts to the temple discharged children from the duty of the fifth commandment, charity to their natural parents. No duty, gift, cr offering can be acceptable to God if tendered at the expense of charity. The practice of duties enjoined by him is of far higher price in his eyes than devoting that which might relieve the wants of his saints to the adorning of his house *or public services. Josephus* tells us that these *corrupt teachers* were in the habit of granting or selling dispensations from the vow of Corban, the common fee for absolution being fifty shekels. The usage was afterwards profitably adopted by the church of Rome in her dispensations and indulgences" (Forster).

H. S.

CHRIST APPEARING IN HEAVEN FOR US:

A Sermon*,

BY THE VERY REV. W. W. CHAMPNEYS, M.A.,

Dean of Lichfield.

HEB. ix. 24.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

CHRIST is the great subject of the bible, as he is the great object of that revelation which God has given us in the bible. He is the Star of Hope that shone in the darkness of the fall. He is the "Day Star from on high" that rose after the night of ages. And for his re-appearance on the eternal morning his church is waiting. He is the special subject of the whole ceremonial of the Jews. It was all arranged to shadow him forth to the chosen people. The service of the tabernacle, in every part, pointed to him. The tabernacle itself was a shadow of heavenly things: "the holy places made with hands were the figures of the true"; and, when we look back upon those services, with gospel light and understanding, we do see in them, not a confused mass of dark and unmeaning rites, but a series of most wonderful prophecies, and divinely-appointed sketches of realities to come—which should be seen in Christ, his person, his priesthood, his atonement, his intercession.

The epistle to the Hebrews is the work of a deeply-taught Christian, who was evidently a Jew. As a Jew he was thoroughly acquainted with the ritual of his nation in its smallest details. He was evidently a man of great natural powers of reasoning; and, as a Christian, taught of God and enlightened by the Holy Spirit, he has applied his reasoning powers, thus consecrated and enlightened, to show the *Christian* meaning of the shadowy and figurative ritual of his own nation, and to prove to us how that ritual was full of Christ.

In the previous portion of the passage from which our text is taken, he has been observing on the great truth, so prominent in the service of his people, that "almost all things are by the law purged with blood."

* Preached on the Sunday after Ascension-day.

That the very tabernacle itself, made as it was by Moses after a divinely-appointed model, "according to the pattern which was showed him in the mount," was not used nor considered as finished till it had been "sprinkled with blood." That the very book of the testament, or covenant between God and the people, though it had been read by Moses to all the people, and assented to by them all, "All that the Lord hath spoken we will do," was not regarded as a perfect covenant until it had been sprinkled with the blood of the sacrifice. For, wherever "a covenant is, there must also be of necessity the death of the covenanting sacrifice"—of the sacrifice whose death or blood-shedding makes that covenant law. Nor was it only on the occasion of its dedication that the tabernacle was thus purged and consecrated by blood. There was one day in the year which was, of all days, the most solemn: the tenth day of the seventh month, the great day of the atonement. The priests (ver. 6) went every day into the first tabernacle, as it is called, or, as it is elsewhere and more commonly called, "the holy place." For the incense on the golden altar, that stood immediately in front of the veil, was lighted every day; and that cloud of sweet smoke, that shadowed out prayer, must ascend daily before the veil, that hung before the mercy-seat. The seven lamps of gold, that were lifted up on the golden candlestick, as they were the only light of the holy place, must be trimmed and re-kindled every day. And the twelve loaves of bread, that shadowed out the true bread from heaven, "must be renewed every week on their golden table." But that thick veil, which hid the most holy place, was not lifted every day, nor by any ordinary priest. "Into the second tabernacle (ver. 7) went the high-priest alone, once every year, not without blood, which he offered for himself and for the errors of the people." It must have been a solemn day to him, when, having put off his own glorious dress, the golden crown from off his forehead, the breast-plate with its glittering jewels, the ephod, the robe of blue and white and crimson, with its fringe of golden bells, that sweetly rang as he moved, and pomegranates of gold and dressed in the simple white dress of a common priest, with the golden censer, sending up its cloud of incense, he passed, with slow and reverent step, along the holy place, gently lifted the thick veil, embroidered with a cloud of cherubs, put down the censer before the ark, that the spicy cloud might fill the sanctuary, and prepare it for him to enter. He must have felt no little awe while he remembered that, unless he had done this, he should have been struck dead; and then, returning, he carried in a golden bowl, the blood of the sacrifice, the life of the victim (for the blood is the life), and then sprinkled it on the veil, re-entered the holiest of all, and, bowing low before that mysterious ark, which held the tables of the law, and that mercy-seat over which the glory of the Lord continually blazed, he sprinkled upon the ark and mercy-seat this blood, which he offered to God for his own errors and the errors of the people.

That thick dark veil, which hid the mercy-seat from every eye, but the high-priests', was a perpetual proof, as long as it hung there, that (ver. 8) the way into the holiest of all was not yet made manifest. It was this truth which the Holy Ghost (ver. 8) would fix on every thoughtful mind. Not even God's priests might enter there. No one but the high-priest could go. And, if even he had ventured there, either in carelessness that had forgotten or presumption that had intentionally disregarded the express command of God, he would not have left the place alive. He who smote Uzzah, either for doing that ignorantly which he might and ought to have known, or for a rashness which reverence would have restrained, would have made his own high-priest another proof, as he did the sons of his first high-priest, that no position, however high, nor any office, however honourable, can excuse disobedience to God's plain commands, nor exempt the offender from the clearly-threatened punishment. "That holiest of all" was God's appointed type of heaven itself—the ark and mercy-seat of that throne, where he sitteth between the cherubims, "dwelling in the light to which no one can approach." That thick veil, with its mystic cloud of cherub-faces, was meant to show that no man can be allowed to approach this throne of the most holy God; nay, not even the purest and the best; since God's own priests might not.

But that veil hung not always there. On one solemn day, Jerusalem was shrouded in such a darkness as never came over it before. Houses, towers, and castle, and the white marble temple itself could scarcely be discerned. The courts were, as usual, full of worshippers. The evening lamb was just being offered on the great brazen altar, seen by the light of its own fire. The priest was offering the incense before the veil, when, in an instant, it was "rent from the top to the bottom" by some unseen hand; and every priest then saw the most holy place laid bare and exposed to view, and beheld that high throne of God which no eye

but the high-priest's had ever seen before. The spirit of the crucified Saviour had just that moment departed—the Holy Ghost thus signifying, by the rending of that veil, that the way into the holiest was now made manifest, and that, as every priest could now enter through the rent veil into the sanctuary, so can every believer (for they are a kingdom of priests) now come by that new and living way which Christ has made for us, even unto the very throne of God. For our high-priest is "entered into heaven itself, now to appear in the presence of God for us." The heavenly sanctuary has been dedicated and consecrated by his blood. The new and better covenant has been confirmed and made law by the death of him, the mediating Sacrifice. His blood of the New Testament, shed for many for the remission of sins, has given to all, who trust in him, a right to enter, boldly yet reverently, the eternal sanctuary and to stand before God himself, even that holy God, who "is a consuming fire" to all wilful sinners, safely accepted "in the Beloved."

We have just commemorated "the passing of Jesus into the heavens." His last act being one of a solemn blessing—as it was for "us men and our salvation" that he came down from heaven; for us that he lived, in perfect obedience to every law of God; for us that he died, to pay the penalty of our transgressions; for us that he rose, to prove that he has paid for us, and that we are therefore free; so, for us also, he has now ascended far above all heavens, and now "appears in the presence of God for us."

1. He appears there as the sinless representative of our nature.

There is, at God's right hand, a Man who never sinned; a Man born as we are, yet without sin. Born without any taint of Adam's sinful nature, yet with every passion and infirmity of Adam's nature. In him, anger was holy, not personal; as it almost always is in us. In him, grief was unselfish. It was for others' sorrows: "Weep not for me." It was for others' sins: he "grieved for the hardness of their hearts." In him, zeal was a "pure, steady, bright, enduring flame," that hurt no one, while it ever sought God's glory, and was ever jealous for his honour, for his house, for his word. This Man, that never sinned, carries on his body the marks of intensest suffering, the proofs of most agonizing death. On his hands and feet and side, he bears the evidence of his own fearful death for that sin which he undertook to pay, *which he did pay*, in that nature that sinned *in us, though it* was pure in him. He alone, of all that were ever born, could stand before the holy God; for he alone, of all men that were ever born, is perfectly and entirely holy. And there he does appear for us—Holiness to the Lord, written on mind, and soul, and body—the living witness that human sin is completely paid for; that he hath put away sin by the sacrifice of himself. "I beheld," says St. John the divine, "I beheld in the midst of the throne, and lo! a Lamb, as if it had been slain." There he appears for us, the ever-living sacrifice, as availing as if it were just offered—one sacrifice, offered once for all, and one that every soul of man may plead before the righteous God: Spare me, the sinner; for Jesus, the sinless Lamb, was slain for me!

2. He "appears in the presence of God" for us as the Mediator and Advocate.

Our prayers are like ourselves. An entirely-clean thing cannot come out of an unclean place; nor can perfectly-pure prayers come out of our impure hearts. When the plague raged in England, the people of one plague-struck place always dropped their very money into vinegar, lest infection should cling to it. How carefully do we now shun the mysterious power of infection! The child that is recovering from the deadly fever is separated from the rest. The very book that he has handled is scarcely thought safe for others to touch. We know that our sin, indeed, cannot infect him who is Eternal Purity. Even while he was on earth, the lepers' swollen and cankered flesh tainted not *his* hand; while his hand poured life and health into the mass of that leper's tainted blood, because it was the hand of him who is eternal life and eternal health. But our very prayers, which are our best things, which have least of ourselves in them and most of God, could not be presented to the high and holy One as they are in themselves. They must be purified before they are presented. And he, "who now appears in the presence of God for us," receives them, as the high-priest; and, in his golden censer, piled with the sweet incense of his own infinite merits, presents them pure and sweet before the mercy-seat of God.

"Through him we have access to the Father"; and not only does he present our imperfect petitions as our Mediator, but himself presses and pleads for them, our Advocate; and, as God is well pleased with him—for he is his Son, his only Beloved, the Brightness of his glory, the express Image of his Person, who has obeyed his will, and performed his purposes of love towards us even to death—God will deny him nothing

at he asks; so that every honest Chris-
an may be sure that, whatever he asks,
cording to the will of God, through
hrist, will be heard for Christ's sake, and
e granted by God for Christ's sake; for
ur Lord has himself said, "I do not say
at I will pray the Father for you; for the
ather himself loveth you, because ye have
ved me and believed that I came forth
om God."

We have then a Friend whose love, his
nconceivable love to us, drew him down
om heaven, who has now returned to hea-
en, but still for us, so strangely, so unac-
ountably loved. We have a Friend who is
ll-powerful to plead—a Friend, in whose
ysterious Person, God and Man actually
eet together, and, who is, therefore, the one
nd only Mediator between God and man.
low boldly, and yet how reverently, ought
e to come to God by him! How constantly
ught we to use our inestimable privilege!
' *they* are often proud as they may be al-
ays pleased who have a right to approach
e throne of an earthly sovereign, how
rateful should they be, yet how deeply
mble, who, through the blessed Jesus,
ay at all times draw near to God, and may
sure of a gracious welcome, of a loving
dience, of the right and always gracious
swer.

3. He "appears in the presence of God
us," as the pattern of what all his bre-
en shall be. He is "the first-born
ong many brethren"; he has redeemed
lost inheritance; he has reversed the
ainder, which our first father's treason
ught on all his children; he has bought
ck the world which Adam lost; he is the
ond head of a new creation, in which all
ngs shall "be placed under his feet."
ch as he is, who alone is now fit to ap-
ar in the presence of God for us, such
ll all those be who will one day appear
the presence of God themselves. Every
e Christian is thus "a member of his
dy, of his flesh, and of his bones." As
dy as the wife is one flesh with her hus-
nd, so truly is Christ's church "one
rit" with him her Lord. Here she is be-
; trained and taught for her future glori-
s place with him in the eternal home.
e is learning the lessons which will fit her
adorn it. Christ is now, by trial, dis-
line, and affliction, preparing his church
y the washing of water by the word,"
d will present it to himself "a glorious
urch not having spot or wrinkle or any
ch thing, but holy and without blemish."
ery Christian now, in this life, has learned
love Christ; because *he* first loved him.
d, because he loves the Lord, he has learned
to hate the thing that is evil; and, because
he hates it, he has learned to strive against it;
and, by Christ's power, in him, by Christ in
him, "I in them," by dwelling in that new
and better nature which, as a true Christian,
he has received from the Holy Spirit, he is
enabled to strive effectually, "to take up
his cross daily, to deny himself, to mortify
continually all his evil and corrupt affec-
tions," and to become daily more unlike
himself and more like his Lord. The blessed
Spirit of his righteous Lord has planted in
his heart the germ of eternal truth and per-
fect righteousness. It is, indeed, but a germ
now. It cannot grow as it would; for the
soil of man's heart is cold and unfriendly;
and the influences of a corrupt nature, by
which it is surrounded, keep it down; but
it *will* grow one day: it will shoot up to its
full height when the corrupt nature is taken
away; when all that hindered is removed,
and all that nourishes is poured out in fullest
measure; when the Blessed Spirit is the
only dweller, and his gracious influence the
only power, then will the soul and mind and
heart and will of the redeemed, washed from
all taint, be made like to the sinless spirit,
to the obedient will, to the loving heart, to
the holy affections of the only-sinless One,
the only-just One, who will then be still in-
deed "the first-born amongst many bre-
thren," all of whom will then be like that
glorious First-born, who is himself the
Image of God.

Let us remember these things. Let us
not forget that, as Christ appears in the pre-
sence of God for us, so are we now in this
world to appear for him. We are all to be
his witnesses. Not, indeed, by speaking in
other tongues, but by ever speaking in our
own the words of truth and soberness, the
words of purity and meekness. We are to
be his witnesses, not by miracles that have
the stamp of his almighty power, but by
works of mercy, that carry on them the im-
press of his heavenly love. We are to be
his witnesses by endeavouring to make
others love him, as he ever strove to make
all men love his Father. We are to be his
witnesses in our home, at our daily work,
in the intercourse of society, in the transac-
tions of business, in the house of prayer, at
the table of his children. If we thus,
through his grace, set forth his glory here,
he will take us to his glory hereafter, to be
with him, to be like him, to enter into his
joy, for ever and for ever. Amen.

JEWISH MISCELLANIES.

No. CXXII.

CONVERSION OF THE HEBREWS.—"The time to preach to the Jews is co-ordinate with our feeling of compassion for them, and it is impossible to suppose this compassion absent from our hearts. Inasmuch, moreover, as the salvation of the Jews is to be brought about by the same process of gospel-teaching as that of the Gentiles, we have the machinery in our hands for effecting it, and that is ground enough of obligation. Then, as a matter of fact, wherever the means have been faithfully used there has been some result; nay, more, the result has been equal to that which has been realized elsewhere, and in excess of that which has accompanied missionary labour in many a field of foreign enterprise. For our encouragement, let it not be forgotten that Paul hints at the immense gain to the cause of the gospel which would be the result of the conversion of the Jews—'life from the dead' (Rom. xi. 15). He does not particularize, but we can readily see what some of the special effects would be. And first, to the outside world their conversion, after long ages of unbelief, obstinacy, and persecution, would be the crowning attestation given to Christian truth and to the power of the Holy Ghost. It would be understood why God had preserved them in their strange and almost-marvellous individuality. A most remarkable fulfilment would be given to prophecy, and thus the mouths of unbelievers would everywhere be stopped. Secondly, these new converts to the truth would possess remarkable facilities for the diffusion of the newly-embraced faith. They are scattered abroad in all nations: no country is without them. By their known qualities for commerce they have access to all peoples, and they enter with them into necessary and important relations. They are acquainted with the languages and customs of the nations in the midst of which they dwell. The strange readiness with which they seem to naturalize themselves everywhere would give them facilities for immediately commencing their missionary work. They could, literally, 'make every man hear in his own tongue the wonderful works of God.' Thirdly, their zeal for the long-despised faith would make them energetic in preaching it to the utmost extent of their power. As an army of seraphs they would be. They would devote everything to it, and specially that great wealth which they so well know how to use when their hearts are touched. And what sort of missionaries they would be let the past declare. Every apostle was a Jew; and wherever were such missionaries seen? Just think, 10,000,000 of Jews, all converted to Christianity! God speed the time! Finally, let us remember two things: What we owe to them—Christ was a Jew, and so were Paul, Peter, John; what we owe to our faith in Christianity, as able to subdue the hardest hearts" (C. Baithaches).

JERUSALEM.—*Miss Burdett-Coutts' Benefaction.*—"There are those who think that Jerusalem will rise from her widowed state, and be once more a throned and diademed queen of nations, enriched by the returning allegiance of the peoples whom she has taught religion. With a faith still stronger and more solemn, a multitude of men and women year by year travel from afar to die within the ancient and holy walls, in order that their bodies may rest with that great company of the dead which encircles the northern and eastern ramparts of the El-Khuds. There, in the valley of Jehoshaphat, according to their belief, the last trumpet will sound, and the angel of judgment will descend, and it will be well for those children of Abraham who are already at hand, upon 'the great and terrible day.' By far the most conspicuous erection outside the walls is the Russian convent, and to the south the line of alms-houses built by the open hand of sir Moses Montefiore at once attracts the eye. We now learn that our own 'lady bountiful,' Miss Burdett-Coutts, never satiated with well-doing, desires to offer some tribute of love and veneration to the holy city, and she has chosen the project of supplying Jerusalem with water. ..... No gift in proud marble or boastful masonry could be so precious to the dry and sun-burnt little capital. If ever there was water in plenty in Jerusalem, the sources have been hidden by *débris*, or long ago dried up. Kedron is, for the greater part of the year, a ravine as dry and white as a bone, and along its bed the camels plod in dust on their way to and from Jericho and the Dead Sea. When the Assyrians were coming against him, Hezekiah, we read, 'stopped the waters of the fountains which were without the city;' but now-a-days neither Sennacherib nor anybody else could 'find much water.' The population of some 20,000 souls lives by the rainfal caught in tanks and pools, with one or two slender threads of perennial supply which ooze through the limestone. There is an ancient and deep reservoir called the 'Pool of Jehoshaphat;' and eight hundred yards farther down, in the valley of Hinnom, the 'Lower Pool' affords a questionable liquid. The pool of Bethesda still exists, and catches a little of the drainage from the valley of Jehoshaphat; but the pool of Siloam is filled up and overgrown with olives and fig-trees. From these and a few similar sources the water-carriers of El-Khuds with painful labour fill their skins and red earthenware vessels; but not even the force of association can purify the stuff which the unlucky inhabitants have to drink during the worst part of the dry season. In the palmy days of Solomon, water, the main necessity in a hot country, was plentiful at Jerusalem. It was brought in from Etham, a spot midway between Bethlehem and Hebron, by means of an aqueduct which still crosses the valley of Hinnom upon nine arches, and conveys a certain supply to the tanks of the haram or great mosque. The pools of Solomon also exist, from which this conduit derived its waters" (The "Telegraph"). The "Levant Herald" states that "Miss Burdett-Coutts is said to have proposed to provide Jerusalem with an efficient system of water supply at her own cost, and the scheme which embodies the details of her munificent offer has been laid before the (Turkish) council of state. A preliminary

report of the section to which it has been referred has, we learn, been in favour of some features of the proposal, which will probably be accepted in its entirety." *The Mission to the Jews.*—"Rob-Roy," after spending five weeks in Jerusalem in February and March last, thus comments upon the mission in question: "What strikes me strongest is the zeal, perseverance, and evident hopefulness of the principal agents here. With such men, so faithful, earnest, and courteous, the Spirit of God must be doing much more than we can readily see. The scoffer demands sometimes a palpable array of missionary results. He expects to see a squad of converts drawn up for inspection. And yet, when this could be shown, he would say they are bought but not converted, and he asks for the general effect of all this bible-reading upon the district at large to be his evidence. Now Jerusalem is the very last place in the world for a parade of converts to be seen. The Jews who live there are old and bigoted, and ignorant and poor. Most of them go there to die, and they live only as beggars, by the alms of their brethren at a distance. The money they thus receive is often given under an idea that in some mysterious way these worn-out pilgrims are performing a sacred rite for rich donors, who may be at their ledgers in banks at Vienna or riding in Rotten-row. As the Romish priest can be paid by one man to say masses for another man's benefit, so the Jew can be sent to the city of his fathers on a vicarious pilgrimage. He is bound by fetters of dark ignorance. When convinced that Messiah has indeed come, and acknowledging this too, he says in the same breath, 'If I profess this I shall be penniless.' Then if we give him even the dole of a pauper to avert starvation, he is said to be bribed. If we refuse to help him thus, he must go away or die. If he goes or if he dies, he is lost from the roll of converts which the scoffer asks the missionary to produce. Any way we look at it, the mission to Jews at Jerusalem may be said to be the most disheartening of all, if we insist on one species of evidence of its benefit. It is a forlorn hope directed against the very citadel of Jewish darkness, and it needs more bravery in the assault than a mission to Mecca or a bible-class for Hindoos at the Agra Taj. It is quite fair to ask for some general good impression on Judaism as the result of this effort if individual cases of conversion cannot be reckoned up in battalions. This, I rejoice to say, is very patent to the eye, even of a traveller. I recollect how the Jews spoke of Christianity and behaved towards Christian Englishmen in Jerusalem twenty years ago; and now, from personal observation and the testimony of reliable witnesses, Jew and Gentile, I know the very great change which has since taken place. The Jews, even with blinded eyes and hearts judicially blinded, see that Christians have a happier hope than themselves, and on better grounds. They are in numerous cases not only civil but quite cordial towards English Christians, and not to these in general only, but to the very men who are officially engaged in Jerusalem in the effort to enlighten the Jews' darkness. Nothing surprised and pleased me more than this, nor could I altogether believe it until by private inquiry among them, when alone, I was satisfied that this feeling was not only new but common, and most likely increasing. After all, the Jews have penetration enough to perceive that the English are their best friends as a nation, and the open allowance of this is surely not obtained without the action of the missionaries among them. Again, there may be many instances in which the fruit ripens far away from where the seed was sown."

THE HOLY LAND. — *Agricultural Colony of Jews at Jaffa.*—"'You know what is the wretchedness of our fellow-countrymen in Palestine: it has often been described, and the picture cannot be painted in colours too dark. The eager charity of our brethren in all countries has only served to maintain it, and perhaps to increase it. Our fellow-countrymen have no means of freeing themselves from it: they cannot find work except in agriculture, and centuries of oppression and wretchedness have diverted them from this pursuit. To lead them back to it would be their salvation. Such is the conclusion of a report addressed to our central board by one of our colleagues, M. Netter, after an investigation that he has just made in Palestine. M. Netter has proposed to us to establish at Jaffa, where agriculture flourishes, a school of agriculture for the young. By these means M. Netter thinks it will be possible to render agriculture practicable to adults, and he hopes to see a well-organised institution restored to this country, with a flourishing condition of agriculture, the prosperity which it has lost for so many centuries. M. Netter has given us the whole plan and all the details of this institution, of which we have made a careful examination. It has been decided to form at Jaffa a school of agriculture, to be called the Agricultural Institution of the Universal Israelitish Alliance. This institution will be governed by the rules to be found below. The undertaking is a great one: being established in Palestine, it ought to be an advantage to all our fellow-countrymen in the east, and give them all, at an early period, work and means which they do not now possess. It will, however, require considerable resources, more than are in the power of the Alliance to bestow. We have estimated at 100,000 francs (£4,000) the capital necessary for the foundation of the institution and its maintenance for three years. We ask this sum from the inexhaustible charity of our fellow-countrymen, in the confidence that it will not be found wanting for such an undertaking. The subscription-list is open.' We have pleasure in annexing the appeal of the Alliance Universal on this subject: 'Brethren,—The constant efforts of the Universal Israelitish Alliance are to diffuse knowledge and civilization, and with these the welfare of Africa and the east. The Alliance has founded schools everywhere, from Bagdad to Tangiers; these schools diffusing instruction amongst thousands growing up in ignorance. Instruction renders these men conscious of their dignity. The love of work inspires them with the desire to elevate themselves; but labour is wanting in these

countries: industry is unknown there: agriculture is in its infancy. In Palestine especally there is a complete absence of all work, and the misery is fearful. Persons have sought to remedy this sad position by almsgiving; but almsgiving degrades a man when it becomes a regular means of existence, and it perpetuates misery in place of checking it. Palestine is the country of our forefathers: it is the cradle of our faith, the land of our prophets and our sages. Palestine has indefeasible claims on our solicitude. The soil of Palestine has always been very fruitful: it is a land flowing with milk and honey. Its abundant sources are not dried up; and the beautiful plains of Sharon will not always be covered with brambles and thorns. The question really is how we can open its sources again, and remove the stones that cover these fields, and cultivate this blessed soil with able hands. The Alliance Israelite has decided on erecting a new agricultural school at Jaffa, the port of Jerusalem. The idea of this project occurred to us because we had attentively studied the condition of our fellow-countrymen, and especially the report presented to us by one of our colleagues, M. Netter, after earnest inquiry made by him in Palestine and the adjacent countries. We place this report before you in order that it may show you, better than we can tell you, all its utility, all the grandeur of this Agricultural Institution of the Israelitish Alliance. This is the future: the salvation of Palestine, and hence the salvation of the east. Our young men will go thence to settle in countries which are now uncultivated, and which only require manly and intelligent hands to raise them from their ruins, according to the prophet, for them to become a "promised land." To the Israelites of the world, from the north to the south, we appeal in favour of this work, which will be the labour and the glory of all. If the expense be great, the work is still greater, and our communal efforts will facilitate and accomplish them. The voice of the Alliance will be heard. Between it and the Jews of the world there is a current of sympathy which becomes greater from day to day. Thanks to the confidence by which it is surrounded, it has been able to accomplish great things—to stop persecutions, to redress wrongs, and to remove evils with which our fellow-countrymen were threatened. Till now it has succeeded: it will still succeed, and the agricultural school will be established. Our rabbins will help us with their words, our wealthy brethren will support it by their munificence, and our poor will support it by their mite, and, helped by the beneficent hand of man, it will be crowned by the blessing of the Almighty; for God will smile on those noble efforts which tend to accomplish all good and generous aims.'

We have been requested by Mr. Netter to publish the following letter, received by him from the board of deputies of British Jews: 'Sir,—At a meeting of the London committee of deputies of the British Jews, held last Tuesday evening, I had the honour to submit your letter to me of the 17th inst., and to read to the board that *passage in the last* report of the Universal Israelitish Alliance which has reference to the proposed establishment of agricultural at Jaffa for the training of young Israe am directed by the board to convey to gratification and approval of the very plan you have conceived for the regene our unfortunate fellow-countrymen in Land. The board wishes you and the complete success in the establishment velopment of the schools in question greatly regrets that it has no pecu sources available for the support o laudable movement. I am, sir, yours ob LEWIS EMANUEL, Secretary'" (From th of the Universal Israelitish Alliance).

LONDON.—The rev. Dr. Ewald, the he mission to the metropolitan Jews u Society for promoting Christianity them, reports as follows: "The Jews land do not increase in the same ra other parts of the world. Few resid land; still less in Scotland. In Engla are about sixty thousand: half of the London. They have one college in th polis, for the education of their futur Hitherto England has not produced rabbi: they are all invited from the c Good schools have been established, w frequented by thousands of Hebrew b girls of the poor. The wealthy of th munity send their children into schools and colleges. In London they in thirteen synagogues; and in the p they have forty places of worship—quite for the Jewish population. And as t according to the rabbinical teaching buy their meat from any other butc their own, they have in London tw Jewish butchers and five poulterers, ceive a licence from the Jewish eccle authorities. They have also their own newspapers, the 'Hebrew Observer' 'Jewish Record,' which bitterly com want of devotion and reverence in the of prayer. They ascribe the cause of fact that the prayers are offered up in which is not understood any longer by of this country; and they recomm prayers to be read in English. It will seen whether the ecclesiastical author consent to introduce such a reform, or it will have the same fate as the reco tion of having a Jewish translation of Testament in English, for the use o and families."

JEWISH STATISTICS.—There are 69 communities in Italy, having 42,750 Is besides these there are 1,600 not in c ties, forming a total of 44,460. The communities are those of Trieste, 5,000 4,500; Leghorn, 4,000; Venice, 2,600; 2,400. There are 40 rabbis, of whom the title of Morenu, 17 that of Chachan that of Chovar. The senior Italian rab Vivanti, of Ancona, aged 78; the you the rabbi of Moncalvo, aged 23. Fi synagogues follow the Italian rite, 31 man, and 11 the Portuguese. The off zette of the kingdom of Wurtemberg sta according to the recent census, there a country 1,220,121 protestants, 543,598

catholics, and 11,662 Jews. The population of the kingdom of Bavaria, in round numbers, is five millions: among these there are 50,000 Jews. Twenty years ago the Jewish population amounted to 60,000 souls. The decrease is due to emigration. Whole congregations have repaired to the United States of America: this emigration in a mass was a consequence of the oppression to which the Jews were subject. Indeed, one of the clauses in the constitution enacted that the number of Jews was to be diminished, and the laws were in consonance with the clause. It, however, no longer exists in the present constitution, and the position of the Jews has within the last few years perceptibly improved. The largest community in Bavaria is that of Furth.

JAFFA.—*Proposed Jewish School of Agriculture: Further Details.*—But with the interior of the town M. Netter and his proposed establishment have little or nothing to do. He proposes to purchase, or rent for a term of years, sufficient ground for the construction of a school capable of containing thirty boys, with a garden to be cultivated by the pupils, who will thus be instructed in the art of gardening. Ten Jewish boys (in preference orphans), as pupils of the schools founded by the Alliance, to be boarded, lodged, clothed, and instructed in the establishment for the first year, a second ten to be added the second year, and in the third year the pupils to be increased to thirty, which is to remain the normal number of children in the institution. The apprenticeship is to last three years, and only those boys are to be admitted who are in sound health, who are acquainted with the elements of Hebrew and of arithmetic, who speak Arabic, and can read and write one European language. Day pupils, without distinction of creed, not exceeding in number that of the boarders, may be admitted gratuitously, and an indefinite further number of Jewish boarders may be received at the discretion of the manager, such being paid for by the persons or bodies who send them. An annual examination to take place, and at the end of the third year, when the course of instruction is finished, pupils are to be furnished with a certificate showing their proficiency. After the second year, it is proposed to purchase annually a piece of land sufficient for ten families to cultivate, to be resold to Jewish purchasers on condition of their employing the Jewish boys who are leaving the school, or, failing to find buyers, the committee of management may cultivate such land on their own account. The committee will give reference to Jewish workmen in all matters necessary for the construction of the building, and the preparation of the land. Every year a report and a balance-sheet will be furnished. This scheme is said to require for carrying it out the sum of £2,000 for purchase or rent of land, and for the building, and £600 a-year for the expenses of the first three years; after which the institution is to become self-supporting. In other words, the sum required for the foundation is £4,000. Of this a good portion has already been promised in France, the Alliance having warmly supported the project; and I trust that M. Netter will find little difficulty in obtaining subscriptions in this country for the balance, the whole being deposited in the hands of the Alliance Israelite, to be paid out at their discretion.

H. S.

Juvenile Reading.

STARS IN OUR CROWN.

SISTER Bell was just dressed for the ball, and she looked very beautiful in her white satin dress, her necklace of diamonds and pearls. So I presume she thought, as she looked into her mirror; and so thought her little sister Grace, who stood near her. Bell sat reading while the maid dressed her hair; and Grace stood behind, her hands gliding gently, almost lovingly, over the diamonds and pearls.

"Take care, little sister; you will rumple my hair. What are you doing?"

"Only looking at the bright stars in your crown, and thinking."

"Thinking! What a child you are to think! What were you thinking about?"

"O, what our teacher told us this morning, when we read in the bible."

"And what has that to do with my diamonds, Gracie?"

"O, she said, 'All who go to heaven have crowns, and will be dressed in white'; and I was wondering if they will look like you."

"Nonsense, child! Of course they will not."

"Then she said, 'If we would try to get somebody else to love Jesus, we should have a star in our crown.' Sister Bell, would not you like to have as many stars in your crown in heaven as you have in this one?"

"O, hush, Gracie, will you? There is the carriage."

And with a hasty kiss on the upturned face, Bell was away to the ball.

Soon Gracie went to her chamber; and, before she got into her little bed, she asked her Saviour to help her fill her crown with stars. She thought of one whom she would try to lead to Jesus the next day, and then asked her Saviour to help that friend to love him.

"Do, please, dear Saviour," she prayed, "make Emma a Christian, so there will be one more to love you, and I can have one star in my crown to cast at thy feet." Then Gracie, leaning on Jesus' bosom, went to sleep.

Sister Bell went to the ball; but the words of the little questioner kept ringing in her ears. Every time she saw the flash of diamonds, she thought, "Shall I have any stars in my crown? Or shall I have any crown at all? Not if I thus waste my life."

With a heavy heart she danced one or two sets; and then, bidding the hostess good-bye, she gladly left for home.

She went to her chamber, and, laying aside her jewels and white robes, she said, "I will never put them on to go to such a place again. My first thought and care shall be for a heavenly crown and a robe of righteousness."

She went into Gracie's room, and, kneeling

by her side, kissed her sweet sleeping face. Then she said, "Dear little sister, God helping me, you shall lead me back to Jesus."

She retired to her closet, and, with prayers and tears, asked her forgotten Saviour to forgive all the past, and make her his own child.

It was almost the dawn of a new day ere Bell sought her bed; and it was indeed the dawning of a new day to her heart; for the Sun of righteousness has risen there.

Little Gracie's seed had borne fruit: she had one star in her crown of rejoicing.

THE PROUD LOOK.

A very little girl said, "Mamma, do let me dress more plainly." "Why, my dear?" asked her mother. "Because," says she, "I read in the bible 'The Lord hateth a proud look'; and you know fine clothes often make me feel proud."

Little Walter K—— was reproved one day by his mamma for not walking more erectly. He replied he did not like to do so. He was asked why not? He answered, "I should look and feel proud; and God does not love proud people" (Prov. vi. 16, 17).

The Cabinet.

SACRAMENT OF THE LORD'S SUPPER.—There is a vast difference between a sacrament and a sacrifice. In a sacrament, God offereth something to man; but, in a sacrifice, man offereth something to God. What is offered in a sacrifice is wholly or in part destroyed; but what is offered in a sacrament still remaineth. And there being so great a difference betwixt the one and the other, if it be a sacrament it is not a sacrifice; and, if it be a sacrifice, it is not a sacrament: it being impossible, it should be both a sacrament and a sacrifice too (*Bp. Beveridge*).—The sum of our belief as to the nature of this holy sacrament is this: we esteem it designed by Christ to be a perpetual memorial of his sufferings for us (*Archbp. Wake*).—In general, the nature of a sacrament is to be the representative of a substance—the sign of a covenant, the seal of a purchase, the figure of a body, the witness of our faith, the earnest of our hope, the presence of things distant—the sight of things absent, the taste of things unconceivable, and the knowledge of things that are past knowledge (*Bp. Reynolds*).

LAW AND GOSPEL.—The apostles have taught us, as themselves did learn, first the precepts of the law, and then the gospel. For what else is the law but the gospel foreshadowed? What other the gospel than law fulfilled?—*Justin Martyr.*

Poetry.

GRIEF AND PRAYER*.

BY THE REV. R. B. SLIPPER.

(For the Church of England Magazine.)

THE evening shed around its golden light,
Flooding the little garden, and the lawn,
Streak'd with the shadows of the clustering trees
That stood in social groups; and the small pond
Reflected back to heaven its own clear blue.
The house, adorn'd with various creeping plants,
Which shed their perfume to the evening breeze,
Stood forth, the abode of comfort and of peace,
Those genuine charms of sweet domestic life.
And the lone traveller, as he pass'd and gazed,
Might tempted be to wish that spot his own.
And yet, alas! there was deep grief within.
By his own fire a widow'd mourner sat.
The partner of his choice, loved as his life,
That day was borne some few short hours before
Unto her last long resting-place—the grave;
And he was left companionless. His star
That day its zenith pass'd, and moved along
Slowly and sadly on its downward course,
Diminish'd in its brightness; and no hope
Possess'd his soul that it would shine again.
Alone before the fire he sat and thought,
His back turn'd to the light, unheeding all
The charms of that fair eve—he sat and thought,
As motionless and still as if the pulse
Throbb'd not, nor through the living heart
The blood still gush'd along with eager force.
The shades of night descended on the plain;
And yet he moved not. A domestic came,
One who had served her mistress from her youth
And look'd on him with sorrow, but said nough
The fire replenish'd, swiftly re-arranged
Some few small articles that lay about,
Then closed the door; and still he sat and thou
Absorb'd in grief most poignant, most sincere.
Time fled; and, with considerate kindness fram
Unsummon'd, she return'd, before him placed
The cup that cheers—one solitary cup.
He gave one glance, and, shuddering, turned aw
That solitary cup! He was alone,
And she, who lent it all its charms, was gone:
It only press'd upon his harrow'd mind
The truth more fully that he now must drink
The lonely cup of sorrow by himself.
Taste it he could not; but he sat and thought
Until the closing hour of night drew near,
And a few embers flicker'd in the grate,
When the same gentle form return'd once more
And look'd and linger'd, linger'd, look'd again,
Then ask'd, in tones of mildest sympathy,
"Shall we without a prayer retire to rest?"
The question brought the mourner back to life:
He started as she spoke as one awaken'd
From a long trance. Into his face the blood
Rush'd for an instant, and retired again.
Then came a sob deep drawn, then tears
Gush'd from his eyes, and eased his anguish'd h
That sweet word—prayer, had touch'd his inmo
Put all his dark and gloomy thoughts to flight,
Renew'd the lamp of faith that dimly burn'd,
And made him as a Christian seek his God.
He knelt and pray'd with her, and with the re
Who form'd the household of that peaceful hom
And, as the words flow'd from his unloosed to
"Thy will be done in earth as 'tis in heaven,"
At his own want of resignation wept, and then
Proceeded: parting blessing gave, and rose
Resign'd and calm, more fill'd with joy than g

Coston Rectory.

* This piece was in type, to appear in the last part. But for want of room it had to be deferred. By an accident, the author's *name* was left: it seemed therefore that another *piece was ascribed both to* him and to the real writer.—ED.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN.

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

JUNE 12, 1869.

MISSIONARY RECORDS.

No. CCLXXXVII.

"Lo, I am with you alway, even unto the end of the world."—MATT. xxviii. 20.

CHURCH MISSIONARY SOCIETY.—*Abstract of the Report for the Year* 1868-1869.—At the anniversary meeting of this society held on the 4th May, when the archbishop of Canterbury took the chair, following abstract was read:

FINANCIAL STATEMENT FOR THE YEAR ENDING MARCH 31, 1869.

Ordinary income of the year:			
Associations—			
Contributions	£115,197 0 11		
Legacies	3,000 0 0		
		118,197	0 11
Benefactions		8,547	7 5
Legacies		21,553	12 5
Sundries		6,896	7 10
		£155,194	8 7
Ordinary expenditure of the year		152,398	4 8
		2,796	4 4
Surplus, 1867-68.....		506	0 10
Total surplus, 1868-69		3,302	5 2
Ordinary income as above		£155,194	8 7
Special—			
Cana out-station		122	19 10
Nazarath church.....		2,013	3 1
Receipts from all sources		£157,330	11 6

The local funds raised in the missions, and expended there upon the operations of the society, but independently of the general fund, are not included in the foregoing statement.

STATISTICS OF THE MISSIONS.

	1866.	1867.	1868.	1869.
Stations	148	155	155	156
Clergymen: European ...	190	190	192	202
Native and country-born	85	87	90	118
Total number of clergy ...	275	277	282	320
European laymen: Schoolmasters, lay-agents, printers, &c.				19
European female teachers (exclusive of missionaries' wives)				5
Native and country-born catechists, and teachers of all classes, not sent from home				1,955

Number of communicants (1861) 21,064, (1862) 21,261, (1863) 18,110, (1864) 18124, (1865) 14,155, (1866) 14,688, (1867) 15,155, (1868) 16,145. Complete returns of the Abeokuta and New Zealand Missions have not been received.

The society has also withdrawn from 77 stations, chiefly added to parochial establishments in the West Indies, or transferred to the native church in Sierra Leone, containing 10 native clergy, 4,356 communicants, and 12,866 scholars.

With much thankfulness to God, and with some surprise, the committee announce an income adequate to the expenditure. So many disturbing influences, ecclesiastical, political, and commercial, affected the Association-proceedings and arrangements, that, at the end of the third quarter of the year, the financial prospects of the society were such as to cause anxiety. But earnest and reliable friends seem to have perceived the danger of embarrassment, and, with a promptitude which has often saved the society in times of pecuniary exigency, increased the returns from the Associations, which for the year have amounted to £118,197 0s. 11d., being, with the exception of last year, the largest sum ever received from this source. The average annual proceeds of Associations during the last four years have been £117,227, and during the four immediately preceding £102,614, thus showing an increase of £14,613 in the Association-returns on a comparison of these periods of four years. These figures, attained in difficult times, convince the committee that the society's income may, with the blessing of God, reach any point which its zealous friends may resolve to touch. The legacies have been unusually large, amounting to £21,553 12s. 5d., in addition to £3,000 received through Associations. The balance of £3,302 5s. 2d. now in hand arises entirely from the

large amount received from legacies; but, as such an amount cannot be annually expected, the committee are glad to commence the year with a small portion of these legacies in reserve. The total ordinary income applicable to the general purposes of the society is £155,194 8s. 7d., being a larger amount than has hitherto been received. An addition of £2,136 2s. 11d. specially contributed, and chiefly for the church at Nazareth, makes the total receipts £157,330 11s. 6d. The supporters of the society in Ireland have again nobly maintained their position. Though "troubled" about their own ecclesiastical arrangements, they are not so "distressed" as to neglect the heathen. The sum of £5,462 has been received from Ireland, being £70 more than in the previous year.

The committee then proceed to describe the operations of the society's missions during the past year.

Western Africa.—The retrospect becomes increasingly every year the history of a church, rather than the account of a mission. Churches occupied by native pastors are now the prominent objects in the scene; and a memorial-church, intended to commemorate the episcopate of bishop Bowen, was consecrated at the close of the year. This church has cost £1,400, and stands within the native pastorate of Wellington. The contributions towards the Church Missionary Association have been well sustained, and have amounted to £463 18s. 9d. during the year. From the Sherbro country, beyond the limits of the colony, the sum of £55 7s. 7d. has been remitted. Last year the amount was £24. The Fourah Bay Institution renders important service to the mission by the preparation of native pastors and teachers. Growth and expansion in the missions beyond the colony are the characteristic features of the year.

Yoruba.—The retrospect of events at Abeokuta calls for special thanksgiving. Without the interference of the strong arm of power, without even the presence of the European missionary, but in response to the voice of prayer, and under the guidance of a native minister, the services of the sanctuary have been resumed, and the prospects of the church have brightened. At Badagry the hitherto-hard and barren soil has at length yielded a spiritual harvest to the native catechist, who had apparently long toiled in vain, but whose success now requires his ordination in order to supply the native pastorate to the Christian community. Inquiry has here succeeded indifference. At Ibadan the accessions from the ranks of the heathen have not been so numerous as in some previous years, but the well-instructed native catechists and readers have stirred the heathen masses among whom they have declared and taught the gospel of Christ.

Niger.—Captured by a chief when last ascending the Niger, and conscious of the danger to which the mission-stations had subsequently been exposed, bishop Crowther this year commenced the ascent of the river with an anxious heart. Nor were his fears groundless. At Onitsha, after eleven years of quiet progress, rude hostility has been encountered. The foundation-stone of a large and substantial church was laid on the 30th of November, 1867, and the increase in the number of converts seems to have raised the jealousy of the heathen king and chiefs. The king ordered all Christians to quit the country, but he afterwards cancelled this cruel edict, and solemnly guaranteed liberty of worship in Onitsha. Two effective catechists, who have long laboured diligently in the mission, are to be presented to bishop Crowther for ordination on the occasion of his next visit, and will thus become the pastors of the church of Onitsha. At Lokoja bishop Crowther found that the little Christian church had been distracted and disturbed by the tumult and agitation ever inseparable from war. But amid the conflict and confusion the mission-work proceeded with a regularity which elicited much thankfulness from bishop Crowther. Indeed, these commotions have not prevented a measure of extension. The heathen residents of the settlement have declared in favour of the Christians. The school has made good progress, and a new prayer-house has been erected under the auspices of a chief. The connecting-link between the see of Canterbury and the Niger mission, formed at the consecration of bishop Crowther, has been maintained by a description of the progress of the Niger mission annually transmitted by the African bishop to the English arhbishop. Only a short time before his death archbishop Longley, in a letter to bishop Crowther, "breathed forth his tender sympathies with missionaries in their difficulties among the heathen, together with his joy and congratulation on their success."

Mediterranean and Palestine.—Rigid restrictions, enforced with vigilant alacrity, still cast a paralyzing influence over the proclamation of the gospel in Constantinople. Jerusalem is a peculiar and difficult field of oriental Christianity and Mohammedan fanaticism. The Moslems who are inquiring, and perhaps convinced as to the truth of Christianity, are afraid to avow their convictions; and the gospel is as much impeded in Palestine, the country where first proclaimed, as in many countries where last preached. The missionaries are, however, cheered by the effective help rendered by a few native brethren, who preach the gospel with much wisdom and power. Mission-schools are exercising great influence; and the scriptures are gaining wider circulation. A mission-journey in the country beyond the Jordan, the land of wild and wandering Arab tribes, has been accomplished by the rev. F. A. Klein. The Jordan was crossed, and its sultry plain traversed. The gospel has been carried to the villages and encampments of the trans-Jordanic country. Arrangements for a mission-school at Kerak are in progress. After much opposition and interruption the foundations of a substantial church have been laid in Nazareth. Although the power of error is great both in the city itself and in the adjacent country, there is every prospect of assembling within its walls many worshippers who know and love the Redeemer.

India.—While admitting the stupendous

ficulties to be encountered by those who ek to win India to Christ, the verdict of experienced missionary may be accepted: The church is extending, knowledge is reasing, and the influences of the gospel more and more manifested every day." the present moment consolidation and ension mark the mission-work. These fea-es have been distinctly developed under administration of lord Lawrence, who indi-tly consolidated and extended missionary rations in India by treating the natives in ordance with the apostolic declaration that d "hath made of one blood all nations of n." But direct missionary agencies claim ention in estimating the available spiritual wer in India; and more especially must the ources of native Christianity be considered. e distinctive feature of the year's proceed-gs is the increased faith, zeal, and energy of e native Christians, who have gone forth to each in the valleys and in the bazaars, in the ties and by the way-side. Hence the possi-ility of consolidation and extension. The for-ation of native churches in India has been radual, and, for a time, invisible. A na-ive minister in Madras states that the number of native Christians under his charge is 232. Of these, 116, or exactly one-half, are commu-nicants. At Agra, the native pastor has been lmost entirely in charge; and the contributions ave increased to 1,250 rupees. In the Santhal nission, 300 converts have been added within he year, and more than 100 candidates for con-rmation have been presented to the bishop. t Mengnanapuram the top-stone of the church pire was raised to its appointed place in the resence of lord Napier, governor of Madras, mid the acclamations of the assembled crowd. n another South Indian village the whole po-ulation have placed themselves under instruc-on, and the heathen temple has been found o small for the Christian inquirers. The ishop of Madras, in the last visitation of the outhern part of his diocese, ordained nineteen eacons presented to him by the society. The amination was conducted for the most part by wo native ministers, who had been previously ppointed as honorary chaplains to the bishop. hus in a single episcopal visitation the native lergy connected with the society in South ndia were increased from thirty-one to fifty. uch is the extension of the Indian mis-ions.

CEYLON.—The aspect of the Ceylon mission as become much more cheering. The jubilee as stimulated the zeal of the native Christians nd strengthened the faith of the European la-ourers. A sum exceeding £400 has been aised as a jubilee-fund; and the natives have ntered earnestly into the proceedings of the ubilee-meetings. At Kandy, where a contri-ution of £150 was made, all the speakers were inghalese Christians. The funds raised for he native church have also increased. The nnual fund raised in connexion with the Kandy pastorate has reached £150, and two ongregations entrusted to the care of a newly-rdained native deacon have supplied double he amount hitherto given. And even in the Cotta district, where the number of Christians has been diminished by the exercise of a stricter discipline, the contributions have been increased. Four native deacons have been ordained during the year, and one earnest native minister has been removed by death, leaving ten native clergy in Ceylon.

MAURITIUS, MADAGASCAR, &c.—Deaths, depar-tures, and changes have been adverse both to the missions among the heathen and to the operations of the local Association. There has been a large number of inquirers, some of whom have been baptized, and a disposition is shown to relinquish idolatry. The history of the Madagascar mission, and more especially at the capital, belongs to the London Missionary So-ciety; and the Church Missionary Society can only rejoice in the great results which that so-ciety now, after much anxious labour and bitter persecution, announces. A barbarous and in-human traffic in slaves still disgraces the coast, and desolates the interior of East Africa. A prospect of restricting the slave-trade within narrower limits has of late arisen; and the so-ciety anticipates the possibility of gathering rescued slaves under the ministry of the gospel.

CHINA.—In some provinces a friendly dispo-sition is shown towards the gospel by an atten-tive consideration of its doctrines: in others a jealous hostility is exhibited by a factious persecution of its disciples. On the one hand the literary classes, directly and indirectly, exert their utmost efforts to silence the preacher of the "truth as it is in Jesus;" on the other the common people openly and publicly en-courage the ambassador of Christ. At Peking energy is mainly directed to the preparation of scripture-translations: at Fuh-chau it is chiefly employed in the proclamation of gospel-truth. But, amid these diversities, one most encourag-ing characteristic of the China mission is the anxiety of Chinese converts for the salvation of their families and friends. The bishop of Vic-toria has been enabled, by passing rapidly along the extensive coast of China, to see the work in which the society is engaged; and confirmations have been held. Trial had been the appointed portion of the Ningpo mission. Much bodily sickness has afflicted both the European mis-sionaries and the native converts; and some of the former have been compelled to retire for a time on account of ill-health. Blessings have, however, been mingled with sorrows, and a year of deep anxiety closed with bright antici-pations. Japan is at length included in the society's mission-field. On the 23rd January, its first missionary to that land, a Cambridge graduate, reached Nagasaki. Already in some measure acquainted with the language, his ener-gies will be directed to its complete acquisition. Meanwhile it is hoped that Japanese prejudice will be dispelled, and prohibitory statutes be annulled.

NEW ZEALAND.—War is still the bitter por-tion of the New Zealand colony. The smoul-dering embers of Maori hostility have been fiercely enkindled by the landing on the east coast of the prisoners escaped from the Chatham

islands, and on the west coast a daring Maori leader has driven the colonists in terror from a tract of country lately occupied. The horrible massacre at Poverty Bay seems to have been directed against rather colonists than missionaries. Some of the European missionaries have visited the most disturbed districts and have found the natives ready to listen to the gospel; while the ordained natives have sustained the work of God with energy and fidelity. Indeed, signs of a spiritual revival of true religion have been discernible almost in every direction; and, had not war, with its innumerable evil influences, again raged, there is every reason to believe that the spiritual improvement would have been marked and manifest. In one district the natives have within the year raised a new mission-chapel, at a cost to themselves of £150. In another there are 300 communicants and fifty native teachers, who render voluntary, hearty, and effective aid in the mission-work.

North-west America.—Much privation and suffering have been endured at almost all the stations in North-west America. In some places the destitution has been very great, and the hearts of the missionaries have been grieved by the sight of want and wretchedness which they have little power to alleviate. At Red River the destruction of property by a hurricane has been added to the distress caused by the famine. But amid all these trials and difficulties the mission has steadily advanced. The bishop of Rupertsland has recently visited the Moose district, and has expressed in strong terms his satisfaction with the missionary operations of the society. At Rupert's House a confirmation was held. There were seventy-eight candidates presented.

North Pacific.—The dew of divine blessing still seems to rest upon the Christian village of Metlahkatlah, but the adjacent wilderness is not altogether spiritually arid. Heathen tribes, impressed with the blessings enjoyed by the Christian settlement, ask that the preacher of the gospel may dwell among them. Natives who visit Metlahkatlah to carry on trade, and who have hitherto been reluctant even to hear the voice of the Christian preacher, are now ready to listen either to the missionary or his native teachers when the business of the day is done. His excellency governor Seymour represented in his despatches to the duke of Buckingham, as her majesty's secretary of state for the colonies, the prosperity and progress of Metlahkatlah, and his grace expressed through the governor the gratification with which he regarded the mission-settlement.

Conclusion.—The society completes its seventieth year in strength and vigour. Born in a day marked by the recognition and revival of the principles of the blessed Reformation, it rose during half the period of its present life to a high and strong position in the hearts of earnest protestant churchmen. Then the "enemy came in like a flood." A Romeward movement commenced within the church. As soon as the tide *of Romish tendency* had ebbed, the deadening *influence of a rationalistic reaction* threatened a paralysis of faith and zeal. The chilling frigidity of rationalism is now less prominent than the captivating frenzy of ritualism; but, as Romish doctrine is declared to be expressed by ritualistic symbolism, and as rationalistic scepticism still widely prevails, the society, supported by the defenders of the "faith once delivered to the saints," is necessarily impeded by these systems and speculations, which are at once departures from the teaching of revealed truth and from the articles of the reformed church. But "none of these things have moved" the society from its high purpose and great mission. The excrescences have disfigured the body of the church, but have not disturbed the action of the sound protestant heart of the country. Even the thoughtful heathen can discern the feebleness and folly of the last development of error. "I have," said a learned Hindoo in Calcutta, after reading a pamphlet presenting sacramental theories and sacerdotal pretensions in a ritualistic garb, "I have studied the bible and held converse with Christian missionaries. My regard for Christianity has been growing up to this time; but, if this pamphlet be a true representation of Christianity, I can only say, let me rather die a Hindoo than perish a Christian idolater." Conscious of the dangers and difficulties of the present day, the committee urge, with all the emphasis and earnestness which language can express, a more perfect organization of the association throughout the country. The time has arrived when the society's friends may be found in almost every parish, hamlet, and house; but, amid the manifold engagements and excitements of life, much pecuniary help, ranging from the pence of the poor to the gold of the rich, is not gathered into the society's treasury. The active Christianity of the day gives increased facilities for the collection of subscriptions from every class; and the committee would most earnestly entreat their clerical friends to organize and direct a movement to enlist deeper sympathy and secure greater support throughout the country. The encouragements to discharge the steady stern duty of collecting funds are such as never before existed. If, in some measure and for a time, it may be said that the "light is darkened in the heavens" of the church at home, yet the "light of the glorious gospel of Christ" shines with clear radiance in heathen lands. Western Africa exhibits rather a church than a mission. The infant church in the Yoruba country has risen from its ruins, but not even one stone has been touched by the European missionary. The Niger mission has successfully endured persecution, and will soon be strengthened by additional native pastors. The great refluent wave, which now carries back Christianity from the west to the east, flows with a quickening power over the long-barren soil of Palestine. In China the converts multiply, notwithstanding the jealous prejudices of the ignorant and the active persecution of the learned. The native churches in South India "lengthen their cords and strengthen their stakes." In North India the Christian ministry receives within a single year the learned Moslem convert and the simple missionary catechist. Indeed the native minis-

try may well be adopted as the measure of missionary success. Within the year it has increased thirty per cent. The ordained natives, differing much in race, language, and country, are now about 120 in number. Such is the encouragement God has given. Such is the ground on which the committee ask for steady systematic support in days of difficulty. Thus is the doctrine of Christ crucified now widely preached, not only by European missionaries but by native pastors. Standing by the cross, listening to the plaintive and prophetic words of the psalmist, "They pierced my hands and my feet," and surveying from Calvary's Mount the present aspect of the mission-field, the ear seems to catch the sound of other words of the same psalm, blended together in one voice of prophecy and promise, "All the ends of the world shall remember themselves, and be turned unto the Lord; and all the kindreds of the nations shall worship before him."

The bishop of Ripon, in concluding his impressive address at this anniversary, observed: "We cannot learn without unmingled satisfaction that the society continues faithful in its adherence to those great protestant and evangelical principles of our reformed church which are the consolation of every believer's heart, and constitute the true strength of all Christian missions. Your grace in your opening observations was pleased to say that, in the presence of vast work to be done—the millions and millions of souls perishing in ignorance of Christ and of his gospel—we might well sink all our minor differences to combine in a great effort to speed the onward triumphs of the gospel of Christ. My lord archbishop, may I presume to say these remarks of yours found an echo in the heart of every one in this assembly; but at the same time I cannot forget that there are differences which are *not* minor. We can be well content to sink all minor differences, and in the presence of a powerful foe it is both our wisdom and our Christian duty to sink and forget those differences. But they must be the minor differences that we sink; and, if there be differences among us which are not minor, but the effect of very fundamental truths of the gospel, with respect to those differences we must have no compromise. I do not believe the church of England to be a compromise. If there are amongst us those who would tamper with the authority of God's word, who would leave us in a state of uncertainty as to whether we have in the bible the inspired oracles of God—truth without mixture, truth without any alloy, truth that is able sufficiently to make man wise unto salvation through the faith that is in Christ Jesus—or if we have amongst us those who would place us afresh in the yoke of bondage, which neither we nor our fathers were able to bear; if there are those amongst us who would have us ashamed of the Reformation, and desert those great truths for which the reformers died, and on the maintenance of which depends, under God, our stability both as a church and as a nation; then I do say that to treat such differences as those as minor differences would be faithlessness to God's word, and to heal the hurt of the daughter of our people slightly, saying, 'Peace, peace,' when there is no peace. I do hold it to be alike the wisdom and the duty of a great society like this, while exercising to the utmost all Christian charity towards others, to hold fast to the maintenance of those great and essential truths—evangelical protestant truths—of our church, and that for this reason, because the condition upon which we are to expect that which can alone constitute the strength and the success of any Christian mission under the presence of Christ, the condition is that we teach men to believe all things and such things only as Christ has commanded. As we go forward in that spirit and with that resolution to proclaim no other name but the name of Jesus, to herald his unsearchable riches, to proclaim his gospel in all its fulness, and all its fairness, and all its simplicity, so far we shall be in the pathway of obedience to his command, and we shall find that path to be irradiated throughout its course with the blessed promise, 'I am with you always, even unto the end of the world'."

BURMAH.—*The King supporting Christian Institutions.*—The rev. J. E. Marks, a missionary of the Society for the Propagation of the Gospel, has for several years past been engaged in the work of Christian education at the city of Rangoon, Burmah. The king of Burmah seems to have been greatly interested in these educational efforts of Mr. Marks, and has accorded him a most kind reception at the capital, and, what is very remarkable, he has begun the building of a large school-house and residence for the missionary, and promises to build a fine church so soon as Mr. Marks furnishes him with the plans. He has also given the fullest permission to the missionary to carry on his Christian labours, and has formally handed over nine of his own sons to him for education. When Mr. Marks was taking leave of the king, prior to his temporary return to Rangoon, he was presented with two bags, each containing five hundred rupees (£50); one contribution being to aid missionary work in Burmah, and the other for the work in Ceylon. "Do not think," he said to the missionary, "that I am an enemy to your religion. If I had been, I should not have called you to my royal city. If, when you have taught people, they enter into your belief, they have my full permission." And then, speaking very earnestly, "If my own sons, under your instruction, wish to become Christians, I will let them do so: I will not be angry with them." Whereupon Mr. Marks writes: "I could not help thinking at that moment of poor Judson and his associates in 1823-24. What a wonderful change has come over the land since that time! May it not be that God is even now answering the fervent prayer of those devoted men in the time of their greatest peril, 'O Lord, open the eyes of the king of Burmah'?"

CHINA.—The rev. W. A. Russell, who was employed in making preparations for the opening of the Opium Refuge, which he expected to be in working order in a few days, writing from Ningpo in February last, says: "Strange to say, an imperial edict has just reached Ningpo, in which the smoking of opium by the mass

darins is interdicted. Two months are allowed to cure themselves of the habit; expulsion from office being the penalty of failure. This is attributed to the young emperor having found one of his eunuchs smoking opium, when he insisted on trying it himself. He was so drugged by it that he fell into a deep sleep, from which he did not awake for two days, to the great consternation of the queen dowager and the whole palace. When he awoke the cause was discovered, and traced to the poor eunuch, who had his head immediately taken off. Hence the edict. The story is by no means improbable. The coincidence, however, in time between the opening of the Refuge and the issuing of the edict will be greatly in our favour, and tend much to the success of the undertaking." Mr. Russell purposed to open as soon as possible two boarding-schools, one for the sons and the other for the daughters of our native Christians, there being at present from fifteen to twenty, each suitable for admission into such establishments.

H. S.

JERUSALEM.—MOUNT MORIAH: SUBTERRANEAN EXPLORATIONS.

These discoveries are vividly described in the following letter from Mr. Macgregor, dated March 9th: "To-day we were privately visiting the haram enclosure, where the level sward of green is gorgeous with spring-flowers, in bouquets here and there round the old pillars or marble blocks. Suddenly Mr. Warren resolves to raise one particular stone of these; and ropes, levers, and ladders were speedily at work. The old sheikh of the temple area (a sort of Moslem dean and chapter in one man), intensely bigoted, but outwardly complying, sits restless on the grass, now and then groaning deeply, as he sees the Englishman disappear into a great cavern, the last of the cisterns examined in this hollow-sounding grassy square. After measuring this below, Mr. Warren entered a small hole in the turf above, where one could scarcely expect a terrier to go in, taking leave of us all, with a good-humoured joke to the anxious sheikh, who forced a grim smile into his face, evidently half-fearing, half-worshipping, the 'Nazarene' intruder he was set to watch. After all, a touch of craziness insures respect among these Moslems; and often I found myself that the Arabs dared not injure the being who could float in a boat alone. After 20 minutes of suspense we heard a cheerful 'Halloa!' far off and in a totally-unexpected direction; and there was Mr. Warren erect again on the surface some hundred yards away, having traversed a new passage under the grass in total darkness, and creeping on his side. A bit of magnesium was given to the grave sheikh in reward for his easy guardianship. The old man took it like a child, and thanked the giver, but with a more audible groan. Next we can enter a shaft near the 'golden gate' of the temple, where two beautiful arches in the exterior wall mark the exact spot at which the Moslems are sure the 'Nazarenes' must one day enter the holy city finally to conquer all.

"What management and diplomacy had to be used to open a shaft in such a place! Nor can we wonder that the Turk should refuse a stranger leave to dig quite close to his cherished *sanctum*. Even the dean of Westminster, so valuable a co-operator on the committee of the Palestine Exploration Fund, would be reluctant to allow a Turkish officer of engineers to dig by the east buttress of Westminster abbey. So we enter the shaft in the valley of Jehoshaphat with a piquant curiosity, and deep down it goes through acres of shingle and rubbish, scattered here thick for ages, till our feet are on the very rock itself where Solomon's builders laid their huge stones noiselessly. A gallery from this for 50 feet finds the rock surface sloping upwards. In five minutes, by the aid of a few sketches and sections, we can picture to the mind that noble and sheer cliff, which is here as grand as ever, but covered by the dusty heaps we see outside. Weeks must be spent, though, in mining by steps along this rocky steep. At any moment the pickaxe may strike on a hewn-out gateway. Already, while I write, it has disclosed a mysterious pillar, pendent, and deftly marked by signs; and, as each spadeful of brown earth is dug away the hopes are raised of some long-lost inscription being uncovered, while we stoop with pale candles to spy out what is at once so old and so new.

"The worst of it is that sights like this can be seen only on the spot. We cannot bring home to England the uncovered rock of Morish. By raking over the *débris* of centuries once more, no doubt there would be numerous relics found which might be portable, and being shown in London would stimulate the generosity of friends, who listen with apathy now to descriptions of what is doing here for the discovery of Jerusalem itself, rather than of the ornaments of the Jews. These detached relics and the *débris* which entombs them, are the very things which must be barred out, and so are concealed at present by the wood lining of the shaft, which is sunk through them all to get into a deeper knowledge of the great buildings as they stood.

"Many visitors, and from all parts of the world, descend these shafts during the travellers' season. Ladies can be lowered down in chairs. Strong ropes are used for safety when the timid might be nervous on the ladder alone; and large parties at a time, even thrice in a day, have the benefit of lieutenant Warren's kind and valuable explanations by candle-light, so that gradually there will be interest excited on this subject among intelligent people everywhere. But the earth we dig in is often so insecure that it would instantly collapse if without support; and the wood required for this is so expensive here that the frames of timber cannot be spared from constant successive employment in other shafts. Therefore many of the most curious galleries opened up have had to be filled again; and only their records remain in picture and photograph and the memories of travellers.

Many shafts, again, are sunk with only-negative results; and, after weeks of toil, amid danger, and at great expense, it is discovered simply that 'nothing is there.' But this 'nothing' is like the cipher among figures. Some day, perhaps even to-morrow, the appropriate integer will be discovered which converts the cipher, useless by itself, into the record of an important discovery, like a 0 read with 9 before it, instantly becoming nearly 100. Of course I am not now epitomizing what has been explored above ground or below by the committee, but what can be seen even in a brief visit to the dark beneath. Besides much in the holy city, much has been most carefully examined in country parts; and the map of Palestine, so long imperfect, is now being corrected or completed. Each traveller who has the object at heart may add, as many do, to the gradual but accurate knowledge of the land, the buildings, the manners, the plants, the animals, the climate, and the former life that belong to this country. Some who are far off can help by their purses, others by their pencil or their pen, and even the canoeman by his paddle. But, after all our walks by daylight among the inexhaustible ruins above ground, there is still the conviction abiding that the roots of our problem are underground, and that much of it must be solved by candle-light.

"It is hard exercise, but healthful and appetizing, to climb up and down these shafts; yet we may include in our day's work a visit to shaft 52, its number telling how many others must be left unseen. This goes straight through the rubbish at the south-east corner of the old wall of Jerusalem. Above us, rising proudly still, is the ancient angle of the temple-area, which overhangs the valley steep below, 200 feet. Most likely [?] it was on this, or on a pinnacle near, that our Lord was placed in his threefold temptation. Even now the wall is 50 feet high above ground, the most expressive feature of the holy city seen from without in the profile of Jerusalem. At a depth of nearly 80 feet below the present ground, near the wall, we reach at last the corner-stones of the venerable building, so that what we have looked up to before as lofty is seen only from a false base of rubbish, actually 80 feet high above the real rock, and thus much robbing the haram wall of more than half its veritable height. Even above the present surface the stones are huge as well as ancient, and at the bottom they are equally massive and beautifully cut. The rock itself is bared at last upon which the marvellous structure rests. Where each lowest foundation stone lies upon it we can see the rock has been levelled up to receive its brethren. Here, and only here, are chippings from the chisel. The stones, indeed, were finished by divine command before they were placed; but the mason's tool had to be used on the live rock as it lay.

"In one part there had been even then some rubbish there; and this had been cut out to admit the lowest stones. Among this ancient *débris* I was fortunate enough to pick out the tooth of a camel, which must have lived among the Jebusites before even this old wall was built.

"It is on these lowest courses of stones, most of them very large—one more than 17 feet long—that you can see by candle-light the curious letters, or at any rate characters, in red paint, of which full particulars have been already published. These letters are numerous, distinct, and large, and others are actually cut in the stone; but all of them are complete puzzles to the best scholars here; and the decision of the English, German, and French *savans* as to their meaning is awaited with deep interest.

"The colour of the pigment used for these letters varies in appearance from time to time as you revisit them. Perhaps a few weeks more may efface some of these marks entirely. Meanwhile I determined in my last visit to them to-day to imitate the actual tints as well as possible by water-colours, and on paper. On bringing up these copies to daylight it was at once remarkable how differently they appear in the sun's rays from what they do in the galleries below, where only candles or the magnesium light have shown them to the curious visitor.

"It is disheartening to be told that, from want of funds to keep this shaft open and the wood-lining of it properly renewed, even this very interesting sight must be only temporary, and that the approach to it must be closed again in a few weeks from this time, for the wood will not last safely much longer."

Weekly Almanac.

"And the Lord called Samuel, and he answered, Here am I; and he ran unto Eli, and said, Here am I; for thou calledst me."—1 SAM. iii. 4, 5.

"Now Samuel did not yet know the Lord; neither was the word of the Lord yet revealed unto him."—1 SAM. iii. 7.

O LORD, we beseech thee mercifully to hear us, and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

JUNE.	MORN. LESSONS.	EVEN. LESSONS.
13. Third Sunday after Trinity	1 Sam. ii. Mark xiii.	1 Sam. iii. 2 Cor. x.
14. Monday	Job xxi. Mark xiv.	Job xxii. 2 Cor. xi.
15. Tuesday	Job xxiii. Mark xv.	Job xxiv. xxv. 1 Cor. xii.
16. Wednesday	Job xxvi. xxvii. Mark xvi.	Job xxviii. 2 Cor. xiii.
17. Thursday	Job xxix. Luke i.	Job xxx. Gal. i.
18. Friday	Job xxxi. Luke ii.	Job xxxii. Gal. ii.
19. Saturday	Job xxxiii. Luke iii.	Job xxxiv. Gal. iii.

"Four times did the Lord call Samuel; and, so, often does he call us all. First, by the voice of nature: the whole creation calls upon us to fear and serve God; 'the heavens declare the glory of God, and the firmament sheweth

his handy-work.' All his visible works speak to our senses and to our reason: they plainly show, 'it was he who made us, and not we ourselves;' secondly, he calls by revelation, and speaks to us by his word; thirdly, by his ministers, who are the preachers of that word (Rom. x. 14); and, fourthly, by his Holy Spirit, by whom alone we are taught to 'know the Lord' (1 Cor. xii. 8); for man, by nature, knows not God. ..... Every call, though the voice be that of nature, of scripture, or the preacher, is, in fact and in truth, the call of God. It is also observable that, although God calls thus often, and by various outward means, yet he proceeds not to reveal his will until we perceive the call to be verily and indeed from him, and return a dutiful answer. And it would be well to notice, for our instruction and imitation, the ready obedience of Samuel. Observe his quick attention and unwearied diligence. He hears, and runs at every call: he stays not to be called twice before he goes. What simplicity of mind! what perfect humility! He murmurs not: he argues not: he complains not: he delays not: at every call he arises, and he runs. It is such a child as this our Father would have us to be; 'for of such is the kingdom of heaven" (Wogan).

"Return, O wanderer, to thy home:
'Tis Jesus calls for thee.
The Spirit and the Bride say, Come:
O, now, for refuge flee!

Return, O wanderer, to thy home:
'Tis madness to delay:
There are no pardons in the tomb;
And brief is mercy's day.
Return: return."

(Hastings).

H. S.

THE MASTER'S CALL:

A Sermon,

By the Rev. Legh Richmond Ayre, M.A.,

Vicar of Rusland, Lancashire.

John xi. 28.

"The Master is come, and calleth for thee."

The narrative related in this chapter is one of the most thrilling interest. How marvellous an illustration it affords of the kind sympathy, the loving tenderness, and the almighty power of the Lord Jesus! And how blessed is the thought that this compassionate Redeemer, who wept by the grave of Lazarus, and restored to life him who had been four days dead, has still possession of "the keys of hell and of death," and is "alive *for evermore*," "*the* same yesterday, to-day, *and for ever*" (*Rev. i.* 18; Heb. xiii. 8).

Let me first of all direct your attention to the occasion on which the words of my text were uttered.

We have presented to our notice in this chapter a family consisting of two sisters and a brother. The sisters' names were Martha and Mary; and the brother's name was Lazarus. The place they lived in was called Bethany; and their house appears to have been often honoured by the presence of the divine Master. The members of this family stood high in our Lord's affectionate regard: he "loved (it is stated) Martha and her sister and Lazarus" (ver. 5). When, therefore, Lazarus was laid low by sickness, they sent a messenger to Jesus, saying, "Lord, behold, he whom thou lovest is sick" (ver. 3). Very anxiously did the sisters desire the Master's presence. They felt sure that he could not only speak words of comfort to them, but that as the Lord of life he could ward off the fatal dart. But Jesus had his own special reasons for delaying. He was intending to afford to his followers a more signal manifestation of his divine power than he would have done had he only restored the sick man to health. "Lazarus," he said to them, "is dead; and I am glad for your sakes that I was not there, to the intent you may believe" (ver. 15). When Jesus drew near to the house of mourning, Martha having been informed of his approach went immediately out to meet him. "Lord," she said, "if thou hadst been here, my brother had not died; but I know that even now, whatsoever thou wilt ask of God, God will give it thee" (ver. 21-22). He consoled her with a few kind words—words intended to inspire her with confidence in him who is "the resurrection and the life;" and then he seems to have requested her to inform her sister that he was there; for she went into the house, and said secretly, so that the Jews who were there present might not hear her, "The Master is come, and calleth for thee;" whereupon "she (Mary) arose quickly, and came unto him."

But, having thus briefly pointed out the circumstances under which these words were uttered, it is not my intention at present to dwell longer on the incidents with which they stand connected. I wish rather to regard them as applicable to ourselves, as words adapted to instruct and admonish us. I wish you to remark that our heavenly Master, in various ways, calls *us*. O may we be prepared to pay a prompt obedience to the summons, and may we submit ourselves with ready acquiescence to his will!

I. First, I would observe that the Master calls us to fulfil the duties which, in the

urse of his providence, he assigns to us. ow, the scripture tells us as his servants, d our own experience confirms the state- ent, that it is not in man's own power ensure the success of his undertakings. I know, O Lord," the prophet says, "that e way of man is not in himself: it is not man that walketh to direct his steps" er. x. 23). The most cherished expecta- ons are often disappointed, and the best- rmed plans are often frustrated by unfore- en contingencies. The course of our lives often guided by events over which we el that we have little or no control; and e are forced to acknowledge that while man proposes God disposes."

Nor is it merely a general providence that od exercises in the affairs of men. Great hings are made up of little things, and the whole is composed of parts; and, therefore, n governing the universe, God's control nust extend to matters which we may deem rivial. Our lives are made up of occur- ences which taken by themselves appear nsignificant. Though in fact we cannot resee what vast results may spring, as fre- uently they do, from comparatively-trifling auses, it is in the appointment and control f such occurrences that the Most High lfils his purposes both in regard to indi- iduals and to the world at large. It is not he effect of mere accident that any parti- ular event in our past lives has happened; hat, for example, our habitation has been ssigned us in one place rather than in an- ther, that our plans have failed or pros- ered, that our circumstances are just what hey are instead of having been ordained therwise. "A man's heart may devise his ay; but the Lord directeth his steps" Prov. xvi. 9). And it is a cheering thought nat, however much the intricate affairs of nis world may seem to be merely swayed by uman passions, "the Lord reigneth," that ll things are under his control and guid- nce, and that in the diversified arrange- ents of his Providence he makes all things ork together for good to them that love im. Not even a sparrow, we are taught, n fall to the ground without our Father's nowledge; much less can any event which ncerns his children's welfare happen with- t his direction.

We conclude, therefore, that every erson who is born into the world has his lace assigned him in it, and his special ork to do. We are not indeed impelled y any resistless destiny; we are free gents, and within certain limits are allowed have our own way and to follow our own urse. And, because of the corruption of r nature and the estrangement of our hearts from God, we are very prone to ignore the will of God and to rebel against *his* government, in order that we may follow out *our own* inclinations and work out *our own* plans. But, my brethren, whatever be the place we occupy or whatever the duties which God in his providence assigns to us, we ought cheerfully to acquiesce in his appointment. And, even if his choice for us is not just that which we should have ourselves preferred, it is not for us to murmur or rebel. When his providence makes plain before us some path of duty, when he bids us undertake some laborious and irksome task, or to give up some scheme which we were anxious to accomplish, we should endeavour to fulfil the duty so assigned to us, and submit our wills to his will, placing full reliance upon his guidance. To recognize the leadings of providence may not indeed be always easy; but, since in the scriptures there are certain broad principles laid down for our guidance, we should always strive to act upon those principles in dependence on the promised help of God's Holy Spirit. We should pray with David, "Cause me to know the way wherein I should walk; for I lift up my soul unto thee" (Psal. cxliii. 8); and then we should watch for any indication of the divine will, humbly believing that God will fulfil on our behalf his own promise, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Ps. xxxii. 8). We are all indeed too prone to be self-willed. We are too prone to follow the inclinations of *our own* heart, and to persuade ourselves that the most easy and the most pleasant path is that which we should walk in; but it ought to be our constant aim to understand what the will of the Lord, our Master in heaven, is, and as obedient servants to do that will. And, when in the arrangements of his providence the Master comes and calls us, even if it be *from* that which our own inclinations would have led us *to*, or *to* that which we should have ourselves been disposed to shrink *from*, let us not hesitate. Rather let us show ourselves prepared to go wherever he clearly marks out the path for us, and to undertake whatever duty he assigns to us. Duties, we must recollect, are ours; events we must leave to him.

II. But not only must we attend to the providential calls of duty, we must pay attention to the calls of divine grace. The Master himself calls us; and his words are such as these: "Unto you, O men, I call; and my voice is to the sons of men" (Prov. viii. 4): "Come unto me all ye that labour and are heavy-laden, and I will give you

rest" (Matt. xi. 28): "If any man thirst, let him come unto me and drink": "He that cometh unto me shall never hunger, and he that believeth on me shall never thirst": "Him that cometh unto me I will in no wise cast out" (John vii. 37, vi. 35, 37). Now, in these and the like invitations, our Master Christ holds forth himself as the Source and Giver of true happiness, as the Fountain of spiritual blessing. All men need the grace he has to offer; and there is no exception or limitation to the freeness of his invitations. By nature we are all sinful, weak, and ignorant: we have forfeited God's favour, and fallen under sentence of condemnation. "The soul that sinneth it shall die." But Christ, by the merit of his atoning sacrifice, can purge away the sinner's guilt and arrest the descending stroke of divine justice. However sinful and depraved a person is, the blood of Jesus Christ cleanseth him from all sin. If he is miserable, Christ has the power to make him truly blessed and happy. If he is ignorant, Christ can teach him. If he is weak, Christ's grace is sufficient for him. In short, whatever man's spiritual wants may be, Christ is able to the utmost extent to satisfy them. He has all the merit, the knowledge, the wisdom, the sympathy, the love, the power for supplying in the best manner and in the most abundant measure all our need. Whoever comes to Christ as to an ever-living Saviour and a never-failing Friend, whatever his wants are, whatever his sorrows, whatever his apprehensions, will find his apprehensions calmed, his sorrows mitigated, his wants supplied. For Christ is able to save to the uttermost all that come to God by him: he is a complete Saviour, his is a complete salvation; and whoever trusts in him shall not be confounded.

Yes, my brethren, the divine Master himself invites us. The scriptures are full of his loving invitations. He desires us to give him our heart. And, when, as too often happens, his invitations are disregarded and he repeats them, he stands at the door and knocks for admission into our hearts. Perhaps some truth of scripture is brought home to us with special power, by means of a sermon, a religious book, or in some other way; perhaps an illness or some other trouble happens to us, and we are softened under it; or perhaps a sudden death occurs, or some other special dispensation of divine Providence, and we are impressed by it, and so the conscience is aroused from slumber and convictions of sin are stirred up—these *are all ways* in which the Master calls us, and *bids us listen to his voice*. He would have us come with all our sins, all our weaknesses, all our wants, all our afflictions, all our fears to him. To every conscience-stricken sinner, to every anxious inquirer after truth, to every one that is afflicted and seeks for better consolation than the world affords, the message which he sends is, "The Master is come, and calleth for thee." If thy trespasses and sins disquiet thee, if thou art afraid of the overwhelming wrath which will fall upon and crush the wicked, if the temptations of Satan harass thee, if there are without fightings and within fears, if any affliction has overtaken thee, and thou art seeking rest, comfort, and salvation, then the divine Saviour says, "Come unto me, cast on me thy burden, rely on me for the supply of every want. I loved thee and have suffered for thee. For thy sake I descended from my throne of glory and endured human sorrow. My blood was shed upon the cross for thy redemption. I have had personal experience of thy temptations, thy conflicts, and thy sorrows, and can sympathize with thee. Nor can I only sympathize, I can effectually help thee: in the hour of thy distress 'my grace is sufficient for thee,' and in thy weakness I can uphold thee by the might of mine everlasting arms. Fear not therefore; only listen to my voice, only rely upon my promises, only come to me, and I will in no wise cast thee out."

And what shall be our response? Shall we not readily obey the Master's call? shall we not heartily embrace his offers? shall we not come with our poverty to be supplied by him with the true riches, with our ignorance to be enlightened by him who is the true Light of the world, with our sinfulness to be clothed in the robe of his unspotted righteousness? When, unworthy as we are, the Master has prepared for us a heavenly banquet, and desired us to come and partake of it, should we not thankfully obey the call and accept the blessings which he offers us? O let us not give him occasion to complain of us, "I called; but ye refused," but on the contrary, let the ready response of our hearts to his invitation be:

> "Just as I am, without one plea,
> But that thy blood was shed for me,
> And that thou bidd'st me come to thee,
> O Lamb of God, I come."

III. But the language of my text may be viewed in another light, and suggest reflections of another kind. It may remind us of the summons which will terminate our connexion with things here, and usher us into our Maker's presence. We all know that we are here but strangers and sojourners, and that time as it passes is hurrying us to our long home. Sentence of death

has been passed upon all the sons of Adam; and, though we can none of us say how soon or in what way, we all know certainly that the sentence will one day take effect upon each of us, "Dust thou art, and unto dust thou must return." To the young and to the middle-aged we know that the summons *may* soon come: to the old we know that ere long *must* come. The pangs of dissolution must be endured. The body must return to the dust out of which it was formed: the spirit must return to the God who gave it. In any case, the subject of death is a very solemn one: to an ungodly man it may well be an unwelcome one. For what is his prospect, and what is his hope? He has lived in sin, he has turned a deaf ear to the calls of divine grace, he has spurned the offers of salvation; on what grounds, then, may he hope to escape the tremendous consequences which God's law denounces against all them that disobey his precepts? How can he venture to appear before his Judge with his sins all unrepented of and unforgiven? When he dies the calls of mercy can be no more repeated, the offers of divine grace no more made. Death will decide his destiny, and fix his abode for ever with the lost in the regions of darkness and despair.

But for the true follower of Jesus death need have no terrors. Nature indeed may dread the pangs of dissolution, the agonizing pain, the restless agitation, the protracted weariness, the convulsive struggles which we so intimately connect with the idea of death. The sufferer may feel regret at leaving the scenes which he has been so long accustomed to—life with all its varied occupations, and friends who would gladly have retained him longer with them. He may feel as he looks back upon the past that he has much to repent of and much to mourn over. And yet, I repeat, if he be but a sincere follower of Jesus, he need fear no evil. His sins are blotted out, and his transgressions covered. His pardon is sealed in heaven, and his peace is made with God. In his sufferings and in his weakness the Lord himself is with him. His presence enlightens the dark valley as he passes through it. The rod and staff of the good Shepherd comfort him. And he has before him the prospect of such unutterable glory that the delights of earth are not worthy to be compared with it. Many a servant of God has dreaded the approach of death when at a distance as a formidable evil, but has found on a nearer view that it has lost its horrors. And he is persuaded that, though he may have been disposed to cling to life, yet in reality "to die is gain." The messenger of death may come with a stern and a forbidding aspect, but the message itself may re-assure him; for it comes from the Lord he loves, and it summons him to a home on high: "The Master is come, and calleth for thee." Yes, my brethren, it is the Master himself who calls the dying Christian from a world of evil, and says to him, "Come thou up hither, and take the place which I have prepared for thee among the many mansions of my Father's house." And angels hover near when his last sigh is breathed, to bear his ransomed spirit to the realms of bliss. And *there* it will be his happy privilege to dwell, at rest from toil and weariness, in peace after life's conflicts, free from sin, free from suffering, free from temptation, absent from the body, but present with the Lord. And therefore in answer to the Master's call the humble Christian's response may be: "Lord, I am ready, if such be the appointment of thy will. Receive my departing spirit.

> 'Stretch forth thine everlasting arms,
> And shield me in the last alarms.'

As through life's pilgrimage thou hast guided me by thy counsel, so now receive me to glory. 'Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever' (Psal. lxxiii. 24-26)."

IV. And yet once more will the Master's call be heard. The dying Christian's soul is summoned into his Redeemer's presence; but his mortal body must lie in the dark grave, a prey to corruption and to worms. But that mortal body the Lord Jesus will not lose sight of. He has paid a price for its redemption, and he has promised to raise it up at the last day. "The hour is coming," he said, "in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (John v. 28, 29). And therefore, when the appointed hour comes, when he, who once came to this earth in great humility to suffer, returns in power and majesty to reign, there will be heard echoing through the deepest recesses both of earth and sea "the voice of the archangel and the trump of God." To each slumberer in the dust will come the message, "The Master is come, and calleth for thee." The prisoners of death will hear the awakening call, and start up from the sleep of ages. The ungodly will indeed have cause to dread that

summons. And in despairing anguish they will call upon the rocks to fall on them and the hills to cover them from the piercing gaze of him who is the appointed Judge of all men. But O, the joy that will be the portion of God's saints! O, the rapture with which they will gaze upon the face of him who is come to perfect their redemption and to swallow up death in victory! "Lo," their glad exclamation is, "Lo, this is our God: we have waited for him; and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isai. xxv. 9). Long since indeed the worms may have destroyed their mortal bodies, yet shall those bodies be raised incorruptible, and in their flesh shall they see their God (Job xix. 26). They will wake up after their Redeemer's likeness; and their resurrection-bodies, radiant with immortal beauty, will be joined in everlasting companionship with their glorified spirits. And so will the redemption of the saints be perfected and their happiness complete. They will dwell for ever in their beloved Master's presence; and "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. xxi. 4).

Let me make a brief concluding observation. You may neglect the calls of divine Providence, and disregard the invitations of divine grace; but the other calls which I have spoken about you *must* attend to. Whenever it is the Master's pleasure to call back your spirit, or to summon you before his judgment-seat, the case admits of no alternative—the call *must* be obeyed. Be, then, therefore ready. For how dreadful it would be if the summons found you unprepared! How terrible to hear the Master say, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; ... I also will laugh at your calamity; I will mock when your fear cometh" (Prov. i. 24, 26). O may God now incline your hearts readily to accept the offers of divine mercy, so that, when you appear in his presence, and answer for the deeds done in the body, you may hear him address you in the welcome words, "Well done, good and faithful servant: thou hast been faithful in a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord."

THE AUTHORSHIP OF ISAI. xl.-lxvi.*

It will be impossible to discuss all the objections which have been brought against the Isaian authorship of the book. Leaving, then, some of the earlier chapters which have been questioned, it will be better to confine the observations which can be made to the later portion (xl.-lxvi.), which have been most specially and most confidently pronounced to be not earlier than the Babylonian captivity.

Here are the chief arguments that are urged. The writer, it is said, is describing not a future but a present exile. The desolations of which he speaks in Edom and Judea (lxiii., lxiv.) must have already taken place. They would not else have been dwelt on with such minuteness of detail, which is quite alien to the genius of prophecy foretelling the far-distant future. Again, in Hezekiah's days Babylon was a mere tributary province: there was no great Chaldean monarchy: the Medes and Elamites, mentioned as the destroyers of Babylon, were at that time petty undistinguished nations. Isaiah, it is therefore urged, would never have passed from the Assyrian to the Babylonian age, omitting all notice of the actual conquest of Judea by Babylon, and, placing himself at once as it were in the last times of the captivity itself (xliv. 26-28), have spoken as quite familiar with the nations which then, and not till then, were prominent, expressing even the name of the actual conqueror of Babylon, Cyrus (xlv. 1). That Cyrus was so named, that the predictions down to him were perspicuous, while those referring to later events were obscure, is declared to be convincing proof that the writer was contemporary with Cyrus. Further, the strain of this part of the book is said to be hortatory, fitting enough for one really addressing exiles among whom he lived, but inconceivable in a writer a century and a-half before, who could not enter into all the relations in which the captive people would stand, or so thoroughly identify himself with their feelings and aspirations. Moreover, it is urged that the style differs much from that of the rest of the book, there being many peculiarities of diction, also that the tone is not that of Isaiah—the descriptions of the "servant" of Jehovah (xli. 8, 9, xlii. 1-4, 19, xliv. 1, xlviii. 12, 20, xlix. 7, lii. 13, and elsewhere), the derisive contempt of idolatry (xl. 19, 20, xliv. 9-20, xlvi. 5-7), the extraordinary expectations of Jewish supremacy, and of the relation which the Jews would bear to the Gentiles, being, it is declared, unparalleled in the genuine productions of Isaiah—and that there is an appeal (xl.-xlvii.) to ancient prophecy respecting the Babylonish captivity; none such being existent in Isaiah's time. It is, besides, said that, had these chapters been known to Jeremiah, that prophet, we may be sure, would have made some reference to them.

* From "The Treasury of Bible Knowledge," by the rev. J. Ayre. Second edition, 1868. We last month expressed our opinion that an article in "The Christian Observer" on this topic was meagre: it is from no spirit of rivalry that we introduce the piece we have printed above, but as feeling that some plain arguments for the genuineness of the chapters in question may be both useful and interesting to our readers. —Ed.

The objections taken from the alleged difference of style and tone are of a very unsubstantial character. They have weight only on the presumption that an individual, however long his life, however varied the circumstances under which he is at different times called to speak, will always fall into the same strain of thought, will always express himself in the same way. To be sure, if there are on other grounds grave doubts in regard to the authority of any piece, this may be taken as corroborative testimony, but in itself, were it even true to the extent claimed, it is not to be relied on. Professor Lee has well observed that Cicero, Virgil, Shakspeare, Milton, and others might be dismembered on the same principles as those applied to Isaiah ("Six Sermons on the Study of Scripture," pp. 158, &c.).

But we must take higher ground. The original fault which has prompted the denial of the Isaian authority is an imperfect view of the nature of prophecy. If the Hebrew seers were but sagacious men, with a quick eye for the turns of the times, and with merely a political object, which as active, perhaps unscrupulous, partizans they determined to promote, we might well allow all that has been objected. Obscurity and vagueness would characterize their so-called predictions; and their view must be limited to the events and the agents then upon the stage of the world. But once establish the fact that the prophetic gift is a reality, that God does unveil to his servants the events that are coming to pass, that it is one great test of his supremacy that he stands alone, "declaring the end from the beginning, and from ancient times the things that are not yet done" (Isai. xlvi. 10), and the difficulty vanishes. As St. Paul rebuked the sarcastic unbelief of Agrippa and Festus, "Why should it be thought a thing incredible with you that God shall raise the dead?" (Acts xxvi. 8), so may we well ask, Why should he in whose eternal mind all past and future occurrences are fully present, for adequate reasons—and the establishment of his kingdom and the administration of his church are adequate reasons—not make known his will beforehand, and trace out from old time the lineaments of that magnificent plan, according to which, by an appointed Saviour, he restores the ruin which sin and Satan had occasioned? Are his people to have no strong warrant for their faith? Is the High and Lofty One to be limited to the petty grasp of a human understanding? The plainest facts attest the contrary. There is prophecy fulfilled and fulfilling before our eyes. No prescience of man, no sagacious guess, no keenness of natural instinct, mysterious as in the response of an ancient oracle, or far-reaching as that of a finished modern German professor, could have foreshown the present condition of the Jews, of Nineveh, Babylon, Tyre, Egypt, depicted, as we may see, in prophecies delivered demonstrably while those nations and cities were existing and prosperous. The prophetic vision is a reality, then. And the Old Testament is one great prophecy of the New, and God's dealings with his church the gradual unfolding of that sublime purpose according to which the Just was to suffer for the unjust. By means of the prophets God revealed his will for human guidance. When temporal deliverance from earthly foes was predicted, there was yet a further meaning in the prophetic utterances. Mightier victories over adversaries more implacable were presignified; and the immediate fulfilment was but the proof, or it may be the type also, of that more complete accomplishment of the good pleasure of God's goodness in the redemption of the world, and the glorious establishment of his holy kingdom. It is quite a mistake, therefore, to imagine that Isaiah's later prophecies respected merely the return from the literal Babylon. Hence Stewart observes ("Crit. Hist. and Def. of O. T. Canon," sect. iv., p. 103, edit. Davidson), "It is only when chaps. xl.-lxvi. are viewed in the light of the great *Messianic* development—a series of predictions respecting the person, the work, and the kingdom of Christ—that the earnestness, the protracted length, the fulness, the deep feeling, the holy enthusiasm, the glowing metaphors and similes, and the rich and varied exhibitions of peace and prosperity, can well be accounted for. The writer, in taking such a stand-point, uses the exile and the return from it as the basis of his comparisons and analogies. It was a rich and deeply-interesting source, from which he might draw them. Any other solution of the whole phenomena is, to my mind at least, meagre and unsatisfactory. See Henderson, "Book of the Proph. Isaiah," introd. pp. xvii., &c.; Horne, "Introd.," vol. ii., edit. Ayre, p. 790; and compare proof of accomplishment of prophecy in such works as those of Newton, Keith, &c.

If principles like these be established, a satisfactory reply may readily be given to the specific objections before noticed. Isaiah, occupying a prophetical not a historical position, is carried forward into future ages; and the lamentable condition of Judah desolated and captive is before his eye. It is not as a historian that he writes. Nor are there any such details as we discover in the prophets who lived really in the period of the exile. Just in accordance with prophetic usage there is no note of time. The nations referred to were not altogether unknown. Babylon was brought prominently forward by the embassy from its king to Hezekiah. And Hezekiah's vanity on that account gave occasion for the predicting of the Babylonian conquest; while his submission may be said to invite the cheering assurances of deliverance from it. Nor did Isaiah stand alone in the character of his predictions. Micah, his contemporary, delivered a similar message, as if writing amid the actual exile (Micah iv. 10, vii. 7-11). And to these declarations, and to those of Isaiah himself already delivered, and not to any more ancient utterances, reference was made. As to Cyrus, he is spoken of in general terms. And, though he is called by name, yet such designation is not unprecedented. Besides, after all, it is very probable that the word Cyrus was rather a title of dignity, as Pharaoh in Egypt, than a name properly so called. The silence of Jeremiah, even if it could be proved that he made no use of Isaiah's prophecies, surely is small evidence that such prophecies were not then existing. But there is

great reason to believe that later writers were acquainted with what Isaiah delivered here, and in earlier chapters, against Babylon, and embodied thoughts and expressions from him. Some illustrative proof of this is produced by Keil ("Einleitung," §§ 68, 72, pp. 252, 253, 281). If, further, a difference of style be perceptible in these last chapters as compared with the earlier ones, it is conceived that an ample explanation is supplied by the fact that the earlier oracles were various, called forth by passing events, and were consequently more abrupt; while the later chapters are one long discourse more carefully elaborated, hence naturally exhibiting a greater copiousness and flow of language. If there are some Chaldaic words introduced, they may easily be accounted for by the intercourse in Hezekiah's time with Assyria. But some of those objected to may be paralleled from parts of Isaiah generally acknowledged genuine; as may also the strain of thought and the imagery employed (see Keil, *ubi supr.*). Besides, had the writer really lived in the time of the exile, there would certainly have been more peculiarities of diction, and a greater diversity of thought and expression.

Much more might be said on this topic. But it is believed that sufficient reason has been produced to show that the objections against the Isaian authorship of the later chapters are by no means conclusive. And it may be added, in the words of Hengstenberg, that "it is a principle of higher criticism that both whole works, and the single parts of the same, must be regarded as the production of the author to whom they are attributed, so long as it is not shown, by internal and external grounds, that he *could not* have been the author. This has not been done in the present case" (Amer. Bibl. Repos., Oct. 1831, p. 723).

But there are some more positive evidences for the genuineness of these prophecies which must now be looked at. It is obvious that a writer, endowed with the prophetic gift or not, will allude to the things around him, will reprove the sins actually committed by his own generation. It is not natural, one may almost say it is not possible, for a Jewish teacher, without divine help too—for the very object of placing these chapters at a late date is to show that they were the production of no prophet—it is hardly possible that a teacher, addressing his people in the time of the captivity, should accuse them of sins which they could not then commit, and warn them against an untheocratic behaviour the opportunity for which had passed away. Now observe: the people are cautioned against seeking for foreign help (Isai. lvii. 3), censured for hypocritically observing fast-days (lviii. 3-6), and nevertheless exacting burdens and usurious profits, and keeping their brethren in bondage, for profaning the sabbath (13) for confounding the distinction between clean and unclean meats (lxv. 4, lxvi. 17). There are frequent allusions, too, to false prophets in Jerusalem; and idolatry is ceaselessly denounced. Again, the Assyrian oppression is referred to as if it were the last then suffered (lii. 4). In *short, these and many similar allusions are suitable only to a time* when the Jewish state was still existing, and are not likely to have been made by any, except as professor Blunt says, by "a man dwelling in Judea before the captivity, during a period which, as historically described in the latter chapters of the books of Kings and Chronicles, presents the exact counterpart of those references in the prophet" ("Undesigned Coincidences," part iii. 6, p. 239). Much stress need not be laid upon the curious observation by the same writer (*ibid.* 5, p. 238), that Hezekiah's wife and Manasseh's mother was named Hephzi-bah (2 Kings xxi. 1), and that the marriage of the land is described, and the name applied to it is Hephzi-bah (Isai. lxii. 4). But it is a very natural illustration, if the king's marriage occurred about the time the prophecy was uttered.

There is still more remarkable evidence. Kleinert has shown how the decree of Cyrus (Ezra i. 2-4) actually incorporates words and expressions from the later chapters of Isaiah ("Ueber die Echtheit in dem B. Jesaia Weiss," pp. 134-142). And this gives consistency to the statement of Josephus ("Antiq.," lib. xi. 1, §§ 1, 2) that Isaiah's prophecies were communicated to Cyrus, and that he was hence induced to issue his decree for the Jews' return and the re-building of their temple. We cannot very well suppose that the Jewish exiles ventured to palm some late compositions upon the great conqueror, and made him believe that they were the solemn utterances of ancient prophecy. It must be noted, further, that there are many peculiarities of diction found in all parts of the book, in the earlier as well as the later chapters, of such a kind as to render it most probable that the composition proceeded from the same source. Illustrations and examples have been supplied in abundance by various critics, to whose works the reader must be referred: see Kleinert, *ubi supr.*, pp. 220, &c.; Hengstenberg in Kitto's "Cycl. of Bibl. Lit.," art. "Isaiah"; Keil, "Einleitung," § 72; Horne, *ubi supr.* p. 796.

And, though the later chapters have been here almost exclusively referred to, yet it must be remembered that as before said, various other parts have been assailed with similar objections, and must be defended on similar grounds. But consider for one moment the result, if all or if many of these objections could be substantiated. What a strange phenomenon would the conglomerate, a congeries of fragments, be! Is such a construction probable? Well and pertinently, therefore, does Stuart inquire, "What example is there, among all the prophets, of a book so patched up by putting together six different authors, five of them without any names? *Who* did this? *Where, when* was it done? If parts of the book are so late as it is alleged, why have we no hint about its compilation, no certain internal evidence of it? How can we account for it that all the minor prophets, even Obadiah, with his one chapter, should be kept *separate* and distinct, and this even down to the end of the prophetic period, and yet Isaiah be made up by undistinguished fragments and amalgamations? These surely are serious difficulties; and they have not been satisfactorily met" (ubi supr. p. 97).

here is another point which must be pressed nestly and reverently. These chapters re-tedly cited in the New Testament are there ribed to Isaiah. Thus Isai. xl. 3 is introduced the words, "This is he that was spoken of the prophet Esaias" (Matt. iii. 3: see Luke 4; John i. 23). So Isai. xlii. 1 is introduced "That it might be fulfilled which was spoken Esaias the prophet" (Matt. xii. 17). Again Isai. liii. 1 we have, "That the saying of ias the prophet might be fulfilled which he ke" (John xii. 38); and in the following verses erence is made to Isai. vi. in terms which w that the two quotations were considered belonging to the same prophet: comp. m. x. 16. Once more, St. Paul expressly at-utes Isai. lxv. 1, 2 to Isaiah, "Esaias is very d and saith" (Rom. x. 20). It cannot be de-d that our Lord and his apostles received the sages so cited as really written by Isaiah. ely a devout mind will not lightly set their gment aside. It is beside the mark to say t Christ did not come to rectify critical error, hat perchance he was ignorant, like religious rs in general, of the true authorship of these tions of the book. For if not from Isaiah's they are not prophecy. What confidence ld the church repose in a divine Teacher who took mere human utterance for inspired pre-tion, and could not distinguish between God's uine word and a counterfeit?

t is not intended to deny that able and con-ntious men have arrived at a different con-sion, or to refuse to their arguments their weight. But, looking at the whole ques-n, and laying together all the considerations, which a mere outline has been here presented, oes seem that the difficulties, on the pre-nption that these prophecies are not genuine, enormous. And the objections are not more nidable than an ingenious man could frame inst the credit of almost every ancient ting. Some have suggested a kind of com-mise. There was, they have guessed, a se-d Isaiah, the author of the later chapters—a n unknown to history, but who has had the antage of being combined with and mistaken his namesake. Serious disproof of such a ory is little needed. And *as* little can it be gined, when every other prophetic book is gned definitely to its author, that he who de-red that grand revelation, enclosing the t extraordinary descriptions of the person work of Messiah, and promising the esta-hment of that kingdom into which Gentiles well as Jews should be gathered—in itself, it be by the way remarked, a sufficient autho-tion—that he, who by universal consent nds foremost for sublimity of thought and tness of conception among the Hebrew seers, uld never have gained a name among his ple, and have been degraded into a mere ap-dage to a writer a century and a-half before . Besides, to a careful observer the later tions are but the development of the earlier. sions and references in confirmation might ly be pointed out. Take a single instance: lofty consolations of Isai. xl. only open forth ouder notes the strains which are heard in 6-19, 25-27. This fact increases the diffi-culty of supposing an appendix by a strange and later hand. The conclusion, then, main-tained by all external evidence, and corroborated in spite of objection by internal proof, to which the thoughtful student who believes that "holy men of old spake as they were moved by the Holy Ghost" must come, will surely be that Isaiah the son of Amoz it was to whom it was given to promulgate these oracles of God.

THE TOWER OF LONDON: ITS FIRST PRISONER*.

Two great architects designed the main parts of the tower—Gundulf, the weeper, and Henry, the builder—one a poor Norman monk, the other a great English king. Gundulf, a Benedictine friar, had, for that age, seen a great deal of the world; for he had not only lived in Rouen and Caen, but had travelled in the east. Familiar with the glories of Saracenic art, no less than with the Norman simplicities of Bec, St. Owen, and St. Etienne, a pupil of Lanfranc, a friend of Anselm, he had been employed in the monastery of Bec to marshal, with the eye of an artist, all the pictorial ceremonies of his church. But he was chiefly known in that convent as a "weeper." No monk at Bec could cry so often and so much as Gundulf. He could weep with those who wept; nay, he could weep with those who sported; for his tears welled forth from what seemed to be an unfailing source. As a price of his exile from Bec, Gundulf received the crozier of Rochester, in which city he re-built the cathedral, and perhaps designed the castle, since the great keep in the Medway has a sister's likeness to the great keep in the Thames. His works in London were the White Tower, the first St. Peter's church, and the old Barbican, afterwards known as the Hall Tower, and now used as the jewel-house. The cost of these works was great: the discontent caused by them was sore. Ralph, bishop of Durham, the able and rapacious minister who had to raise the money, was hated and reviled by the commons with peculiar bitterness of heart and phrase. He was called Flambard, or Firebrand. He was represented as a devouring lion. Still, the great edifice grew up; and Gundulf, who lived to the age of four-score, saw his great keep completed from basement to battlement.

Henry III., a prince of epical fancies, as "Corfe," "Conway," "Beaumaris," and many other fine poems in stone, attest, not only spent much of his time in the tower, but much of his money in adding to its strength and beauty. Adam de Lamburn was his master-mason; but Henry was his own chief clerk of the works. ... Edward I. may be added, at a distance, to the list of the builders. ... From the days of Henry, the builder, down to those of Henry of Richmond, the tower, as the strongest place in the south of England, was by turns the magnificent home or the miserable gaol of all our princes. Here Richard II. held his court, and gave up his crown. Here Henry VI. was mur-

* See a late work entitled "Her Majesty's Tower."

dered. Here the duke of Clarence was drowned in wine [?]. Here king Edward and the duke of York were slain by command of Richard. Here Margaret of Salisbury suffered her tragic fate.

But Gundulf's castle on the Thames was not a safe prison for daring and ingenious men. The first offender lodged within its walls contrived to escape from his guards, to let himself down from a window, and to slip through the postern to his boat. This bold offender was that Ralph of Durham, called the Firebrand and the Lion, who had for many years been treasurer and justiciar to the Norman kings. On the death of Rufus he was seized by the commons until the new king's pleasure should be known about him; and Henry, the scholar, who had good deeds rather than good rights to defend him in his contest with Robert for the crown, sent the unpopular prelate to the tower. Henry was not inclined to harshness; and Ralph, though lodged in the keep which he had helped to build, was treated like a guest. He lived in the upper rooms on the tier now known as the banqueting-floor; his rooms having plenty of space and light, a good fireplace, a private closet, and free access to St. John's chapel. William de Mandeville, constable of the tower, was appointed his keeper, and two shillings a-day were paid from the king's exchequer for his diet. He was suffered to have his own servants and chaplains in his rooms, and to send out for such wines and meats as his stomach craved and his purse could buy. One of the richest men in England, he could buy a good deal: one of the cleverest men in England, he could scheme a long way. But, before resorting to his money and his wits in self-defence, Ralph tried how far he could reckon on the virtues of his pastoral staff. A bishop was not only a baron of the realm, but a prince of the universal church. No doubt he had exercised lay functions, acting as a financier, sitting as a judge; but still he was a priest, on whom secular laws were held to have no binding form. On this ground he appealed to Anselm, then lord-primate, as to his brother and his chief. Anselm, who had just come back from exile, into which he had been driven by Ralph and his master, was in no saintly humour. "Out on this caitiff!" cried the lord-primate: "I know him not, neither as brother nor as priest." Anselm took the part of Henry, whom his flock was beginning to call Gaffer Goodrich, and to love with exceeding warmth, on account of Goody Maude, the young Saxon princess, whom he had taken from a convent to make his wife.

Failing in this appeal, Ralph took counsel with his wits. The stout Norman knights who kept guard in his chamber were jolly fellows, fond of good cheer, and lusty at a song. On this weakness he began to play. Sending for good wine, and giving orders to his cook, he invited to his table a belt of boisterous knights. When folks looked up at the keep in which their enemy was caged, they saw lights in the window rather late, and haply went to bed in the pious hope that their bad bishop was going *quickly to his* doom. At length his scheme was *ripe. Asking the knights* to supper, he sent out for jars of wine, a potent liquor, which in due time laid those warriors asleep on bench and floor. The time was winter (the date February, 1101), and night came down quickly on the town. When the guards were all drunk, the sober bishop rose from his table, drew a long coil of rope from one of the jars, passed into the south corridor, tied his cord to the window-shaft, and, taking his crozier with him, let himself down. He was a fat heavy man: the cord was rather short, and he fell some feet to the ground. But trusty servants who were in waiting picked him up, and hurried him away to a boat, by which he escaped, with his staff and his money, into France. The window from which he escaped is sixty-five feet from the ground.

Miscellaneous.

FLORICULTURE, PAST AND PRESENT.—At a recent meeting of the Blackheath Horticultural and Floricultural Society, Mr. George Fry read a paper on "Floriculture, Past and Present," in which he remarked that the art of gardening was of great antiquity; Adam, our primeval progenitor, being the first gardener, having been placed by God himself in the garden of Eden "to dress and to keep it." Looking through the domain of nature, it is evident that God, our all-wise and beneficent Father, has given us all things which, when rightly used, are designed to promote our comfort and happiness. The evidence of chance is nowhere to be found: design and adaptation to the wants of man and all created beings abound through every phase of nature. In no department of nature are the laws of wisdom and beneficence more readily seen than amid our common and daily occupations as gardeners and cultivators; and in no art, for gardening is an art, are the results of steady work, followed by more reliable success, than we see in our common pursuit of floriculture and agriculture, provided we keep faith with the laws of nature. If, however, we attempt to subvert these laws, all our efforts will prove ineffectual. Working in accordance with the great laws of nature, horticulture has made rapid strides in the past seventy years. The erection of glass houses and the application of heat, and particularly hot water, have been the chief sources of our success. A century ago there was no sound knowledge on these points: the consequence was that glass structures were placed between more solid houses in order to keep them warm, forgetting the other equally-necessary conditions, light and air. Thirty years ago it was thought a prodigy to produce cucumbers and melons by Easter Sunday; now, under the influence of the hot-water system, they are like the known serial, seen "all the year round." The first horticultural exhibition was held at Lord's Cricket-ground, in 1832, when Mr. Barnes obtained the silver medal for "Boronia serrulata." Barnes, Hunt, and others may be considered the originators of plant cultivation, which, under the guidance of the laws of nature as an art, has arrived at great perfection; and which gives us, as labourers, both pleasure and profit.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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SCRIPTURE SCENERY.

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THE ROCKS OF SCRIPTURE.

BY THE REV. J. S. BROAD, M.A.,

Vicar of St. George's Newcastle-under-Lyne.

"He shall dwell on high: his place of defence shall be the munitions of rocks."—ISAI. xxxiii. 16.

PERHAPS there is no emblem in holy scripture more frequently used than that which represents the almighty and eternal God as the Rock of his people. And it is an emblem which at once commends itself to us as striking and instructive. For who can look upon a huge rock rising out of its native earth, and towering aloft to the skies, without feeling that it is a meet emblem of what is strong and mighty? And whether we stand upon its firm and solid surface, or take shelter within its cavities, or beneath its overhanging shade, the same idea of strength and security presents itself to us. And hence we can feel the value and blessedness of the promise given to the righteous servant of God: "He shall dwell on high: his place of defence shall be the munition of rocks."

The land of God's ancient people being mountainous, and abounding in rocks, would naturally suggest the emblem before us as calculated to tell upon those who dwelt in it. Rocks presented themselves on all hands; and speaker and hearer had but to look around to realize what was intended by the emblem. During the passage of the Israelites from Egypt to Canaan, and their sojourn in the wilderness, they must have become familiar with the massive rocks of Sinai. The "Wady Mokatteb," or "written valley," with its peculiar rock inscriptions, seems to bear witness to the dealings of God with his people in that locality. From one of the lofty heights Moses was permitted to behold the glory of the Lord in a way granted to no one else: "The Lord descended in a cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed his glorious name" (Exod. xxxiii. 5, 6). On more than one occasion Moses brought water from the rocks of the wilderness for the benefit of the people; and it was in impetuously smiting the rock in Horeb instead of speaking to it, that he lost his temper and the possession of the good land: "He spake unadvisably with his lips," and was excluded from Canaan (Exod. xvii. 6; Numb. xx. 11, &c.). We find that a rock was sometimes used for an altar; and, in Judg. iv. 21, fire rose out of the rock, and consumed the offering of Gideon, and testified of the divine favour towards him. The prophet Elijah, when fleeing from Jezebel, found refuge in the cave of one of the rocks of Horeb, and was favoured with a manifestation of God, when the rocks were rent in pieces at the presence of the Most High, who spake to his servants in the still small voice of his mercy and goodness" (1 Kings xix. 8-12). And is there any more touching incident in the sacred record, showing us the deep-seated affection and enduring sorrow of a mother's heart, than the story of Rizpah, the daughter of Aiah, the concubine of Saul, who watched the bodies of her two sons, exposed as they were, "hanged on the hill before the Lord," for a considerable period under the heats of day and the cold and dreariness of night? She "took sackcloth and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day nor the beasts of the field by night" (2 Sam. xxi. 10).

I might speak of other occurrences in connexion with the rocks of the land of the bible; as those where David in his wanderings found shelter, and where he showed the magnanimity of his spirit in sparing Saul (1 Sam. xxiv.). But there

is one incident recorded in the New Testament which was intended to be particularly significant, and which was the voice of Nature testifying to the most wonderful and eventful occurrence that ever took place in our world. On the hill of Calvary there hung upon the cross a mysterious sufferer—he had passed through a brief but significant career, "going about doing good," working many and various miracles, and seeking to save and bless the lost; but his mission was misunderstood and rejected by his own people, and they procured his condemnation as a malefactor, though he was in very deed, "the holy One of God," the Son of God—there he hung, "a spectacle to men and angels," yet manifesting even then and there his divine and saving character, in his promise of life and salvation to the penitent thief, in his address to his mourning mother, and his "beloved disciple," St. John, in the several sayings that fell from his blessed lips; at last, his dying words, "It is finished," told to all the world what a marvel of love and power had been accomplished, what mighty consequences depended upon that awful moment when the suffering Saviour "yielded up the ghost"; and, "behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, the graves were opened, and many bodies of the saints which slept arose" (Matt. xxvii. 51, 52). That rending of the veil and of the rocks proclaimed aloud that the wall of separation was now riven asunder, that the way to heaven was now opened, and though the rocky sepulchre and the dark valley might receive the sleeping bodies of the saints, they would not be able to retain them; for as Jesus "died for our sins," so he "rose again for our justification" (Rom. iv. 25).

In these and other passages we learn the use which was made of rocks as places of shelter and refuge. They served also as burial-places, as the "new tomb" of Joseph of Arimathea, "which he had hewed out in the rock," and which was sanctified in being the temporary resting-place of the body of "the Lord of life and glory" (Matt. xxvii. 60; compare Isai. xxii, 16). And from what Balaam, the prophet of unrighteousness, uttered, we understand that they served also as posts of observation.

But I would now more especially apply the emblem we are considering (in its frequent use in holy scripture) to the Almighty and Eternal One, to our great God and Saviour. Moses well knew the force of the illustration: "He is the Rock: his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." "For their rock is not as our Rock, even our enemies themselves being judges" (Deut. xxxii. 4, 31). And so also did the psalmist: "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I"; "But the Lord is my defence, and my God is the rock of my refuge" (Psal. lxi. 2, xciv. 22). Who does not feel the expressiveness and the comfort of these and other similar statements of the inspired page?

1. A rock symbolizes a place of refuge. David *and his followers* "hid themselves in caves, and in thickets, and in rocks" (1 Sam. xiii. 6). Many a persecuted and outcast individual has found in the recesses of some lofty rock the protection which he could not find elsewhere. So God the Lord is thus a shelter to those who flee to him from the persecutions of their spiritual enemies: he will shelter them with his love: his everlasting arms will be round about them for their defence and security. "A man shall be as an hiding-place from the wind, and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a great rock in a weary land" (Isai. xxxii. 2). As the Author of eternal salvation, the Lord Jesus receives, secures, and defends all who look to him as their sole helper. He is their hiding-place, in which they are safe from every one who would annoy and injure them. He throws over them the shadow of his omnipotence, and enables them to repose upon his heavenly care. And as a rock is firm and immovable, so is the Lord, "the same yesterday, and to-day, and for ever"; "with him is no variableness, neither shadow of turning."

> "'Tis He, the Lamb, to whom we fly,
> While the dread tempest passes by;
> God sees his well-beloved face,
> And spares us in our hiding-place."

2. A rock is not only a refuge, but a defence also. "His place of defence shall be the munition of rocks." The faithful servant of God relying upon him will find a present help to protect him. "The Lord is my rock and my fortress, and my deliverer: my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower" (Psal. xviii. 2). There is nothing like the peace and hope of the gospel to keep the soul, to garrison it, and surround it with consolation and blessing. And he who has fled to the stronghold of the Lord's salvation will be safely kept; he has infinite strength on his side, he has unquenchable love to be his upholder, he has unfailing truth to be the day of his life. "If God be for us, who shall be against us?"

3. But a rock is especially adapted to be a sound and sure foundation. Build your house upon a rock, and your erection will be firm, and able to resist the fury of the elements. This is the truth taught by our Lord in the winding up of his sermon on the mount (Matt. vii. 24-5). And so we are taught in both the Old and New Testaments that there is a solid foundation laid in Zion for God's church. "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste" (Isai. xxviii. 16). Who is meant by this sure foundation is evident from the words of apostles in the New Testament (1 Cor. iii. 10-13; 1 Pet. ii. 4-6). And who could sustain the fabric of the church but a being such as Christ? So mysterious is the combination of the two natures, divine and human, enabling him to meet all the exigencies which the state of fallen man presents? As divine, he is able to fulfil all the requirements of the case, conferring infinite value upon his "obedience unto death;" rendering the outpouring of his precious blood beyond all price, and enabling him to "open the

kingdom of heaven to all believers." As man, he is able to stand in the sinner's stead, to endure the stripes inflicted upon him; he is fitted to sympathize with the suffering in all their griefs and sorrows; and to help and benefit those who trust in him. As divine, he is eternal, "the Rock of Ages," and therefore, in building our hopes upon him, we are building upon that which cannot disappoint. It was a conviction of his divine character which led to the confession of Peter: "Thou art the Christ, the Son of the living God;" and it was upon this confession, or rather, the subject of it, that Christ himself declared he would build his church (Matt. xvi. 17-18). Here, then, is our security; we build not upon the sand of human merit or device—if, that is, we are building aright upon the foundation provided—we are on that rock which cannot be moved, which nothing on earth, or from hell, can shake; which no storms or convulsions can effect; which is able to bear the church, or ten thousand churches, without any danger of giving way.

This foundation being properly laid by the believer, in faith, he has nothing to fear, "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity" (2 Tim. ii. 19). He may confidently look forward to the eternal city, which hath foundations" (Heb. xi. 10), the New Jerusalem, "having the glory of God" (Rev. xxi.). What a glorious hope is this! what on earth can compare with it? who that is really resting upon it would exchange it for a thousand worlds?

4. But there is one more aspect of a rock which we are bound to take: it is, after all, a source of danger, not necessarily or inevitably, but through the perversity of man. A man may fall from a rock, and so be dashed to pieces; or part of a rock may fall upon him, and destroy him. He may close his eyes, and walk blindfold over the precipice to his ruin; he may stumble against that which would be his support, if only he were properly resting on it. Now it may be thus in reference to the foundation in the gospel; and so the word of God and the Redeemer himself have represented the case. The prophet Isaiah speaks of one who should be "for a stone of stumbling and for a rock of offence to both the houses of Israel" (viii. 14). A passage evidently referred to both by St. Paul (Rom. ix. 33) and St. Peter (1 epist. ii. 8). But mark the words of the Master himself. Speaking of the stone rejected by the builders, yet "made the head of the corner," he adds, in solemn word, "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall it will grind him to powder" (Matt. xxi. 42-44). And was it not thus with the Jews of old? Was it not thus with those of the Gentiles—the polished Athenians—who could not humble themselves to believe on the Crucified? Has it not been so with many in all ages, who have refused to build upon Christ, relying upon their own fancied goodness, or the penances which they underwent, or the payments they made for their soul? Is it not, must it not be the case with many now, who are in a similar condition? And do not they stumble upon Christ who reject him as a divine Saviour, looking upon him only as one of themselves? Who will not bring their reason "into captivity to the obedience of Christ"?

It is indeed a solemn consideration that "the Rock of Ages" may be a "stone of stumbling," a ground of condemnation and destruction (2 Cor. ii. 15-16). But it need not be so. Who will not rather say:

> "Rock of Ages, cleft for me,
> Let me hide myself in thee"?

Who will not cry out with trusting Peter, "Lord, to whom shall we go? Thou hast the words of eternal life"?

> "I stand upon the Rock
> Serene, 'mid dark and threat'ning storms,
> Amid weak nature's dread alarms,
> And death's distressful shock.
>
> "No hostile power shall shake
> My trust in him, the living Lord,
> Who speaks with never-failing word,
> 'Fear not: my promise take.'
>
> "Firm on his truth I stay,
> And nought shall drive me from the hold
> Where mercy's saving arms enfold
> His ransomed ones for aye!"

LAST DAYS OF DR. KRUMMACHER*.

On the 10th of December last, the rev. Dr Frederick William Krummacher, court preacher at Potsdam, the greatest pulpit orator of Germany, who acquired a world-wide reputation by his devotional writings, was called from his earthly to his heavenly home in the sixty-fifth year of his age. On the 6th of January he was to celebrate the fiftieth anniversary of his pastorate, and many friendly hearts and hands in Germany and foreign lands were busy in preparing tokens of esteem and love for this semi-centennial festival, without dreaming that a nobler celebration was reserved for him in heaven. Two days after his departure, a mutual friend in Berlin, in the name of the mourning family, communicated to me the following interesting particulars:

"The occasion of the present lines to you, my dear professor, is a sorrowful one, and relates to our paternal friend Krummacher, of Potsdam. The day before yesterday, just after midnight, God called him away. For three weeks he had suffered from a slight cold. On Wednesday evening he supped with his children, engaged in pleasant conversation with

* By the rev. Philip Schaff, D.D., from the "New York Observer," which accompanies the publication with the subjoined editorial remarks: "A false report has been set on foot by some one, from a motive not difficult to be detected, that the illustrious Krummacher, of Prussia, became a Romancatholic on his death-bed, and died in the faith that he had all his life-time most laboriously and signally opposed. Similar stories have, not unfrequently, been published respecting eminent protestants, but the temporary triumph they afford to Romanism is followed by disgrace and reaction when the truth comes on the heels of falsehood. In the case of Dr. Krummacher, he was the active eloquent defender of protestant truth to the last day of his life. He was then stricken with apoplexy, and in two hours after he was dead. He had no time to deny his Master and turn traitor, if he had been weak enough to do so. He died in harness, and went to glory in the midst of his work."

them, and had the papers read to him. At eleven o'clock that night he was suddenly overtaken with a stroke of palsy. A condition then followed which can scarcely be called a death-struggle; for he passed by an easy death to his eternal home. Scarcely two hours after he was first taken, his loving trusting heart ceased to beat. The intelligence induced me to visit the family yesterday, to sympathize with the now deeply-afflicted children. I found all six together, among them the eldest son from Halberstadt, involved in the deepest sorrow, but yet resigned to the will of God. Krummacher, after his wife had deceased (about a year before), especially in his latter days, was much occupied with thoughts of death. It was remarked by his daughters with what sadness he at times regarded them, and how he missed them, if they were absent from the house only for a short time. We have every assurance that he, who confessed his Saviour before men, is now confessed by him before his Father in heaven. He lay there a beautiful corpse, wrapped in his gown, and adorned with palms, myrtle, and a crown of laurels; the mouth firmly closed, and the plentiful white and grey hair scattered around his noble well-defined features. One felt as though they could raise him up, and place him there as a pillar of marble. To-morrow it is proposed to bear him from the garrison church to the tomb. I also expect to follow his remains. Very many will doubtless participate in the solemnities. How have matters become changed! Many hands were busily engaged, of which he himself scarcely thought, preparing to make him glad, at his jubilee on the 6th of January, 1869, and now he will be laid in the cold earth. His son Adolph said to me: 'How pleasant is it, in the midst of our natural grief, that both of our parents have departed in the Advent season!'"

From a recent number of the "New Evangelical Church Gazette" of Berlin we learn that his last literary labour was a favourable notice for that paper, on the 5th of December, 1868, of the "Evangelical Year Book" of Dr. Piper, for 1869, which he assisted in founding in the interest of evangelical protestantism, and to which he contributed, from year to year, interesting biographical sketches of distinguished martyrs and confessors of the protestant faith. He had prepared a sketch of an Advent sermon which he expected to preach on the sabbath after his death, and in which he described, in glowing language, the desire of his soul for the final deliverance from all evil. His funeral took place in the garrison church at Potsdam and was attended by a large and deeply-affected congregation, who felt that a mighty one in Israel had fallen.

Frederick William Krummacher was the most distinguished of a distinguished family. His father, Adolphus, who died at Bremen, in 1845, was one of the earliest witnesses of the newly-revived faith in Germany, and wrote the "Parables" and several sweet hymns which found a place in many popular hymn-books. One of his brothers is an eminent preacher at *Duisburg, another in* Westphalia. They were *all of the reformed faith,* and bold and uncompromising witnesses of evangelical truth, at a time when rationalism was the ruling power in the universities and pulpits of Germany. Frederick William spent the last part of his ministry at Elberfeld, then at Berlin, and last at Potsdam. In 1843 he received a call as professor of theology to the seminary of the German reformed church, at Mercersburg, Pa., and a delegation was sent abroad to present the call. He declined; and, with Neander, Tholuck, and others, he recommended the writer of these lines to the German American professorship. I shall never forget my solemn ordination in his church, in Elberfeld, in April, 1844, and the most eloquent address he delivered on this occasion to a crowded congregation on the prospects and responsibilities of my mission to America. He published a description of this service in one of the first numbers of his "Palm Leaves," a monthly periodical, which he founded and edited several years, especially for the discussion of American topics. He continued to his death to take a lively interest in the affairs of this country [America], and was always ready to extend the hospitality of his house to visitors from the United States. Had he lived, he would probably have attended the approaching meeting of the Evangelical Alliance in New York, as he did all the previous meetings.

Krummacher was endowed with every gift that constitutes an orator, a most fertile and brilliant imagination, a vigorous and original mind, a glowing heart, an extraordinary facility and felicity of diction, perfect familiarity with the scriptures, an athletic and commanding presence, and a powerful and melodious voice, which, however, in latter years underwent a great change, and sounded like the rolling of the distant thunder, or like the trumpet of the last judgment. This splendid outfit of nature, which attracted even theatrical actors and mere worshippers of genius to his sermons, was sanctified by divine grace, and always uncompromisingly devoted to the defence of scriptural truth. He was full of the fire of faith and the Holy Ghost. In the pulpit he was as bold and fearless as a lion, at home as gentle and amiable as a lamb. Like all truly great men, he had a childlike disposition. Several of his works, the sermons on "Elijah," on "Elisha," on "King David," and the "Suffering Saviour," have been translated into nearly all the languages of Europe, and obtained, especially in England and America, a wider circulation than any similar works in the present century. The London and American Tract Societies have published few works that have done more good than his "Elijah." But no translation can do justice to the gorgeous imagery and dazzling brilliancy of the original. He was a millionaire in images and illustrations. There is an *embarras de richesse* in his sermons even more than in those of Jeremy Taylor. The imaginative is too predominant for simple and severe taste; but with all their defects they will live as long as sermons are read for private devotion and as models for cultivating a higher style of pulpit eloquence. The name of their author will always shine as one of the brightest stars in the galaxy of those great and good men who, in the present cen-

ıave fought the good fight of the evan-
faith against prevailing rationalism and
ity, and have entitled themselves to the
ıde of the present and future generations.

Krummacher left a family of two sons
ıf whom has inherited part of his elo-
e) and four daughters in comparative
y. He was one of those who were poor,
ıde many rich, and who earn their reward
ven. He was an intimate friend of the
ing Frederick William IV., whose star
down in the gloom of mental derange-
but he never used his influence for his
ıal advantage. We understand that he
manuscript reminiscences of his life
will no doubt before long be given to the

THE ORIGINAL BIBLE-BOX.

ıiada the priest took a chest, and bored a hole in the
and set it beside the altar, on the right side as one
nto the house of the Lord; and the priests that kept
put therein all the money that was brought into the
the Lord."—2 KINGS xii. 9.

is a bible-box?

ɔx like Jehoiada's chest in the temple of
rith a hole in the lid of it.

ıt was the use of Jehoiada's chest?

ıold the money that was given by the peo-
God.

ıt was the money given for?

epair the breaches in the temple, which
type of the spiritual house of the Lord.

ıt is the Lord's spiritual house?

e Most High dwelleth not in temples
vith hands" (Acts vii. 48).

ɔre, then, does God dwell?

he hearts of his people, as St. Paul says,
w ye not that ye are the temple of God,
at the Spirit of God dwelleth in you" (1
i. 16).

ıt, then, are the breaches in God's house?

gaps which sin and Satan have made in
arts of men, which let out all the good,
; in all evil.

rhom was the money in the box given?

as given into the hands of them that did
rk.

ɔ are they?

of faith and love, who go into all the
publishing and teaching the word of sal-
which is able to repair the breaches
sin and Satan have made in the hearts of

bibles and preachers and publishers of the
he only means of repairing the breaches
ı made between men and God?

examples of faith in the bible, and of
ıce to it, do good service in the cause.
ıles preach to the eye.

how can men or books repair those
es?

ɾ cannot of themselves.

What, then, can repair them?

The Holy Spirit, which God puts into the hearts of men who hear or read the gospel.

What, then, ought they who have the care of bible-boxes to do?

1. To gather money from willing hands into them; 2. To give the money to the men that do the Lord's work; 3. And to pray to God to make money, men, and books effectual to repair the breaches in the hearts of men, by pouring out his Spirit upon them and making known his words to them (Prov. i. 20-23).

What promise of God can you mention which encourages you to expect such a blessing upon the money in your bible-box?

"And let us not be weary in well doing; for in due season we shall reap, if we faint not" (Gal. vi. 9; Mal. iii. 10; Isai. lv. 55; Eccles. xi. 1, &c.).

THE SIXTH SENSE.—This is the *giving* sense; a very sensitive organ, and the source of some of our most exquisite pains and pleasures. The organ of it is in the pocket, and it is usually situated on the right hand, guarded by springs and strings, which vary much, in elasticity and activity, in different persons. The ready action of this sense, when excited by suitable agents, is a sure index of a right state of heart. Like the other senses, it is improved by exercise, of which a bible-box affords a capacious opportunity.

The message of the bible-box to his old friend Cash: "When you come my way, be good enough to drop in."

THE COAL MINE BOYS AND THEIR MISSIONARY-BOX.—The boy led him into a spacious gloomy-looking cavern in the mine, where the frail candle glimmered feebly in the dark space around them. "Here," the boy said, "we have our prayer-meetings," showing the gentleman the seats cut out in the coal where they used to sit when the bible was read; "and here," said he, "is our Coal Box," exhibiting a chest cut out of the solid coal, into which they used to put what money they could spare. Doubtless, God looked down upon those miner boys, as they put their farthings and half-pence into the coal box, with as much regard as he did upon the princes of Judah in the time of king Joash, when they "rejoiced and brought in, and cast into the chest, until they had made an end" (2 Chron. xxiv. 10).

ACTS xx. 35.—In the order of blessing, receiving stands first. He gives best, to whom the gift was first blessed. Have you received the bible? Where is your bible? It was hid of old in the ark, to teach us to hide it in our hearts (Psal. cxix. 11). All the bibles will be burned in the great day (2 Pet. iii. 10, 11), and it will be woe to the man that never had his in heart-binding; but the book within us will abide the last trial of fire (1 Cor. iii. 13, 14; Psal. xii. 6, 7, marg.).

Blessed Christ, incarnate Word,
Thou alone art life and light;
Such as have thy teaching heard
Walk in peace, and worship right:
Thou, that takest sin away,
Hear us, bless us, when we pray.

Pardon, patience, purity,
Gifts without, and peace within;
Love and grace that set us free
From the strife and blight of sin:
These, O Lord, 'tis thine to give:
Speak the word, and we shall live.

G. E. S.

OLD AS ETERNITY.

As I was one day walking through my parish, I overtook a poor old man, bowed with years, his wallet on his back, wending his way to a neighbouring poor-house. I asked him how old he was.

He replied, "Eighty and upwards."

I asked him was he no older.

"No," he said, "I canna say I am."

"Why," said I, "are you not as old as eternity?"

"No," said he, "I am not so old as that, I'm sure."

"But don't you know what I mean?" I said. "Don't you think you have eternal life abiding in you?"

"Well, I believe I have," he said.

"Why do you think that?" I said.

"Because I believe the scriptures."

"And what do they say about that?"

"Don't they say, 'He that believeth on the Son of God hath everlasting life'? Ay," he added, "and they say more than that: they say that 'Christ Jesus came into the world to save sinners, of whom I am the chief.'" And then, poor old man, he looked so sharp into my face, and said, "And don't you know, sir, what our blessed Lord said to Peter when Peter told him he was the Christ, the Son of the living God? 'Blessed art thou, Simon, Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven?' So thank God, say I." And on he toiled, poor man, to the L——n poor-house. But I could not help thinking, as I looked after him, "A poor-house on earth, but a palace in heaven!" for he seemed to have learned the two things to be learned, viz., that he was a lost sinner in himself, but saved and found in Christ, and both by the teaching of the Holy Ghost. And this is salvation for poor or rich.

Now, dear reader, let me ask you if you were asked to give a reason of the hope within you, could you answer as distinctly as that old man? And if not, why not? Where is the difference between you and that old man or any other man? Have not all sinned and come short of the glory of God? If it was simply by believing on Christ that he was saved, and knew he was saved, why should not you believe likewise? "He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar." Now you would not intentionally make God a liar, I know, but without intending you are doing so, if you do not know you have eternal life abiding in you.

Let me help you, dear reader, with the blessing of God's Holy Spirit, to the realizing of this *blessed truth*. The witness spoken of in 1 John v. *is God's witness to his own Son by his Spirit* as the Saviour of the lost. He who came not by water only, but by water and by blood,

"To be of sin the double cure,
Cleanse us from its guilt and power."

Now, when a soul believes through the power of God's Spirit, it is this witness he has in himself, *i. e.*, God's witness to Jesus as the Saviour and Sanctifier of the lost; not any witness to anything in us in the way of feeling or of fitness; therefore, when a soul believes by the power of God's Spirit, it is simply the echo within of God's witness without testifying to our need of Jesus. Let us all, then, in the Lord's name, seek the teaching of the same loving Spirit that taught that dear old man, and then we shall see ourselves as he saw himself, lost in ourselves, but saved in him.

G. C.

POSTHUMOUS FAME.

By the Rev. C. Rawlings, B.A.

So far as the individual subject of it is concerned, posthumous fame is of no value or importance whatsoever. What is all human applause to the man who has departed from this earthly scene, with all its interests and objects of pursuit, its conflicts and its triumphs? The trumpet of fame may sound its loudest notes, but they will not break the slumber of the grave:

"Can honour's voice provoke the silent dust,
Or flattery soothe the dull cold ear of death."

In spite, however, of the obvious truth of this remark, people are found to solace themselves with the thought of posthumous renown. They would appear to derive pleasure from the consideration that their names will be transmitted with honour to the generations which are to come. It has been affirmed that the desire of posthumous fame, which must be regarded as one of the instincts of our nature, furnishes an argument in support of the immortality of the soul. It may be so: every subsidiary argument in confirmation of this great revealed truth has its value.

Posthumous fame, the fame which awaits the memory of the departed, although of no use to the dead, may be of use to the living. The fact that great and noble actions, which we were enabled to perform in life, may operate as a stimulus and encouragement to others, it may stir them up to imitate a bright example, and to walk in the steps of one who "being dead yet speaketh." Peculiarly useful may be the recorded lines and experience of the saints of God who have "entered into their rest:" "the memory of the just is blessed." They have left to surviving generations a precious legacy: their career through the wilderness below has furnished a rich illustration of faith and hope and patience, and trust in God. Earthly fame may not, perhaps, wait on the memory of God's saints, but "their record is on high:" "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

And now a question will suggest itself. Is the desire of posthumous fame a legitimate mo-

of conduct? Is it a legitimate motive of endeavour to attain excellence in any de- ment of excellence? Is the desire of the se of future ages the desire which should nate us in our efforts to do good in our day generation? I have no hesitation in say- that it is not. A far higher motive, nay, a lly different motive from this should influ- our conduct: we should act conscientiously on principle: we should endeavour to do we believe it to be our duty to do as in the of God, in obedience to his revealed will, with a view to his glory. It is but too that many people are influenced in their ns by the desire of human applause: they , they covet the praise of men. ¶ If those ns to which we refer are good in them- es, and beneficial in their tendency and ts, we would rejoice, I was going to say, that l actions are performed, whatever may be r inspiring cause. Still, those actions, how- excellent and beneficial in themselves, and tever degree of merit they may assume in estimation of man, may not win the appro- n of him who looketh on the heart, because are not founded on the principles which recognized by the Christianity of the bible. praise of our fellow-men, I would repeat, ld not at any time, or under any circum- ces, be the object of our pursuit. If our uct be followed by the approving testimony nscience, we may be indifferent to human ion: we are supported by considerations of rthier and higher and a nobler character any considerations of worldly fame. would not, however, be misunderstood. I ot say, I would not insinuate, that the ap- al, the commendation of our fellow-men is ng of no value. Such an approval, such nendation may be a source of encourage- t, may sustain us in our encounter with ulty, and animate us to fresh efforts. If, pursuing the path of duty, we are so for- te as to win the favourable opinion of those nd us, we should be thankful for it, and at same time not feel too much elated. What ntend for is that we ought to act indepen- ly of the opinion of fallible men. It will be of little consequence whether it be a urable or an adverse opinion: there will be exation, there will be no bitterness of dis- inted hope. Pitiable is the condition of man to whom the breath of human ap- se is as the breath of life.

Weekly Almanac.

can do all things through Christ, which strengtheneth -PHIL. iv. 13.
"ithout me ye can do nothing."—JOHN xv. 5.

OD, the protector of all that trust in thee, out whom nothing is strong, nothing is , increase and multiply upon us thy mercy; thou being our ruler and guide, we may ss through things temporal that we finally not the things eternal; grant this, O hea- y Father, for Jesus Christ's sake our Lord. n.

JUNE.	MORN. LESSONS.	EVEN. LESSONS.
20. Fourth Sunday after Trinity	1 Sam. xii. Luke iv.	1 Sam. xiii. Gal. iv.
21. Monday	Job xxxvii. Luke v.	Job xxxviii. Gal. v.
22. Tuesday	Job xxxix. Luke vi.	Job xl. Gal. vi.
23. Wednesday	Job xli. Luke vii.	Job xlii. Eph. i.
24. Thursday (St. John (Baptist)	Mal. iii. Matt. iii.	Mal. iv.1-12 Matt. xiv.
25. Friday	Prov. i. Luke viii.	Prov. ii. Eph. ii.
26. Saturday	Prov. iii. Luke ix.	Prov. iv. Eph. iii.

"What are we without Jesus? And, therefore, how should we not seek him! When Jesus is present all is well, nothing seemeth difficult; but when Jesus is absent all is hard and uneasy. When Jesus speaketh not inwardly, vile is all consolation; but when Jesus speaketh one word only, there is felt great comfort. ..... He is most poor that liveth without Jesus, and he most rich who stands well with Jesus. It is a great art to know how to be conversant with Jesus, and wisdom to learn how to possess him. Be humble and at peace, and Jesus will be with thee. Thou mayest drive Jesus away and lose his grace, if thy heart decline to external things; and if thou hast lost him, to whom wilt thou fly? What friend wilt thou seek? Without a friend thou canst not long continue; and if Jesus be not thy friend before all else, thou wilt be heavy and desolate. ..... We ought rather to have all the world our enemy than offend Jesus; wherefore of all things dear unto thee, let Jesus be especially beloved. All things are loved for Jesus, and Jesus for himself; for him and in him, let all be alike unto thee. ..... Finally, thou oughtest not to be cast down by any adversity, but patiently endure all that shall happen unto thee, remembering the sweet name of 'Jesus,' to which thou mayest fly as a city of refuge. After winter cometh summer, after the darkness of night followeth cheerful day. Put thy trust in Jesus, and thou shalt never fail. 'Whatsoever we do,' saith the apostle, 'let us do all things in the name of the Lord Jesus, giving thanks.' In the name of Jesus must be the beginning, by the help of Jesus must be the prosecuting, and to the praise of Jesus must be the concluding of all our doings and sayings whatsoever. The name Jesus! O glorious and venerable name! This name is carried as a light before the Gentiles; it hath the effect of true light, for at the appearing thereof the clouds of sorrow and mists of discomfort would soon vanish from the distressed soul. What a joyful hearing is that, 'Your sins are forgiven you in his name'! It seems to bring with it a cleansing virtue in respect of the blot, a sanctifying virtue in respect of the fault, a justifying virtue in respect of the guilty, a saving virtue in respect of all" (C. Sutton, 1602).

H. S.

CHURCH AND STATE IN THE PRESENT ASPECT OF AFFAIRS*:

A Sermon,

(For the anniversary of the queen's accession to the throne, Sunday, June 20th, 1869.)

By the Rev. C. H. Davis, M.A.,

Of Wadham College, Oxford; Chaplain of the Stroud Union, Gloucestershire.

1 Tim. ii. 1-3.

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Saviour."

It is scarcely possible to describe the general end which God has appointed us to aim at in our passage through life in more expressive words than those of the apostle, "that we may lead a quiet and peaceable life in all godliness and honesty." A quiet and peaceable life must surely be distinguished from disturbing pursuits in private life, as well as insurrections and oppressions in the state. But we cannot reasonably expect to live quietly and peaceably, unless we follow "all godliness and honesty." Here we have our duty as Christians summed up in two words, viz., "godliness," *i. e.*, the right worshipping of God; and "honesty," *i. e.*, a just and right behaviour towards all men. These must go together; for we are not truly honest if we are not godly, and if we do not render unto God his due; and we are not truly godly if we are not honest; since God hates fraud and dishonesty and oppression. Therefore, to "lead a quiet and peaceable life, in all godliness and honesty," is all that we have any reason to be concerned for. To "lead a quiet and peaceable life" the constitution of our nature inclines us. And, to aid this general appointment of Providence, civil government has been instituted in various parts of the world, in order to enforce the duties of justice and honesty; without which there could have been no peace or quiet at all among mankind. Even with it, fraud and violence are scarcely restrained, and order is scarcely maintained. So that it is evident that, without the aid of the gospel to purify and rectify the morals of mankind, civil government alone can do little beyond partially checking the open outbreaks of violence and sin. Hence it is, that wise princes and rulers have, in all ages, sought the co-operation of "pure and undefiled religion" in civilizing their people, and thus in establishing their own authority among them*. And we have reason to bless God, brethren, that in our own country a religious establishment exists, which seeks to further our best interests, both as individuals and as citizens; as individuals, by leading us to Christ for salvation; and as citizens, by permanently holding forth to our view the duties of submission "to the higher powers," and thus warning us not to use our Christian liberty "for a cloke of maliciousness," or "for an occasion to the flesh"†.

The words of the text also exhort Christians to pray for all men, especially "for all that are in authority." It is for the public good that civil governments should exist, and that there should be persons entrusted with the administration of public affairs; and for these we are here exhorted to pray, in order "that we may lead a quiet and peaceable life in all godliness and honesty." By the several terms used in the text, we may understand by "supplications," deprecations of evil—prayers that evils may be averted from rulers; by "prayers," petitions for good, that blessings may be conferred upon them; by "intercessions," occasional petitions in their behalf that needful graces may be conferred upon them; and, by "giving of thanks," grateful acknowledgments to the divine goodness for preservation or prosperity—thanksgivings

* As much has been said about the clergy preaching upon this subject, I would venture to suggest that, as a body, they have been too remiss in instructing their people upon the doctrine and worship and government and discipline of the English church, in an uncontroversial and practical way. Hence the great lack of correct information which prevails. In the matter of church and state, a special service is set forth by order in council for use in "all" churches every 20th of June, the anniversary of the queen's accession to the throne, which falls upon a Sunday about once in five or six years. The service itself is suggestive of the proper relations between church and state. Yet in how few of our churches is this service ever used at all! The clergyman who has left his people uninstructed upon the true bearings of "church and state" must, therefore, have shut his eyes to the annual invitations of this service. The substance of this sermon was preached by the author in Chavenage chapel, Gloucestershire, on Sunday, 20th June, 1847, a few weeks before the general election of that year, when Mr. Gladstone was elected for the first time as member for the university of Oxford. And also again at Cainscross church, Gloucestershire, in a modified form, on Sunday, 30th August, 1868, shortly before the last general election. The intermediate portion of it, on the basis of the union between church and state, is, however, now adapted to the present state of affairs, the substance of the original matter having appeared in the form of articles in the pages of the "Church of England Magazine" for 1856. So little do general principles alter amid the shifting *events of human society!*—*C. H. D.*

* For some of the foregoing ideas the author is indebted to bishop Butler's sermon of 11th June, 1747, on 1 Tim. ii. 1, 2.

† See 1 Pet. ii. 16; Gal. v. 13.

when rulers have fulfilled the high functions of their station either by effecting deliverance from impending danger, or by redressing wrongs, or by diffusing happiness in the regular and orderly administration of government*. And, while the apostle exhorts that such prayers should be offered for "all men," *i. e.*, for all whether within or without the pale of the Christian church, he expressly adds, "for kings and for all that are in authority," *i. e.*, those who hold any office in the state. And this, in order "that we may lead a quiet and peaceable life in all godliness and honesty." What seems to be here intended is that these prayers should be offered up chiefly with reference to *the will of God* by whom the "powers that be" are "ordained" (Rom. xiii. 1); and in order to advance his kingdom among men, as we are reminded in the verse which succeeds the text. Of the two terms "quiet and peaceable," the former signifies peaceful or tranquil, in opposition to agitation and trouble; the latter peaceable, or offering no disturbance to others†. And, as a motive for following the exhortation, we are told that such a course is "good," *i. e.*, good as regards men, "and acceptable [or approved] in the sight of God our Saviour," inasmuch as he wills the salvation of all through the knowledge of the truth; for it is added in the next verse, "who will have all men to be saved, and to come to the knowledge of the truth," plainly showing that there is no salvation without a knowledge of the truth.

As a further proof that the practice of praying for rulers is acceptable in the sight of God, I would observe that the Jewish church offered sacrifices even for the heathen princes to whom they were in subjection. In Ezra vi. 10, we read of king Darius providing for "the priests which" were "at Jerusalem"; so "that they" might offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king and of his sons. Moreover, in Jer. xxix. 4, 7, we read of an express command of God to the Jews, who were then captives in Babylon, in the following terms: "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." In the words of the text, the apostle would seem to teach that such prayers should form part of the public worship of Christians. Accordingly, we find that in the primitive church the Christian sacrifices of supplication and prayer were daily offered up for the prosperity of emperors and states, and this not only for those who encouraged the propagation of the gospel, but even for such also as opposed it and persecuted its professors. At a later period, when the emperors became Christian, they were expressly named in terms of affection and respect. We find also that the primitive Christians used to pray for the imperial family and for the Roman senate*. In conformity with those examples of the church of God in all ages, prayers for our sovereign, and the royal family, and all in authority under them, as well as for the great council of the nation when assembled in parliament, form a portion of the daily service of the English church†. And, for the annual commemoration of the day on which our sovereigns commence their reign, a particular service is appointed (being annexed to the prayer-book by an order in council renewed in each succesive reign), in which we have been uniting this day, being the anniversary of the queen's accession to the throne of her ancestors—a service which is founded upon a reverential regard to the inspired exhortation contained in the text, with which this service very suitably commences.

As public opinion is much occupied at the present time in the consideration of certain threatened changes in our ancient constitution, we may be reminded by the text that we should be stirred up to prayer in behalf of those in authority in the government of this country. And while we are reminded in that portion of scripture which is appointed as the epistle for the day (1 Pet. ii. 13-17) of respectful submission to the powers that be, we are also reminded in another scripture (appointed as the gospel of the day) to "render unto Cæsar the things which are Cæsar's, and unto God the things that are God's" (Matt. xxii. 21). We must "obey God rather than men" (Acts v. 29). God alone is entitled to our supreme regard, and to our absolute and unconditional obedience. We must submit to princes and rulers as subordinate to God, and "for the Lord's sake." And, whensoever the commands of princes are clearly opposed to the plain will and word of God, we should as Christians patiently abide persecution rather than disobey the King of kings. Now, as many persons seem to think that to allow our sovereigns and rulers any participation in the management of our ecclesiastical affairs is inconsistent with our obligations to the Lord Christ, so the present seems to be a not unsuitable occasion for briefly reminding you

* See Dr. S. T. Bloomfield's Greek Testament *in loco*.

† See Dr. S. T. Bloomfield, *in loco*.

* See Wheatly on the Common Prayer.

† This is the term used in the act of 24 Henry VIII., ch. 12, sec. 1.

of the nature of the union at present existing, or supposed in theory to be existing, between church and state, as well as the duties of the individual members thereof*. For, if the religious society established by the civil power in any country be unscriptural in its doctrine and worship and government, then our duty to God would require us to dissent from it†. Indeed, it is quite conceivable that, in the ever-shifting events of the world, political changes may be allowed, in the providence of God, to occur, which would render it no longer possible for orthodox and consistent members of the English church to submit to any further continuance of the union with the state‡.

I would, first, just remind you that, in 1 Tim. ii. 1-6, the prayers for kings and rulers, "that we may lead a quiet and peaceable life *in all godliness and honesty*," certainly seem, in some way, to connect the conduct of civil rulers with the advancement of "godliness" in the world, and even with the salvation of mankind, as St. Paul says: "*For* this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, *and to come unto the knowledge of the truth.*" And then he goes on to proclaim the great "ransom for all, to be testified in due time"*; though now, for the present, it may seem as if Christ had died almost in vain, so slow is the progress of his kingdom in the world!

On a sovereign becoming a convert to the true faith of Christ, it is almost a necessary consequence that some sort of union between church and state should arise; otherwise the ruler would have to submit to the spiritual rule of some of his subjects on ill-defined terms, as many Romanist kings have submitted to the pope. And from this standpoint dean McNeile traces the rise and progress of unions of church and state†. So that a learned bishop has remarked: "Men may talk of the separation of church and state. They cannot be divided. They may exist without any very great connexion. There is a greater and a less connexion. The one may interfere with and tyrannise over the other. It is an union in which one or both parties may do right or do wrong"‡.

A pious sovereign should, in his conduct and in his laws, *acknowledge* God§. Just

* The general question of the union of church and state was discussed by the author in a series of papers on the national church, in the "Church of England Magazine," vol. 41, for July 1856, pp. 2, 49, 65. The substance of those remarks formed the intermediate portion of the present sermon, at this point, as delivered in 1847; and again at Cainscross church, on 30th August, 1868.

† Creeds are mere summaries to assist men in learning and in remembering certain definite truths, and symbols of those truths when adopted and professed by them.

‡ In England the time may come, perhaps soon, when some of us may be turned out of the church, or have to turn-out. And, if the state should ever so coerce the church as to make secession the only alternative of unconstitutional practice or erroneous doctrine, I, for one, hold myself ready to secede when duty shall so require it. I have never written a sentence wherein it is laid down that the Christian church and its local branches are not *inherently* free, and independent of state-control. In England, at present, the church and state are united under definite terms. As long as this union can be honestly maintained, I, for one, deem it the best for both. The Hebrew church was, in its outward government and discipline, regulated by the minute appointments of God himself. But, when its priesthood and its members had deserted the faith and practice of that divine religion which this elaborate system was but as a shell to protect, God warned them of the futility of priding themselves on these mere outward privileges and of saying, "The temple of the Lord are these" (Jer. vii. 4). So if, unhappily, the English church should ever become corrupted by soul-destroying doctrines and by unrighteous practices on the part of its rulers and ministers and members, tending to subvert the very objects for which it has been set up and established, it may then become the duty of those who have loved it best, and who have served it most heartily, to "come out and be separate" (2 Cor. vi. 17; Rev. xviii. 4). The contention between bishop Gray and bishop Colenso, is shaking *the established* church at home in the hour of its weakness.

* "Though multitudes are lost, I have no doubt the last day will prove, that nothing that Christ did for them was in vain" (Rev. J. Ryle's "Expository Thoughts on St. John," p. 62).

† See his "Lectures on the Church of England," in 1840, Nos. iii. and iv.

‡ Bishop Short's "What is Christianity?" chap. x., p. 134.

§ See Prov. iii. 5, 6. In considering the general question, let it be remembered that, as Constantine the Great deferred his baptism to his death-bed, so during the time in which he patronized the church and was allowed to interfere in its affairs, even as to matters of doctrine, he was an unbaptised heathen. Also that in England various Saxon princes gave in their adhesion to Christianity, and used their influence to assist its ministers before it had been accepted by their subjects. So also in the ancient British church, Bran, the father of Caractacus, while a prisoner at Rome, was converted, and, about the year A.D. 58, returned home, and introduced the Christian religion. Among the Saxons, Bertha, the wife of Ethelbert, king of Kent, was the first to establish Christian worship among the Saxons. And the conversion of Ethelbert led to the conversion of others. Such also was the case in Northumbria, &c. I believe that in Otaheite the nonconformist missionaries derived great help from the influence of queen Pomare in the same way. Now this illustrates the origin of union of church and state. And on the duty of Christian kings and rulers many valuable remarks are made in the "Lectures on Church and State," in 1840, by Dr. McNeile, dean of Ripon, published by Hatchard (see Lectures iii. and iv.). I cannot but view the state as (save in some exceptional cases) merely the trustee of the church's endowments. It interferes with them sometimes; as does the court of chancery with private property. It is only a small portion of the clergy who are paid by the state so as to be "servants of the state," and responsible to and liable to the control of state-officers, such as chaplains of workhouses and prisons, and in the army and navy, &c. These form a distinct *genus*, and are often scarcely recognised as ministers of the church, as such.

s a pious master can, and lawfully may, and ften does, help to promote the religious elfare of his workpeople (as in some es- ablishments by the use of family prayer),) may pious sovereigns also do the like in ieir dominions. And, if nations disown od, God will disown them!

The nature of the connexion between hurch and state has been well summed up y a Wesleyan minister as follows: "The ew Testament, I think, neither commands or prohibits the matter. It is, therefore, a the *abstract* not *unscriptural*, neither is *necessary*. If it takes place it must, to e countenanced by true Christianity, be nder such LIMITATIONS as the nature and ws and end of each government require. he state may supply pecuniary support to ie church. This is plain from the nature f the thing. Any person may appropriate is money to the support of anything that is *wful*; the state is a collection of persons, nd may do the same. To promote the ipport of gospel ministers is *lawful*; there- re the state may support gospel-ministers. ut then the state cannot, by *divine autho- ity*, make laws for church-government, *mply as such*, because its power is *only* ivil: these laws are *only* spiritual. For ie same reason the state cannot, by *divine uthority*, either elect or appoint the minis- rs of the church, *simply as gospel-minis- rs*, nor depose the same: any more than ie church can appoint ministers of state, id depose the same"*. Again, "The state ay give its support to any peculiar form of ith;" and, "Any particular section of the urch may accept of this support from a vil government, so long as it is done con- stently with the nature, laws, and end of at church, and of all other Christian urches"†.

This view is sober and moderate, and I ppose will be found to agree with the ews of most churchmen who have thought t the subject. It would be easy to show w the various laws of the English church eserve the distinction alluded to by this riter. In many points the power of its lay embers is simply consolidated and cen- alized in the crown (that is to say, in the vereign for the time being, acting—not in s or her private capacity, but—in his or r *official* capacity through "the medium of ie executive" and the constitutional chan- ls) as their formal representative; and to me extent in the bishops as the organs and representatives of the clergy and of the church*.

If this were an age of miracles, if the clergy could still heal the sick and cure the lame, then they would be well able to trust to those self-evident proofs of a divine mission, and to allow religion to stand or fall unaided by any provision for the support of its teachers. As it *is*, however, religious teachers cannot be educated for nought; nor can they, as a rule, devote their time to the work unless a suitable maintenance be provided for them. Hence it is that endowments have been provided. A learned bishop has well observed that, "Christianity might be preached, as it was at first, without a paid ministry; but, when countries are prepared to entrust their defence to unpaid armies, then may Christian statesmen rely on an unpaid ministry"†. Neither kings, nor judges, nor soldiers, nor tax-gatherers, are now paid quite as they were when the New Testament was written. Therefore an established church is simply an attempt to adapt certain general principles to an altered state of human society, with the view to promote certain beneficial results‡.

* An Essay on Apostolical Succession; being a De- ice of a Genuine Protestant Ministry, by "Thomas well, Wealeyan minister," pp. 162, 163 (Ward and ., 1839).

† Ibid., p. 163.

* See archdeacon Paley's sermon at the consecration of bishop Law of Clonfert in 1782, No. 3 of his "Ser- mons on public occasions," in his works. The presby- terian Dr. Cumming considers the authority of diocesan and provincial synods to be consolidated in our bishops and archbishops, respectively, as an executive power. See his preface to his edition of John Knox's liturgy, published in 1840.

† Bishop Short's "What is Christianity?" ch. x., p. 123.

‡ Even where clergymen are found who have selected their calling from pure love of the work (like St. Paul in 1 Cor. ix. 14-19), and who have devoted their whole life and strength to it, with remuneration about equal to that of many mechanics, or gentlemen's gardeners and butlers, yet they cannot afford to place their sons in a like position, even if the experiment shall have proved so successful as to be satisfactory to themselves. For, after all, these virtually gratuitous services are little valued and cared for by the laity, in comparison with those of others who know how to set a pretty good value on their own services and to draw well on lay-pockets! As it was in St. Paul's day, when even *he* was disregarded (see 2 Cor. xi. 7-11, and xii. 13-15), so is it now also; and so, I suppose, it always will be! Now in the eyes of many, whether rightly or wrongly, it is believed that to disendow the Irish church, is to take away the means for supporting a staff of religious teachers and educators of the people, whose labours, if not as successful as could have been wished, have been at least not in vain, while any adequate substitute appears to be as yet questionable, to say the least. If, then, a clergyman conscientiously believes that to disendow the Irish church is to jeopardise the interests of religion, he surely has a right so to use his influence as to endeavour to avert the evil, provided that he does it lawfully? Parliament, of course, is all-powerful in the matter. But *might* and *right* are not always to be found united. And it is one thing to submit to injustice when inflicted, as St. Paul advised the Corinthians (in 1 Cor. vi. 7), and quite another to fold the arms and to neglect to make any effort to prevent it.

The mode of appointing pastors of congregations, and bishops to superintend those pastors, is left entirely open in the New Testament. It is a matter of arrangement for each local church. The ordination of a minister is one thing: the assignment to him of a sphere of labour, or the removal of him from that sphere, is quite another thing; as is also the mode of providing for his support. And the parochial system exists in the presbyterian kirk of Scotland as well as in the episcopalian church of England. Strictly speaking, wherever there is any fixed stipend for a minister, whether in our church or among the nonconformists, or any pew-rents, it is not properly the "voluntary principle" but the commercial principle. The established church recognizes the "voluntary" principle in its Easter offerings and in its offertory sentences. The nonconformists often recognize the commercial principle in the guarantee of a fixed stipend to their pastors recoverable in the county courts. The established church admits of popular elections of the incumbents of some of its parishes. The nonconformists often subscribe for the support of missions to the heathen abroad and of scripture-readers to benighted districts at home.

As to state-interference, the law will not allow any person to be independent of its control. The law-courts some years ago [in 1862] decided a case as to the matter of "open communion" or "close communion" among the "Particular Baptists"*.

Such, in a few words, is the basis of the union between church and state in this country. I say, in this country, because in Scotland the church-establishment differs from that in England, a fact which has elicited the following axioms from one of England's greatest writers†: "In our opinion, that religious instruction, which the ruler ought, in his public capacity, to patronize, is the instruction from which he, in his conscience, believes that the people will learn most good with the smallest mixture of evil." And he applies this to the case of Scotland. He also says: "But we never can admit that a ruler can be justified in helping to spread a system of opinions solely because that system is pleasing to the majority"*.

May God grant that this union may long continue! For, as a living bishop has remarked: "Let any one regard the church-establishment as a moral police disseminated through the country; and he must be blind to the interests of civilization, if he thank not God for the advantages which are produced by the distribution of educated men in every part of England. Let him regard it as the instrument, under God, of spreading the knowledge of pure and simple Christianity, and he must be ignorant of the blessings of our holy faith, if he thank not God that a minister of the gospel is provided for every parish. And, if there be faults but too visible in the administration of this establishment, let us pray God that they may be reformed by the steady hand of those invested with legal authority; and that neither the dilatoriness, nor the half-measures, of her real friends, may transfer the task of reformation to those who are hostile to the interests of our church"†.

In order duly to estimate the use of the established church, picture to yourselves the state of England in six months, or even in

being inflicted. St. Paul availed himself of his privileges as a Roman citizen to avert injustice. See Acts xvi. 37; xxii. 25; xxv. 11; xxvi. 32.

* The Scotch courts entertained a question raised by an episcopalian clergyman, against his bishop, as to the right to enforce the new Scottish episcopal canons of 1863. And if archbishop Manning were to depose the Romish bishop at Clifton, that bishop could appeal to our law-courts as readily as did bishop Colenso; and they would decide whether or not by the laws of the Romish church, to which the Romish bishop at Clifton had contracted to conform, he was still its bishop at Clifton or not—unless any illegal assumption should have put him out of court. Archbishop Manning might easily place himself in the same position as bishop Gray, of Capetown! The great convent case of 1869 will further illustrate this view of the case.

† *Lord* Macaulay's Review of Mr. Gladstone's *Work on Church and State*, in 1839.

* Hence to "level-up" and to establish Romanism in Ireland (a system denounced as ruinous and ungodly in the Articles and Homilies authorized in England), would be utterly wrong. At the close of his review, lord Macaulay makes the following remarks with obvious reference to Ireland: "A statesman, judging on our principles, would pronounce without hesitation that a church, such as we have last described, never ought to have been set up. Further than this we will not venture to speak for him. He would doubtless remember that the world is full of institutions which, though they never ought to have been set up, yet, having been set up, ought not to be rudely pulled down; and that it is often wise in practice to be content with the mitigation of an abuse which, looking at it in the abstract, we might feel impatient to destroy." But, since these words were written, the Irish church has ceased to require "the help of bayonets," &c., to collect tithes, as depicted in lord M.'s previous remarks; so that his last words have ceased to apply to it. Hence dis-establishment of the Irish church is not required. But the bishop of Killaloe in his lordship's able charge of 1866, "The case of the Church Establishment in Ireland considered" (Hodges, Smith, and Co., Dublin), shows that at the time when the Anglo-Irish church was established, to leave "a country without any church establishment, would have been regarded as equally wild and impious by every considerable party in the state"; and to establish Romanism would have evoked a civil war (See p. 7). See the passage as quoted in the "Church of England Magazine" for April, 1869, p. 280. This learned prelate is a liberal in politics.

† Bishop Short's "History of the Church of England," sec. 819.

six weeks, if the clergy were silenced, if the parish-schools were deserted by the clergy and their families, if the household-ministrations and domestic example were withdrawn, if the charities of which they are the soul and the main-spring lost their assistance, and if the fountain of theological literature fed in every shape by the contributions of a regularly-educated clergy were suddenly dried up! How far could mere voluntary efforts supply the void? These considerations may help to show the full meaning of the two much-used words, "*disestablishment*" and "*dis-endowment*"!

To the free scope given to the spread of the gospel, by reason of the union of the church and state in England, we are all, perhaps, more or less indebted for any knowledge which we may possess of the glorious gospel of the blessed God. And, as we would wish well to our beloved country, surely we must desire that the pure word of God, as held forth by the established church, may reach the homes and the hearts of every person in the land. "For righteousness exalteth a nation; but sin is a reproach to any people" (Prov. xiv. 34). But, alas! a gloomy cloud now overhangs us! Our church establishment is on its trial, as it were, at the bar of public opinion; and its foundations are shaken to the very centre! And "is there not a cause?" Are not God's laws trampled under foot, and his authority set at nought, by many even in our legislative assembly? Are not attempts made to remove every distinguishing mark of a constitution founded on Christian principles? Is not Romanism encouraged by us nationally?

But, instead of blaming others, let us rather look to ourselves, and see how far we are free from blame, and whether we can do anything towards remedying the evil. Daniel recommended Nebuchadnezzar to "break off his sins by righteousness, and his iniquities by showing mercy to the poor, if it might be a lengthening of his tranquillity" (Dan. iv. 27)*.

There is a fatal tendency in the present day to divorce religion from every-day life. Now what is religion? It is a tone of mind or habitual character which influences the every-day life of man. The difference in the aim and object with which the every-day duties of life are performed, constitutes the real difference between religion and irreligion—between godliness and ungodliness. Let mankind only come to believe that they can act quite independently of religion in the general avocations of their daily life, and their whole tone of mind will then become secularized and irreligious; and they will soon lose all relish and all heart for devotional exercises; and the nation will become ungodly and irreligious. This, it is to be feared, is a leading danger of our times*. On the other hand, let them act upon St. Paul's motto in 1 Cor. x. 31, of, "whatever" they do, doing "*all* to the glory of God" (and St. Paul here applies it even to eating and drinking, and to conduct in society at the social feast), and let them in the ordinary transactions and duties of life act upon God's rules of right and wrong and as believing that God sees them, and *then* will they act justly towards their fellow-men, and the whole tenor of their lives will become religious. For life is made up of little things. As great things hang on little things, so will no question like the Irish church be looked at apart from its ultimate bearings. And "justice to Ireland," in *all* its bearings, is a very wide question—far too wide to be settled by the stroke of a pen, or by the prospects of *any* political party.

Nations are made up of individuals. The character and the conduct and the example of each individual *help* to form the national character. The mission of the church's ministers is to endeavour to lead the individual members of the state to abstain from those vices and those sins which, when prevalent, tend to weaken and to destroy a nation;—such as drunkenness, immorality, commercial fraud, oppression, a too great haste to be rich leading to reckless speculation, excessive display and extravagance ending in insolvency and in a neglect of the proper payment of debts; a proud and self-willed independence of God, and a non-recognition of his Providence, and soon; —and to lead them to that righteousness which exalteth a nation. And, if they so labour as, with God's blessing, to produce these results, then will the value of their services be recognized by states, and their aid and influence be invoked to assist in *morally* promoting the good order of society.

Now, as nations are made up of individuals, and as accumulated individual sins therefore make up national sins, so it is vain to begin exertions for the welfare of others if you begin not with your own souls. Let me then ask you, Has the

* It has been remarked that one peculiarity of the present day is, the excess of poverty which exists side by side with the excess of luxury and the amassing of large fortunes—the grinding of the many to enrich the few!

* I would name the presbyterian rev. J. Caird's sermon "Religion in Common Life"" (preached before the queen, and published by Blackwood and Sons), and the baptist rev. Wm. Brock's lecture on "Mercantile Morality" (published by J. Nisbet and Co.), as best illustrating what I mean in the above remarks upon every-day religion.

word of God, so freely set before you, led you to humble yourselves before God in sincere repentance and true faith in the Redeemer? Have you given up yourselves unto the Lord? To what purpose is it that we have a reformed church and a protestant constitution (both wonderfully preserved to us through many dangers), if we do not live as Christians ought to live? To what purpose is it to have a national church if we neglect its call to seek the Saviour? Beware, then, of priding yourselves on the possession of the means, if you neglect the end of all the means. Follow the examples of Daniel and of Nehemiah; and, while you lament the sins of your nation, confess your own sins also before the Lord (see Dan. ix. 20; and Neh. i. 6). Seek for pardon and acceptance through the Lord Jesus Christ. Pray for the Holy Spirit to enable you to give yourselves up to his service. And then, watch for opportunities of advancing his kingdom in the hearts of others. The text suggests one obvious mode of doing this. *Pray for them.* Especially let us, one and all, endeavour, with God's grace, to obey the exhortation of the text, and to pray more constantly and more earnestly for our queen and all the royal family, and for all our rulers, both in church and state. Unite, with increased earnestness, in those parts of our church-services which bear upon this subject*. And may God be graciously pleased to pour out upon us, one and all, a spirit of grace and of supplication that we may be more diligent in this too-much-neglected duty of constantly remembering our rulers, both ecclesiastical and civil, our country, and our friends and neighbours, at the throne of grace!

If perchance any of you never pray, may the subject lead you to pray *first* for your own selves; and *then* for others also†. We have seen, within the last two years, by the strange courses of events, both at home and abroad, which have perplexed and baffled the calculations of experienced politicians, how vain it is to trust in an arm of flesh! "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes" (Psal. cxviii. 8, 9). For it is he "that turneth wise men backward, and maketh their knowledge foolish" (Isai. xliv. 25).* While, then, you pray to God to bless and to direct our rulers, be careful to lay aside all feelings of mere party spirit. Pray to God, and use your best endeavours to revive the old and well-founded belief that "the Most High ruleth in the kingdoms of men" (Dan. iv. 17), and to lead men to "give the Lord the honour due unto his name" (Psal. xxix. 2, prayer-book version). Pray that he will purge out all that is displeasing to him in the practical working and administration of our church-system†. And then you may reasonably hope that our time-honoured institutions may be preserved to us; and that "God, even our own God," will "give us his blessing." "Happy are the people that are in such a case; yea, blessed are the people that have the Lord for their God"! (Psal. cxliv. 15, prayer-book version).

* It may be a matter for serious inquiry, how far most people *really pray* in the church services?

† On the connexion between prayer and God's providence, see the author's remarks on "Evangelical Arminianism," in volume 62, January part, 1867, p. 45. Also archbishop Magee on the Atonement, note 8; and John Foster's Lectures, Bohn's edition, vol. i., Lecture *ix., pp. 81-84*; and volume ii., Lecture xlii., pp. 77-79, *82, and Lecture lx., pp. 156, 157.*

DISESTABLISHMENT.

TWO YEARS IN THE JAMAICA CHURCH‡.

THE church establishment in Jamaica having been pronounced too costly and too cumbersome, two years ago the fiat went forth, "Cut it down." Great sacrifices have been required of the church, and its position is a very altered one the last two years. Its operations have in many parishes been so much contracted as to awaken regret. The church is in a state of revolution. Singularly rapid have been the changes which we have seen in public opinion during the last few years, and we must be prepared for still greater changes. The work of church reduction was commenced in January, 1867, by the withdrawal of all parochial grants hitherto allowed from the public treasury for organist, church-cleaning, bell-ringing, &c.

* In life it often happens, both in private and in public matters, that things so turn out as to disappoint the hopes of those who promoted them, and to disappoint the fears of those who opposed and dreaded them! May God grant that future events may falsify the honest fears of many of the clergy as to the Irish church question! But no men are infallible. And what if, after all, future events should prove the fears of the clergy as to the results of this rash movement to have been not unfounded? It is much to be feared that the disestablishment or even the disendowment of the Irish church will do as little to pacify the Fenians, or to postpone the land question and the dissolution of the union, as king Hezekiah's clever stroke of state policy in trying to buy off Sennacherib's invading army with the gold and silver of the temple did to avert his coming with overbearing insolence against Jerusalem! (see 2 Kings xviii. 13-37).

† As regards the practical abuses in the English church, it could be shown that there exist in the statute-book powers for the removal of most of them, if the law were only put in motion. But "what's everybody's business is nobody's." The laity are chiefly responsible for the practical abuses which remain. Lay-patrons present to most of the parishes. How many of them treat patronage as a sacred *trust* for God and his church?

‡ From the "Jamaica Church of England Magazine."

ne relieved the exchequer to the amount
00 per annum. From the bishop of
on's lately-published charge we learn
he congregations have, for the most part,
rith cheerfulness the burden newly im-
n them, since the discontinuance of the
al grants for ecclesiastical purposes."
clergymen have been removed by death
the past two years: thirteen have re-

Against this large death-and-removal
on the only additions have been the rev.
kinnon and the rev. F. Sullivan. The
s abandoned have been Port Royal, St.
St. Dorothy's, St. George's, St. David's,
etcalfe. The curacies abandoned have
panish Town, Highgate, Somerset Hall,
arbour Bay, St. Faith's, Stewart Town,
n Lawn, Hope Bay, Scott's Hall, Knoc-
St. Paul's, and Negril, Blue Mountain

Some of the above-named vacancies
een filled by removals; and in all the
catechists have been placed, at £60 or
ear; and the superintending clergyman
s £20. The employment of these cate-
or lay-readers is a necessity which has
rced on the church by its altered condi-
nd unfortunately that necessity has
before sufficient time has elapsed for
roper selection and training. No sys-
s yet been organized for this purpose;
this agency may lie a most important
t of the future efficiency of the church.
lowing is the estimate of the saving to
enue by these arrangements:

ochial expenditure.....	£6,600
tories abandoned	1,742
nd curacies abandoned.....	2,926
endiary curacies abandoned	250
Total...	£11,518

y persons assert that the church has no-
o fear from the adoption of the voluntary
le. By every dissenting body in the
this system is conscientiously pronounced
e. There does not exist in this country
iddle class by which voluntaryism is in
in supported. Moreover, the position of
who is really anxious to do his duty to
k as a good pastor, and to the state as a
itizen, but who must live on the contri-
s of the people to whom he ministers,
in many cases be painful. Still, there
ny clergy who are prepared, in the lan-
of one of the most devoted of their body,
st every thought of their traditional dig-
to the wind—to forget titles, status,
hing, in short, but their holy ministry
eir sacred office as ambassadors of Christ
mplify as far as they can the machinery
church's work. All this they must do:
sacrifice they must make: one only ob-
ey must keep in view—to promote God's
to serve their divine Master, and, by his
g, to save their country."

THE AFGHERES OF BENARES*.

Aghorpunts, or Aghorees, are a class of people who frequent the Ghâts at Benares, though they are occasionally to be found in other parts of India, and have been met with even in Assam. They are Ogres (indeed, the similitude of the word to Aghoree is noticeable), and affect a practical philosophy, which disbelieves in the existence of any difference between things, and asserts that all distinctions depend on the imagination. A cuff or a kick is as immaterial to them as a blessing. They go about *in puris naturalibus*, with a fresh human skull in their hands (off which they had previously eaten the putrid flesh, and afterwards scraped out the brain and eyes with their fingers), into which is poured whatsoever is given them to drink. They pretend to be indifferent whether it be ardent spirits or milk or foul water. For food they take the first thing which offers, whether it be a putrid corpse, cooked food, or ordure. With matted hair, blood-red eyes, and body covered with filth and vermin, the Aghoree is an object of terror and disgust. He looks like a wolf, ready to destroy and then devour his prey, rather than a human being. Hindoos, however, look on these wretches with veneration, and none dare to drive them from their doors. They are among the worst of the many turbulent and troublesome inhabitants of Benares, and there is scarcely a crime or enormity which has not, on apparently-good grounds, been laid to their charge. One of the ancient Hindoo dramatists, Bhava Bhutt, who flourished in the eighth century, in his drama of "Malati and Mahdava," has made powerful use of the Aghorees in a scene in the temple of Chamunda, where the heroine of the play is decoyed in order to be sacrificed to the dread goddess Chamunda or Kali. The disciple of "Aghora Ghanti," the high-priest who is to perform the horrible rite, by name "Kapala Kundala," is interrupted in his invocation to Chamunda by the hero Mahdava, who thus describes the scene:

"Now wake the terrors of the place, beset
With crowding and malignant fiends. The flames
From funeral pyres scarce lend their sullen light,
Clogged with their fleshly prey, to dissipate
The fearful gloom that hems them round.
Well, be it so. I seek, and must address them.
* * * * *
How the noise . . . . .
High, shrill, and indistinct, of chattering sprites,
Communicative, fills the charnel-ground!
Strange forms like foxes flit along the sky.
From the red hair of their lank bodies darts
The meteor blaze, or from their mouths that stretch,
From ear to ear thick-set with numerous fangs,
Or eyes, or beards, or brows, the radiance streams.
And now I see the goblin host: each stalks
On legs like palm-trees: a gaunt skeleton,
Whose fleshless bones are bound by starting sinews,
And scantly cased in black and shrivelled skin,
Like tall and withered trees by lightning scathed,
They move, and as amidst their sapless trunks
The mighty serpent curls, so in each mouth,
Wide-yawning, lolls the vast blood-dripping tongue.
They mark my coming, and the half-chewed morsel
Falls to the howling wolf—and now they fly."

(Act v., scene 1, H. H. Wilson's translation.)

* From Watson and Kaye's "People of India."

The belief in the horrible practices of the Aghoree priesthood is thus proved to have existed at a very remote period, and doubtless refers to those more ancient and revolting rites which belonged to the aboriginal superstitions of India antecedent to the Aryan-Hindoo invasion and conquest of the country. It might be supposed that any such indecent, flagrant, and disgusting customs as are now practised by the Aghorees might be summarily suppressed under the provisions of the new penal code of India.

Poetry.

SACRED SONNETS.

No. LXXIII.

"IT IS I, BE NOT AFRAID."

By Mrs. Penderel Llewelyn.

(For the Church of England Magazine.)

Gorgeous in loveliness—the mountains wear,
The same glad views that ever charmed my heart,
The skylark pours his gushing music near,
A song to soothe, and bid all ills depart.
I mind me of a time, when to behold
This loveliest scene, hearing the lark's sweet lay,
Was fraught with happiness and peace untold,
With loved and loving hearts to bless my way.
How different now—a sorrowing pilgrim lone
I wend my weary way. Do thou, dear Lord,
Grant me thine aid. Safe in thy word
Be my soul's hope, in pious faith best known.
In Christ is peace: his promises are sure:
His virtues fail not, and his gifts endure.

Llangynwyd Vicarage.

Miscellaneous.

The Committee of Convocation on Intemperance.—This committee, consisting of the prolocutor, the deans of Westminster, Canterbury, and Chichester; the archdeacons of Coventry, Ely, Exeter, Leicester, Nottingham and Salop; canons Ayles, Carus, Gillett, Harvey, Oxenden, and Wood; prebendary Gibbs, prebendary Kemp, and Dr. Fraser have drawn up a report on the subject of intemperance, which will be discussed at the next meeting of convocation in June. Having received returns from magistrates, coroners, clergy, and others of a very ample kind on the nature and causes of the evil, they recommend two classes of remedies. 1, non-legislative; 2, legislative. Under the first head, the following are their principal suggestions: 1, The removal of benefit clubs from public-houses; 2, The payment of wages on Fridays; 3, Providing good tea and coffee-rooms; 4, The encouragement of cottage allotments, night schools for adults, parochial libraries, and social gatherings; 5, More comfortable and healthy dwellings for the working-classes; 6, Education based on revelation. The following are the principal legislative remedies recommended: 1, The repeal of the beer-act of 1860 *and the total suppression* of beerhouses; 2, the closing of *public-houses on Sundays,* except for *bond fide* travellers; 3. The earlier closing of public-houses on week-day evenings; 4, A great reduction in the number of public-houses; 5, Placing the whole licensing system under one authority; 6, Rigid enforcement of the penalties attached to drunkenness; 7, Prohibiting public-house committee-rooms at elections; and 8, The repeal of all duties on tea, coffee, chocolate, and sugar.

"Show me Christ."—A man blind from his birth—a man of much intellectual vigour, and with many engaging social qualities—found a woman who, appreciating his worth, was willing to cast in her lot with him and become his wife. Several bright beautiful children became theirs, who tenderly and equally loved their parents. An eminent French surgeon while in this country called upon them, and examining the blind man with much interest and care, said to him, "Your blindness is wholly artificial: your eyes are naturally good; and, could I have operated upon them twenty years ago, I think I could have given you sight. It is barely possible that I can do it now, though it will cause you much pain." "I can bear that," was the reply; "so you but enable me to see." The surgeon operated upon him, and was gradually successful; first there were faint glimmerings of light, then more distinct vision. The blind father was handed a rose: he had smelt one before, but had never seen one; then he looked upon the face of his wife, who had been so true and faithful to him; and then his children were brought, whom he had so often fondled, and whose charming prattle had so frequently fallen upon his ears, but whose beaming countenances he had never beheld. He then exclaimed, "O, why have I seen these things before inquiring for the man by whose skill I have been enabled to behold them! Show me the doctor!" and, when he was pointed out to him, he embraced him with tears of gratitude and joy. So, when we reach heaven, and with unclouded eyes look upon its glories, we shall not be content with a view of these. No: we shall say, Where is Christ?—he to whom I am indebted for what heaven is: show me him, that with all my soul I may adore and praise him through endless ages.

Bell-ringing in England.—Campanology is not one of the most noble of sciences; but, when one listens to the chimes of a number of well-toned bells, it is seldom considered that a very considerable practice is requisite for the qualification of the ringers. The mystery of grandsires, treble bobs, St. Dunstan's doubles, Cripplegate chorus, and others is not understood, save by the "College Youths" and other associations. So remarkable was the practice in former times, that England was called the bell-ringing country; and an old writer says that it was resorted to as a favourite recreation, and excellent exercise it is. It is not generally known that the use of bells in churches and chapels is restricted to those of the establishment; so that dissenting bodies are not allowed their use in England, and the same law is applicable in Scotland. It does not appear ta have been repealed in either country, but it is notoriously violated in the case of the Roman-catholics. In their places of worship, monasteries, and nunneries, their bells are in unrestricted employment, in some cases, morning noon and night, to the great annoyance of the neighbourhood; and the doleful boom of the extraordinary bell of the Italian church, Saffron-hill, is heard far and wide—aye, rivals that of St. Stephen.

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

JUNE 26, 1869.

HOME MISSIONS.

No. CXV.

BRITISH AND FOREIGN BIBLE SOCIETY.—The earl of Shaftesbury, the president, having taken the chair at the late anniversary on the 5th of last month, the rev. S. Bergne read an abstract of the report, which commenced with a lengthened allusion to the new building of the society, and various circumstances connected with its progress and completion. It was well known, the committee observed, that the erection of a new house for the society was a matter of absolute necessity. The period during which the building was advancing to completion was one of anxiety to the building committee, it not being an easy matter to reconcile questions of taste with other considerations; but they conscientiously endeavoured to make the bible-house a structure worthy of the society which it represented, and of the grand object aimed at. The building was not for man, but for God, and was dedicated to the divine glory. The undertaking had now reached its final stage, and the society occupied the spot where for generations to come its operations would be conducted, it was to be hoped, with growing success and richer tokens of the divine blessing. There were some circumstances connected with the building operations which demanded grateful recognition. Amidst the many dangers inseparable from the work, there has been no loss of life, and scarcely any accident of any kind entailing serious personal injury. The total expenditure had been kept within the limits of the estimated cost—a result which was almost without a parallel in buildings of such magnitude. Moreover, the prompt and generous liberality of the friends of the society had furnished funds, which, with a very slight addition, would cover the entire outlay. There were still some small outstanding charges, but the committee hoped that they would not be allowed to entail any debt on the society. The report then alluded to the recent special service at St. Paul's, and to the devotional meeting held at the society's house on the previous day; also to the fact that invitations would be sent to the chief agents of the society on the continent, many of whom were on the platform, including M. de Pressensé from Paris, M. Millard from Vienna, the rev. G. P. Davis from Frankfort, the rev. Dr. Simon from Berlin, and others whose names were mentioned. With regard to the operations of the past year it was observed that in France the work of the past year did not present any new phase. No channel of circulation had been closed there, nor had there been any new reactionary influence either on the part of the authorities or of the people. M. Pressensé saw in the results of the year abundant causes for congratulation, and the circulation of the scriptures during the year amounted to 133,077 copies. In Belgium there had been as usual circumstances of an adverse character, and among them was the growth of unbelief among the educated classes. The total circulation of the year in that country was 12,781. The work in Holland had been marked during the year by the completion of a quarter of a century of labour, during which period the issues amounted to 697,000 bibles and testaments. The issues of the year were 24,741, of which 14,358 were sold by bible-hawkers. The largest sphere of continental operations was Germany; and the magnitude of the country, its enormous population, and the wants of the people, afforded ample scope for the work. For years past the circulation has been numbered by hundreds of thousands of copies. There was no locality into which the word of God had not penetrated, and protestants and Roman-catholics alike had had it brought to their own doors. The last year had been marked by a larger circulation in Germany, little, if at all, inferior to that of the preceding one, amounting to considerably more

than 300,000 copies. In this portion of Germany, where the work was under the superintendence of Mr. Davis, the circulation was 190,503 copies. Mr. Davis had travelled over a very large district in furtherance of the society's object. The inauguration of the Luther monument during the year deserves special mention. It was highly satisfactory to find that the heart of Germany still beats with true loyalty towards the great principles of the reformation. In spite of much apparent apathy, the protestant lands of Germany evinced no disposition to renew their allegiance to Rome. Crowned heads and statesmen offered fitting homage to the memory of the man who fought with a heroism in the cause of evangelical truth which had left its stamp on all subsequent ages. The event struck a chord in the heart of the sovereign of these realms. In the midst of the festival which took place at Worms a congratulatory message from queen Victoria to the king of Prussia gave it a fresh impulse and a fresh enthusiasm, and implied that England had not forgotten her debt to the reformation. In that section of the German work which Mr. Davis superintended thirty-nine bible-hawkers were employed during the year, and it was an extraordinary fact that one of these agents sold during four weeks more than 10,000 copies. The committee were lately gratified to learn that at Berlin the issue of the year was 118,000 copies, being 7,000 in excess of that of the previous year. This increase was hardly expected, as there had been a reduction in the number of bible-hawkers. In Switzerland the circulation of the year was 42,000 copies. The crisis through which Austria has been passing could not be contemplated without alarm. Such an utter disregard of public and private morality, such open and daring impiety as was now ostentatiously paraded in broad day-light, had rarely been known in any nominally-Christian country. Some alarm on this subject had reached the Roman hierarchy, and a distinguished Roman prelate declared on a recent occasion in Vienna that these evils were owing primarily to the circulation of the scriptures. The issues in Austria during the last year amounted to 128,000 copies, including 21,000 at Vienna, 14,000 at Prague, 45,000 at Pesth, 12,160 at Belgrade, and 16,963 at Warsaw. An application had been made for the employment of twenty additional bible-hawkers, and the committee had granted six, trusting there would be no lack of funds for such a purpose. The circulation of the year in Denmark was 22,000, in Norway 22,000, and in Sweden 55,972 copies. There was scarcely a country in Europe where the society had more ardent friends than in Russia, and the bible was received with delight by a large portion of the population. The circulation of the year from the St. Petersburg depôt was 64,880, while the issues at Odessa were 10,453 copies. Another of the great papal fortresses, Spain, had fallen during the past year; Spain having followed the example of Portugal, of Italy, and of Austria. A fortress which for centuries has had the papal banners *floating from its walls* was at last open to the *society's operations*, and thousands of the people were stretching out their hands to grasp the bible. Rarely has history recorded a revolution which was more complete and bloodless. A position has been taken up from which there could hardly be any retrogression, and among the changes effected the establishment of the principle of religious liberty occupied foremost rank. The inquisition laws which doomed so many to the dungeon were dead and buried. The free circulation of the scriptures was a necessary corollary to the right of every man to worship God according to the dictates of his conscience, and this secured a basis for the operations of that society. In previous years the scriptures were largely printed in the language of Spain. In 1855 a large edition of bibles and testaments was printed at Madrid; but circulation was afterwards refused, and the only concession which could be obtained was permission to withdraw the books from the country. They were conveyed to Bayonne, where they were kept up to last autumn, to be ready for any possible opening in the future. As soon as the revolution of last September had occurred, the committee opened a correspondence with friends in Spain, and at once set about replenishing their stock of scriptures in the Spanish language. A communication was addressed to general Prim, who, while in exile in this country, had often declared that if he ever rose to power in Spain the bible should be free. His reply was favourable, but difficulties arose which occasioned anxiety. In the meantime Mr. Cury, chaplain of the Prussian embassy at Madrid, was appointed chief agent of the society in Spain, and at once entered heartily into the work. He was authorized to take suitable premises in Madrid, and he acted upon the instructions he received with promptitude, energy, and judgment. He traversed the entire Peninsula, visited every chief centre of population, and secured facilities for the development of the work, both in reference to the establishment of permanent depôts and in reference to bible-hawking, which had proved very advantageous. Having been supplied with numerous copies of the scriptures, he opened a depôt at Madrid, set some bible-hawkers at work, and provided, as far as possible, for the wants of the numerous depôts scattered over the country. Some Christian correspondents in Spain suggested to the committee that a scheme should be originated for providing one million gospels at a small price, or for gratuitous circulation. The committee have adopted the suggestion, and appealed to the friends of the society in this kingdom for funds for that special object. The printing operations in which the society was now engaged on account of Spain were very large and costly, but the committee has had no hesitation as to the course of duty. A door had been opened that might be suddenly closed, and they felt bound to seize the opportunity. The editions in progress at Madrid included 200,000 gospels and 40,000 other books, 10,000 bibles of large size, 25,000 of smaller size, and 10,000 in duodecimo, and 25,000 copies of the New Testament. Altogether there were 310,000 copies of scriptures in preparation in the Spanish capital, all the edi-

ons being in conformity with the text adopted r the Society for Promoting Christian Knowdge. A portion of the special edition of the panish gospels before referred to was being pidly dispersed. At Madrid the use of two osks had been secured for the sale of the sepaate gospels. Depôts were established at Seville, adiz, Barcelona, Malaga, Granada, and in about xty of the principal towns. The special appeal efore referred to on behalf of Spain had reulted in contributions amounting to £4,500, the ability incurred on that account being £5,956. n consequence of the time occupied in reerence to Spain, no further accounts were iven of the foreign operations of the society. nder the head "Domestic," allusion was made the death of Dr. Longley, the late archbishop Canterbury, who was long one of the vice-residents, and to the support rendered to the ociety by the present archbishop; to the death f Dr. Jeune, late bishop of Peterborough, and so to the death of the rev. George Brown, who ad been one of the principal secretaries of the ociety. The meeting was also congratulated hat lord Lawrence had been added to the numer of vice-presidents. As regarded the reipts, congratulation was expressed at the fact hat the aggregate exceeded those of any preious year, except the jubilee year. The folwing is a summary of the receipts, disburseents, and issues: The receipts from ordinary ources for the year ending March 31, 1869, ave reached the sum of £176,489 5s. 1d., inuding £98,160 15s. 4d. applicable to the geneal purposes of the society, and £78,328 9s. 9d. ceipts for bibles and testaments. To this ust be added £1,500 10s. 7d. received for the hina fund; £3,645 0s. 4d., for the special nd for Spain; and £6,317 13s. 9d., further ontributions to the building fund, making a rand total of £187,952 9s. 9d. The ordinary ayments have amounted to £175,542 13s. 1d.; nd adding the sum paid on account of the ubilee, China, and Spain funds, the total has eached £178,139 10s. 4d. If to this sum be dded £9,397 12s. 1d. paid on account of the ociety's new premises, it will be seen that the otal expenditure of the year has amounted to 187,537 2s. 5d. The society is under engageents to the extent of £98,651 18s. 2d. The sues of the society for the year are as follows: rom the depôt at home, 1,129,615; from deôts abroad, 1,011,002—total 2,140,620 copies.

CHURCH PASTORAL-AID SOCIETY.—From the eport of this incalculably-useful society for the ear 1868-69 we learn that the receipts have mounted to £51,845 9s. 11d., which, as comared with those of the previous year, present decrease of £5173 16s. 8d. The expenditure as been £49,240 14s. 1d., exceeding that of the ast by £3,174 17s. 10d. Total receipts since he formation of the society, £1,110,822. The egacies this year have been unusually large, hough not to be compared with those of the revious year. The committee desire to draw pecial attention to the fact that not merely do he liabilities of the society amount to £61,443, ut that the actual expenditure is now at the ate of £51,075. It may be thought that they ave gone to the extreme of prudence in making so many new grants, since but for the extraordinary sum derived from legacies the income would have fallen considerably below the expenditure. What is wanted is a regular income of £50,000, exclusive of legacies: at this they aim; for this they plead. Twenty grants became vacant during the year, and sixty-six have been made; there are, therefore, forty-six grants more—thirty-three for curates and thirteen for lay-agents—than were reported at the last anniversary, at an additional cost to the society of £3,783. Of these new grants forty are to places never before aided, containing an aggregate population of 241,530, or about 6,000 to each district. The society now affords aid to 574 incumbents, a larger number than ever before, in charge of an aggregate population which gives about 7,450 souls to each. The average income of these incumbents is £270 per annum, and 204 of them are without parsonage-houses. The number of grants is 729—537 for curates, 192 for lay-agents. The report when published will contain many encouraging instances of the value of the society in aiding the extension of the parochial machinery of the church of England, and of the spiritual fruit which, under the divine blessing, is resulting from the pastoral labours of faithful men in different parts of the country. In closing their report the committee desired fully to realize their position at the present time. Since the formation of this society the bounds of the church of England have been greatly extended, and its ministerial necessities increased. Churches and schools have, indeed, been erected, and many districts formed; but the tide of population is swelling onward, and causing parishes, old as well as new, to demand from those in charge of them increased measures of activity and energy, mental and physical. Whence shall these be supplied? In most instances help must be looked for from without. The Church Pastoral-aid Society has endeavoured, according to its means, to stand in the gap, and to provide, for those requiring it, the assistance of godly and discreet men, imbued, so far as man can judge, with those sober and yet well-defined and deep views of evangelical truth which have made, by God's blessing, our protestant and reformed church a blessing and rejoicing in the earth. May she more and more become so, her own waste places being made daily to blossom as the rose, so that an increasingly diffused sweetness may be spread abroad throughout the world! Most assuredly it is in the training up for God of our own people that we ought chiefly to look for the pouring forth amongst them of a spirit of missionary enterprise, whether with reference to our brethren in the colonies or the altogether benighted heathen. It is to God the committee desire to look. He has under his control the hearts and wills of all men. Most wonderfully has he enlarged the means and opportunities of the Church Pastoral-aid Society since the period of its first establishment; and they do not doubt that now, at an epoch so important, when the dense cloud of Romish error seems, in too many quarters, to be settling down again upon our land, the Spirit of the Lord will raise up against the enemy an effectual standard in the

diffusion of earnest and zealous preachers of Jesus Christ and him crucified. That they may be enabled to take a more extensive share in the promotion of this good work, for the glory of Christ and for the welfare of his people, is the unfeigned desire of the committee. For this end they will continue to employ the means put within their power, and endeavour to call forth the languid zeal and energies of those who may hitherto have held back from this particular field. "To the help of the Lord against the mighty!" such shall be their invitation: the degree of success attending it they leave with him who worketh oftentimes great things by very feeble instruments; their constant prayer shall be, "Prosper thou the work of our hands upon us: O prosper thou our handiwork."

HOME AND COLONIAL SCHOOL SOCIETY.—The report of the past year states the following numerical result of the thirty-third year of the society's operations: 124 teachers and assistant-teachers recommended to schools aided by government; 28 teachers to schools not so aided; 21 governesses to private families. It added—the model, practising, and middle class schools have continued in full vigour and efficiency, and have been attended by an average of 800 children. The bishop of London, for many years one of the vice-presidents, having accepted the primacy, his grace's successor has kindly acceded to the wishes of the council and accepted that office. The present suspended state of the education question prevents any lengthened remarks on the subject. The great importance of infant-schools as an integral feature of any comprehensive scheme of education is again insisted on, and a strong opinion expressed adverse to a school-rate and compulsory education.—*Training Department:* The successful result of the examination of the students at Christmas, 1868, is reported. On the college generally, canon Tinling, the government inspector, in his last published report, after speaking of it as the largest and one of the most important training colleges for mistresses, continues thus: "The list of officers shows the amount of teaching power, and also the high character of the teaching which is brought to bear upon the students during their residence. It is a real pleasure to see the earnestness and heartiness with which the different officers perform the duties which devolve upon them. Each seems to be a living part of the institution, and ready at any moment to stand up for the institution and everything belonging to it. This deep sympathy with the work and with one another is one of the most happy features in the institution, for it of necessity ensures success. I cannot speak too highly of the educational work which is done in this institution. The teaching in 1867, from notes of lessons, which had not been previously supervised by any governess or teacher, was altogether superior to the teaching in 1866." 133 teachers were trained under the government minutes, and 74 without aid, making a total of 207 trained during the year, and there are now 219 in the institution, *which is quite full.* In the schools indeed *it may be briefly stated that* every department seems going on well, and to have a blessing from on high. The non-inspected department, which consists of the following establishments, is carefully reviewed: 1. The house in which 14 governesses for private families are received and boarded, remaining from six months to two years; in which are also received teachers who are prepared to be sent out by the Ladies' Society for Pomoting Female Education in the East, as well as by other missionary institutions. 2. A class for governesses who reside at their own homes, and attend daily, from three to six months, to learn the art of teaching. 3. A house where 40 girls under eighteen are now boarded and educated, and prepared when required for schools or private families. 4. A house for the reception of teachers who return for improvement, or when recommended to a fresh school, and of students over eighteen years of age who have not passed as queen's scholars, and who, after one year's training, become mistresses of non-inspected schools, or candidates for scholarships. 5. A middle-class school for boys and girls, containing upwards of 200 children. The appointment of Miss Johnson as visitor has proved successful, and her exertions have justified the anticipations expressed by the committee in their last report; they continue to regard this office as a most important agency of usefulness in connexion with the society's operations. The depository and publications have had their accustomed success. On finance it is stated that the year has closed with the trifling balance on the general account of £1 15s. 8d. due to the treasurer. In concluding their report the committee express their earnest hope of a well-considered measure of national education embodying a return to the principles of the minutes of 1846, and the old code framed upon them, which provided for the following objects: 1. The erection of school-rooms and teachers' residences. 2. The supply of desks, books, lessons, and maps. 3. Training thoroughly qualified teachers. 4. Giving them assistance by pupil-teachers to work their schools. 5. An annual test of the efficiency of such schools by inspection, followed by rewards to deserving teachers. 6. Aiding by a capitation grant the expenses of schools regularly attended by the children of the poor. The committee regard with growing anxiety the inevitable results which must arise from the weapons of intellectual training being entrusted to the future men and women of England, without the safeguard of instruction in the principles of the gospel of peace. They hope to continue, in their own limited sphere of operations, their long sustained effort to cement the union between the two, trusting humbly in his overruling wisdom in whose hands the hearts of kings are "as rivers of waters," which "he turneth, whithersoever he will," who has hitherto so wonderfully blessed and helped them.

LONDON CITY MISSION.—An abstract of the report for 1868-69 states that the total amount of the subscriptions during the past year was £40,288, and that of the disabled missionaries' fund £496. The committee were very much gratified by being able to state that no less than

£2,800 had been contributed this year for the purpose of providing a sea-side home at Ventnor, in the Isle of Wight, for the benefit of invalid missionaries, that a block of buildings had been obtained on very advantageous terms through the kindness of the widow of their old friend captain Huish, and a further sum of £2,000 had been lent without interest by Mr. Sutton, so that the committee had been enabled to invest £2,000 out of the £2,800 to defray the annual expenses of the establishment. They proposed to open the building at the earliest possible period, and to admit missionaries on a small payment. The committee believed that the establishment would not only afford great relief to invalid missionaries, but would, in point of fact, have the effect of preventing the missionaries from becoming invalids. The number of missionaries employed by the society was now 361, which was an increase of six on that reported at the last anniversary. The deaths during the year had been four, and all, the committee regretted to say, in the prime of life. One missionary had been on the fund and had died in a lunatic asylum. A variety of incidents throughout the year had shown the affectionate regard which was felt towards the missionaries. In two cases the poor had subscribed a sum of £4 for missionaries in sickness. In one part of London a missionary who lost his wife had received several offers to take his children, and on the day of the funeral most of the tradesmen in the neighbourhood closed their shops. The report also narrated other cases in which the good feeling of the population towards the missionaries was manifested, and in particular spoke of the beneficial effects produced by domiciliary visitations, of which no less than 1,987,259 had been made within the year. The results of missionary efforts were well illustrated by a communication from a missionary who had laboured nine years in Whitechapel, and who stated that as one consequence the sanitary condition of the people had been greatly improved, many bad houses had been closed, and many fallen young women were persuaded to enter refuges. Attention had been paid to the lodging-houses in which persons of a questionable character lodged, and the missionary had deposited bibles in each, which after eight years had been found to have been much used. When it was necessary to contemplate the removal of the missionary, a numerously-signed petition against the adoption of that course had been sent to the society. The missionaries came much into contact with the criminal as well as the lower classes generally, and it was found that even among that class they were treated with respect. The report gave a number of interesting details showing the utility of the association, and the general good results attending the operations of the missionaries in all parts of the metropolitan district.

CHURCH OF ENGLAND SCRIPTURE READERS' SOCIETY.—The committee close their report for the past year with observing: "We regret that we are not able to report so favourably of the income of the association, compared with its expenditure, as we did last year. It is, notwithstanding a matter of thankfulness that the receipts under the heads of 'annual subscriptions,' 'donations,' and 'associations,' have all increased. Amongst the former we most thankfully record two instances of the full stipend, and one of half the stipend, of readers labouring in poor districts; while amongst the 'donations' we must not omit to mention the munificent contribution of £500 from the marquis of Westminster. The only item showing a deficiency is under the head of 'legacies.' But this deficiency is a serious one. The legacies received in the preceding year amounted to £2,157 15s. 6d., while in the year just closed they amounted to only £44 19s. The total receipts of the past year have amounted to £11,732 6s. 4d., against an expenditure of £12,670 3s. 8d., and against £13,440 1s. 6d. received in the previous year. We are, therefore, at this moment in great pecuniary want—never perhaps more so. London is extending itself on every side—north, south, east, and west. Only think of the magnitude and character of the population in the midst of which we labour! Something like a million souls have been added to the population of London since we commenced operations! And not only has London thus grown since then, but London is growing still. Within its borders are already gathered a tenth of the whole population of Great Britain and Ireland. Every five minutes a soul is born; every eight minutes one is called away. What are green fields one year, are built over the next; and where vegetables, and only vegetables, then grew, thousands of people now live and move about. Such are the continual changes that are going on in modern London. London, moreover, is a general rendezvous for most of the criminal and desperate classes of the kingdom. It thus receives the sweepings, as it were, of all the counties. It is said to contain as many as a hundred thousand winter tramps. O that our friends and subscribers could but see with their own eyes the real state of things in some of the districts in Bethnal-green, Shoreditch, Spitalfields, Whitechapel, Southwark, and other parts of London, where the poor congregate, and where, intermingled with the respectable poor, is to be found the refuse of all the counties of England, Scotland, and Ireland. We need this. We need to see for ourselves the wretchedness and misery that exist around us. We only half believe what we hear and read. It is said of the originator of the Carrubber's Close Mission, in Edinburgh, that he was at times so discouraged that he had to rekindle his enthusiasm by walking up and down the High-street and Canongate, that the sight of the people's ungodliness and wretchedness might stir him up anew to the work, for which alone he wished to live. We trust we have shown how real in its character the work of the society is, and how strong are the claims which it has upon the support of all true members of the church of Christ. Throughout our operations we have acted in the spirit of the divine injunction, 'Cast thy bread upon the waters, and thou shalt find it after many days.' And now, after twenty-five years' experience, we deliberately state that it would not be easy to over-rate the

importance of this agency*. Indeed, as year after year passes away, we are more and more convinced that house-to-house visitation and reading of the word of God are the only means of really getting at the heart of the working-classes. Times may change, as they do; kingdoms may rise and fall; but the living word of the living God remains unchangeably the same. It is what it always has been, and always will be, 'the power of God unto salvation to every one that believeth'."

THE BLIND: LONDON SOCIETY FOR TEACHING THEM TO READ.—The report read at the late annual meeting gave the total receipts for the year at £1,940 14s. 11d. The number of pupils in the house was reported to be 54; 27 males and 27 females, and there are also 10 day pupils. The educational progress was stated to be satisfactory, as was the out-door teaching. After detailing the operations and progress of the society, the report dwelt upon the necessity for further assistance to meet the increased demands upon it. The meeting was addressed by the chairman, lord George Hamilton, who referred to the great interest our Lord took in the blind, and the numerous instances in which he had restored sight to those so afflicted, adding that though the days of miracles were past, something could be done towards making the blind independent by teaching them that which would enable them to earn their own living, which was the object of the society.

NAVAL SCRIPTURE READERS' SOCIETY.—From the report for 1868-69, it appears that the sphere of work included (exclusive of 4,325 coastguards on shore) 52,675 seamen, marines, and boys afloat, 6,000 marines in barracks, with their wives and children. In 70 ships, out of the 292, there were chaplains appointed by the admiralty, and 18 other clergymen were attached to dockyards, barracks, hospitals, and prisons; the remainder of the ships had no religious services on board of them, except such as were conducted by officers and petty officers, and the province of this society was to supplement and assist the chaplains of the 70 ships, and the religious officers and petty officers of the other 222 ships, in their efforts to evangelize the fleet. The 14 readers laboured, under the guidance of the chaplains and officers, in the ships and establishments at the chief naval seaports, viz., five at Devonport (one preparing for Japan), three at Portsmouth, one at Chatham, one at Sheerness, one at Greenwich, one at Deal, one at Malta, and one at Hong Kong, the cost of the reader at Hong Kong being borne conjointly by the army and navy. He had been received most kindly by the military authorities, and the government and bishop took great interest in the work he was doing. In a very short time a reader would be despatched to the Japan station.

THAMES CHURCH MISSION.—The following summary of the operations of the year 1868 is appended to the report: Ships and steamers visited, 21,627; barges, &c. visited, 12,859; foreign shipping visited, 4,214; bibles and Testaments sold, 4,700; foreign scriptures sold, 1,098; prayer-books sold, 1,272; English tracts given, 109,144; foreign tracts given, 24,894; attendance at divine service, 37,508; number of services, 2,389. The balance-sheet shows that the receipts of the last year amounted to £1,641 5s., and the disbursements to £1,693 4s. 6d.; showing a balance due to the treasurer of £51 19s. 2d. The summary of the operations of the past year is exceedingly interesting. It tells of visits to more than 37,000 ships in the past year; in addition to which there was a distribution of 130,000 tracts and a large sale of bibles and testaments. The object of the missionaries was to lay the simple truths of the gospel before sailors, and it was a gratifying fact that the crew of the "Swan" were all Christian men, and rendered useful aid in the work. That all this was secured for an expenditure of £1,600 a-year was indeed a cause for deep gratitude. It was, as the report intimated, of the utmost importance in relation to the cause of Christianity in foreign lands, that British seamen should receive religious instruction, and all the agents of the society were labouring zealously and earnestly for that end.

H. S.

* In a preceding part of the report the committee observes: "It is a great mistake to suppose that the working-classes are not to be seen in our churches. For in some of the churches in the south, east, and north of London may be seen, Sunday after Sunday, large congregations of intelligent working-men. ..... In other parishes, in various parts of London, may be regularly seen from 200 to 700 and 800 persons belonging unmistakably to the working-classes. ..... We are convinced that during the last quarter of a century (at the beginning of which the society commenced its work and instrumentality) a very large additional number of the *working-classes in London* have been brought under regular *pastoral superintendence* and influence.

THE BIBLE AND PROTESTANTISM.

PROFESSOR Payne Smith, in his address at the Bible Society's anniversary meeting last May, said, with, we fear, too much justice, "There is no longer that firm adherence to the great principles of the Reformation which there ought to be. There are those men who are ashamed of the word protestant, as if we ought ever to be ashamed of protesting against error, or as if we did protest against anything but what we believe to be wrong and contrary to the word of God. As a clergyman of the church of England I cannot but be a protestant, because I promised at my ordination to do my best to drive away all false doctrine. I am, therefore, bound by my ordination oaths to do so, and I am not ashamed of the word which embodies the duty that I have in the most solemn manner taken upon me. But still we cannot but see that there are those who think that protesting against error means not holding the truth. Wonderful confusion of ideas! But no doubt there is something beyond it. We mean by protestant, not merely something negative, but something affirmative—the holding to what is taught in the bible, and not building ourselves on what is taught by the church. If you go back to primitive times, you find that the church did teach what was in the bible, and in accordance with it. Of course there is another community which claims to be

catholic church, but which we affirm to be rely the Roman branch of it. By the fact of being the Roman branch, it is no catholic urch at all, because the catholic church is iversal. There cannot be a universal catholic urch which comprises only a small part of se who are nominally Christians. But still dislike to this word protestant really meant t they have a liking for something else, ugh I do not myself at all believe that they lly mean much. When a river is flowing idly along, you find certain nooks and corners ere the water turns the other way; but that s not show that the main stream is not flow- along its proper course. On the contrary, faster the water flows along its proper bed, faster also goes the little water that is turned trary to the current; and I believe that is case now. I do not believe that our pro- tant or reformed principles are the least in ger; but on the contrary, that the word of d is so read and valued that there can be no l danger at all. But if there is, it arises from s, that when we circulate the bible, and talk ts value, we do not use it as we ought. If principles of the Reformation are at all in ger, it is when the bible lies unread on our lves, or when, though we may read it, we do live in accordance with it. It is when the le begins to lose its hold over our minds that principles of the Reformation are imperilled. d, therefore, the duty which rests upon us is, merely to circulate the bible, though that is, act, a very great duty, but also that of living ording to it, and making it our study, a dy which, as we read in the Psalms, will ke us wiser than any teacher. If those om God has called to minister and to teach so in accordance with the word of God, I ll have no fear whatever as regards the prin- les of the Reformation; but if the bible ins to lose its hold over them, I shall have greatest possible fears with respect to that e of God's grace which was watered by the od of martyrs and the tears of confessors. at tree will perish if we do not use our bibles ght. I trust that that will not be the case; still I would impress earnestly upon all of that you are not merely to give God's word others, but that it is by valuing it, and using ightly ourselves, that we shall best carry out principles of this excellent society."

CARDINALS AND POPES*.

the time of Paschal the First, the privilege lecting popes which had hitherto been exer- d by the senators of Rome, was given to a nt body of officials, who were constituted for purpose under the name of "cardinals." y were to be princes of the church, in dig- to be next the pontiff, and from them, and them only, could he be elected. This ar- gement was put in force at the death of chal, when the cardinal of St. Sabina, by suffrages of the newly-appointed body, suc- led to the vacancy. Each prelate, on en- tering upon the cardinalate, assumed the name of a saint, which on commencing his pontificate he changed to another appellation. The cardinal of St. Sabina became Eugenius the Second. But the people of Rome were not easily reconciled to having the elective power taken out of their hands, and sometimes protested against it with success. ..... There was already in Christendom a hierarchy for every national church—archbishops, patriarchs, bishops, abbots, priors, spiritual peers of several degrees, with more than the privileges of lay peers; but the new dignity expressed pre-eminence and super-excellence, and could be conferred only by the supreme pontiff. This exclusive right, however, was often disputed. The effect of such creation was to make all ecclesiastical dignitaries dependent on the favour of the court of Rome. It declared to the ambitious churchman that the surest source of promotion must always be found in the holy see. It announced that the pope had not only every position of honour and influence in his gift, but through him alone could be gained the elevation which opened the way to papal sovereignty. The pretensions of the pontiff to rule the rulers of the world might be, and often was, successfully resisted; but the fact that the temporal power, though it might appoint prelates (with the papal approval) could not appoint cardinals, ultimately exercised a strain upon the loyalty of the subject that neither patriotism nor gratitude could resist. ..... The cardinals derived an income out of the pontifical revenues; but they added to it by accepting agencies for wealthy persons in other countries who wanted favours with the pope. Richard of Devizes states that the bishop of Chester, having expelled the monks of Coventry, appropriated a portion of their possessions to certain cardinals of the apostolic see, appointed them and their canonical successors in the same titles to be canons of the church of Coventry, giving as a reason that if any delay should occur in the pope's settlement of his causes, he should have retained the whole court in his defence.

Only one Englishman has ever reached the dignity of pope.

This exclusion, says Mr. Williams, was carried out in other papal dignities; for instance, in the Sacred College there never was an English interest that could be compared with the German, the French, or the Italian interest. The dignity had become more prized: it was eagerly sought: but of late years it had with rare exceptions been shared by ecclesiastics of the Gallican and Roman churches. During the seventy years' transportation of the pontifical court to Avignon, the former were preferred; but while the papacy remained at home, to a much larger extent the latter was favoured. So much was this the case, that the principal Roman families enjoyed something very like a monopoly of the higher dignities. They appear to have furnished popes *ad libitum*, and have become cardinals without end. Whilst the entire English nation were obliged to be content with one pontiff and a dozen or so of princes of the church, the Orsini and Colonnesi could boast of seven popes and cardinals by scores.

*From F. Williams's "Lives of the English Cardinals."

The latter dignity had come to be looked upon as peculiarly Italian, and the patrician houses rivalled each other in the number of their members by whom it had been secured. This has made it of profound interest in the literature of the country, where everything in the slightest degree connected with it will be found elaborately detailed. The other pontifical offices were as grudgingly bestowed on Anglican candidates. Robert le Poule was the only English chancellor till the year 1763; and Bosio Breakspear never had a successor of his own nation.

Weekly Almanac.

"The face of the Lord is against them that do evil."—1 PET. iii. 12.

"Enter not into judgment with thy servant, O Lord; for in thy sight shall no living man be justified."—PSAL. cxliii. 2.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

JUNE.	MORN. LESSONS.	EVEN. LESSONS.
27. Fifth Sunday after Trinity	1 Sam. xv. Luke x.	1 Sam. xvii. Eph. iv.
28. Monday	Prov. vii. Luke xi	Prov. viii. Eph. v.
29. Tuesday (St. Peter Ap.)	Ecclus. xv. Acts iii.	Ecclus. xix. Acts iv.
30. Wednesday	Prov. ix. Luke xii.	Prov. x. Eph. vi.
JULY. 1. Thursday	Prov. xi. Luke xiii.	Prov. xii. Phil. i.
2. Friday	Prov. xiii. Luke xiv.	Prov. xiv. Phil. ii.
3. Saturday	Prov. xv. Luke xv.	Prov. xvi. Phil. iii.

"Should any man say, I have nothing to confess or repent of, I never did anybody any harm, I come to church regularly every Sunday, I am quite as good as my neighbours, for such presumptions there is an answer ready in the sentence from the book of Daniel, which, among the opening texts in our morning and evening service, stands next to the one from the prophet Joel: 'To the Lord our God belong mercies and forgivenessas, though we have rebelled against him, neither have we obeyed his voice, to walk in his laws, which he set before us.' These words form part of the prayer which Daniel offered up when, to use his own words, he was confessing his sin, and the sin of his people. He, then, who is purer, who is holier, who is more innocent than Daniel was, let him do as it pleaseth him. But let all others be taught by Daniel's example, to make confession and to humble themselves before God. If even he, on searching his life closely, discovered sins to acknowledge and bewail, much more should we find them in ourselves if we looked for them, we, who are spotted all over with sin—I do not mean with black and heinous crimes, but with a host of faults and offences, which though they may seem trifles in the eyes of man, are sinful, and therefore not trifling in the eyes of God. *Such are the* many offences of the tongue: vain talk, *idle talk, profane talk,* angry talk, spiteful talk. Such, again, are the many offences of the temper: hastiness, pettishness, peevishness, fretfulness, ill-humour. Such, too, are the many kinds of evil thoughts: covetous thoughts, envious thoughts, proud thoughts, lustful thoughts—those poisonous serpent's eggs which, if hatched by opportunity, are sure to bring forth evil deeds. Lastly, and above all, such are the whole tribe of our offences against God: our want of love for him, our never thinking about him, our coldness in his service, our shaping our conduct according to our fancies, according to what seems good in our own eyes, and not according to his holy law; our being content to do as others do, instead of striving to become perfect as God is perfect, and taking his word for the rule and pattern of our lives. All these offences are sin in God's eyes, yet I will venture to say there is not one of the 'do-no-harm' people who has not been guilty of many of these offences over and over again; who is not guilty of several of them daily, with the addition, perhaps of many foul acts, not to speak of things still worse" (Rev. A. W. Hare),

H. S.

THE PRAYER AND THE TRUST:

A Sermon,

BY THE REV. EDWARD LESTER,

Incumbent of St. Paul's, North Shore, Liverpool.

PSAL. xvi. 1.

"Preserve me, O God; for in thee do I put my trust."

ALL the psalms are exquisitely beautiful: all are unspeakably precious, and all are read by God's people with delight and profit. But this psalm seems to outshine its compeers, and is more precious to the soul of the believer; so that it has been called the "Golden Psalm." Do you ask why? Because it is so full of Christ. For, though it is not known when or where this psalm was written, and though David sometimes undoubtedly speaks in it of himself, and refers to his own troubles, yet it is not to be doubted that, in the greater portion, he has special reference to the great Sufferer and Conqueror, the Lord Jesus Christ. This psalm, then, being a picturing forth of the feelings, the death, the resurrection, and the exaltation of the Redeemer, and foretelling so fully the triumphs of the Holy One over death and the grave, may well be called the "Golden Psalm," and be accounted such by all who admire Jesus, love his name, and are of his mystical body.

"Preserve me, O God." This, in effect, was the repeated cry of Jesus. Great was his distress: many were his temptations and his dangers. He was a mark to be

not at. All that Satan could do to destroy im, all that the powers of darkness could ing to bear upon him, and all that man uld devise to cast him down, was he called on to face and overcome. He is the ly One: that is enough. His presence on earth is hateful; if he will not depart, world will put him to death, and so get of such a reprover. His life is holy: n hate him, will not speak peaceably to n, but will bring false accusations against n, spit in his face, smite him with the of wickedness, crown him with thorns, the him in a garment of mockery, and their will upon him. He is the se- d Adam: he is to give his life for man, l so free him from sin and death; and he lso to fulfil the law for man, and so work for him a meritorious righteousness ich shall entitle him to heaven. If he n be got to do amiss as the first Adam— he can be brought to transgress in ought, word, or deed the law of God— en the whole scheme of love will break wn, and man will be lost without redemp- on. Hell trembles, the world of darkness moved, each dark spirit vows he shall fall, id prepares to assault him who dares to be- me man's substitute and man's Redeemer. e the Saviour: there he stands: man's lvation hangs upon him; if he falls, we e lost; and this the Saviour feels and re- zes. See, too, that large and overwhelm- g host: on, on they come, nearer and arer—surrounding the divine Man, and mming him in: then, dart after dart is fly; and all the skill of the powers of rkness, all the cunning of the princes of e air, and all the might of the devil are t into exercise against him. Well, well en may he cry, "Preserve me, O God": ep me safe: cover my head in the day of rful battle; and grant that I may with- nd all those fiery darts: be proof against this skill, and more than a match against e power of the evil one. I am fighting n's battle: I am carrying out the scheme salvation which God, in the council- amber of heaven, did devise: I am ex- sed to all this fierce raging, all this ma- e, and all this hatred, on account of thee, God, and on account of my seeking to re- em and save that which is lost. Preserve , therefore: guide me, sustain me, engthen me, and enable me to fulfil the v: carry out my mission, complete my rk, as Satan's sole Conqueror, man's deemer, the law's Fulfiller, and God's orifier. This prayer of Christ's was ard. He was preserved and sustained to the end, and he is now the Lord all.

And as Christ, in the day of his flesh, was compelled to cry, and that ceaselessly, "Preserve me, O God"; so is every child of Jehovah forced to do the same. The world is opposed to the child of God, as it was opposed to Christ: ungodly men hate him as they hated Christ: the devils seek his ruin, as they sought the Saviour's. The child of God, like Christ, is beset and surrounded by dangers — perils great and mighty are his, temptations fiery and severe are his—and often does the battle seem against him. Well, then, may he cry, "Preserve me, O God". Christ had this great advantage over us. He had a clean heart and a right spirit: there was no traitor in the citadel of his soul to betray it into the hands without; but we have a nature inclined to evil: we have a deceitful and treacherous heart, and a spirit which exposes us to Satan: there are traitors within us, in league with our enemies, that seek to open the gate of the soul to them: we have foes without and within. If, then, there was need for Christ as Mediator to sue for the sustaining and protecting grace of God, how much greater need have we to shelter ourselves under the Almighty's power; and, as we fight the battle, run the race, travel the journey, to cry, "Preserve us, O God"! Bless and keep, uphold and guide, sustain and protect thy people, enabling them to stand, to run the race set before them, and so win the crown; to travel the thorny road, and so reach the eternal Canaan. Ah! yes, methinks as we go forth to our work in the morning, as we mix in society, as we do battle with the world, the flesh, and the devil, each of us should pour forth the prayer, "Preserve me, O God". For, unless we are preserved by the power of God, and covered by his protecting wing, we must be overcome.

"Preserve me, O God." What a suitable prayer for a young man! O that it were ever upon his lips! Preserve me from pollution's touch: preserve me clean in heart, pure in life.

"Preserve me, O God." What a suitable prayer for the full-grown man! Preserve me from being so taken up with business, and so engrossed with the affairs of this life, as to lose sight of eternity. What a suitable prayer for the aged man! The mind is weakening, dangers are increasing, Satan is fighting against us desperately. "Preserve me, O God." I am weak, but thou art mighty: hold me in thy powerful hand. Foes are coming on with all their full force, raising up difficulties in my path, taking advantage of my bodily and mental decay, and doing their uttermost to rob me of my

peace of mind, and sweet assurance of salvation. My arm is failing, my foot is slipping: interpose in my behalf; help me, save me, yea, "Preserve me, O God."

And as it is a suitable prayer for a young man, for the full-grown man, and for the aged man, so it is a suitable prayer for God's minister. Preserve me, O God, from ever giving, in either word or deed, an occasion to the enemy to blaspheme; preserve me from Peter's sin; preserve me from the sin of Judas; preserve me from uncleanness of heart and life; preserve me from denying my Saviour; preserve me from betraying my Lord or selling him for gold or the world's applause; yea, keep me faithful to thee, and protect me by thine arm of power, and by the ceaseless out-pouring of thy sustaining Spirit.

Be our age what it may, be our rank what it may, this "Preserve me, O God" is a suitable prayer for each; and the oftener we cause the soul to breathe it, the heart to feel it, and the lips to speak it, the more safe shall we be, and the more certain may we be of our preservation, salvation, and, finally, glorification.

But Christ gives a reason why God should preserve him. "Preserve me, O God; for in thee have I put my trust": it is in thee, and in thee alone. This the world knows, and thou knowest; therefore, "Preserve me, O God." I have taken upon me the form of a man. I have entered this world of sin and danger, taking my stand upon the battle-field, and engaging in life-and-death conflict with the prince of darkness. I have undertaken to fulfill thy law for man, and to pay man's great debt to that law, in full reliance upon thee, in childlike trustfulness in thy upholding and strengthening power. All I have done, and all I shall yet do, has been, and will be, done in thy strength, and for thine honour. I look not to myself, but to thee do I look, and upon thee do I rely, yea, unto thee lift I up mine eyes. O thou that dwellest in the heavens, behold, even as the eye of servants look unto the hand of their master, and as the eye of a maiden unto the hand of her mistress, even so mine eyes wait upon thee, and in thy name and strength do I live, act, and speak: therefore, "Preserve me, O God." Christ thus trusted in God, and God preserved him: every foe was vanquished, every temptation was resisted, and every difficulty overcome. The world of men and the world of devils put forth all their power to destroy the divine Man, but in vain. Jesus stood immoveable: he put them to flight. *Jesus* "led captivity captive." A day is *about to dawn* in which the conquest of Immanuel shall be proclaimed from one end of the earth to the other; and tens of thousands shall show forth the triumphs of our Lord and Saviour.

And, dear friends, as Jesus trusted in God, so must we. We must have no confidence in ourselves: a reed has more strength than we have. It must be "through God will we push down our enemies, through his name will we tread them under that rise up against us; for we will not trust in our bow, neither shall our sword save us, but in God will we trust, in his strength will we boast, and on his power will we rely." Feeling like this, we shall go forth, like David of old, and face the Philistine, and shout with the psalmist: "They kept me in on every side; but, in the name of the Lord, I will destroy them." Thou, O Satan! and thou, O world! and thou, O flesh! hast thrust sore at me that I might fall; but the Lord was and the Lord is my help." The Lord is my strength and my song, and is become my salvation." Happy are those of us who can thus trust in God, and do all with his strength. We are safe; for God never fails those who put their trust in him. He is faithful to them, and preserves them unto his kingdom. He preserves them from evil spirits and from evil men; in dangers he covers them with his shield, and protects them by his power; in temptation he succours them, and makes a way of escape; in weakness, he strengthens them; in trouble, he comforts them; in bereavement, he consoles them, whispering love and hope; and in death, he unveils his face, and walks with them through the dark valley, and they fear no evil.

Brethren, we are surrounded by dangers, temptations, and evils: this is threatening, and that is threatening: this temptation and that temptation is assailing. Then the world is putting forth all its fascinating powers, and the flesh is lusting against the spirit, and we are made peradventure to quake. But, brethren, we need not fear. If our whole trust is in him who made us, and ruleth over all, we shall not fall. God's honour is concerned in our preservation. Were he not to sustain us, he would tarnish his name, falsify his word, and violate his promise. This the All-perfect and All-faithful cannot do; and, therefore, we know that we shall not die but live; we shall not fail of the grace of God: we shall not be overcome of Satan by the world or by the flesh; but we shall be kept by the power of God, through faith unto salvation: we shall pass through the fires of temptation unhurt: our foes shall assail us in vain.

Let no one's heart fail him. The battle

ɔt ours but God's. Greater far is he is with us, than he who is against us. ', let us be ever conscious of our weak- and ever look to God for sustaining guiding grace, and we are safe. No- ɜ can hurt us: no one can destroy us: 'eapon that is formed against us shall per; and every tongue that shall rise ast us in judgment shall we condemn. is the heritage of the servants of the , and their righteousness is of me, saith Lord (Isai. liv. 17).

VTES ON THE MAN OF LAWLESSNESS.

By John J. Lake.

No. X.

opponents assert that Jesus did not ı that he was a mediator and intercessor. proposed now to examine, 1st, what he say on these subjects; 2nd, that others taught the same; 3rd, that this teaching t contrary to reason.

:. It has been shewn in the course of these ı that our Saviour taught that man is a ı intelligence—one who has deserted the ite for the finite, and it has been de- ıtrated that this is not contrary to reason. ı this basis rests his mission, and he acts mediator by adopting the necessary means ur restoration. Taking upon himself our ıgressions, as our bail or surety, he tells postles: "I go to prepare a place for you;" "I will pray the Father, and he shall give ınother Comforter, that he may abide with 'or ever" (John xiv. 2, 16). The mediation ıght in the parable of the vine and its ches, wherein the vine is the basis of the ıtian life and power, the medium by which es the "new life" (John xv.); and again e passages, "Whatsoever ye shall ask of Father in my name he will give it (John xvi. 23; xv. 16), and he re- ınts his works to be so complete that he not say his intercession is necessary; that day ye shall ask in my name: I say not unto you, that I will pray Father for you: for the Father himself h you, because ye have loved me, and have ved that I came out from God" (John xvi. 7). Nothing can more distinctly declare ɜ to be both a mediator and intercessor the following: 1st. The annunciation of eternal life is—"This is life eternal, that may know thee the only true God, and ɜ Christ, whom thou hast sent." 2nd. he is the medium or mediator—"I have ı unto them the words which thou gavest and they have received them, and have n surely that I came out from thee, and have believed that thou didst send me." That he is an intercessor—"I pray for : I pray not for the world, but for them thou hast given me; for they are thine," John xvii. 8, 8-24).

2nd. Others have taught the same. St. Paul calls Jesus "the mediator of a better covenant" (Heb. viii. 6), and "the mediator of the new testament (Heb. ix. 15; xii. 24). St. Peter says that "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Eph. iii. 18); and St. John, "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous: and he is the propitiation for our sins" (1 Eph. ii. 1, 2). We are also taught by St. Paul that there is one God and one mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5); and "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. vii. 25). So far the apostles. Of the ancient Chinese writers the book Tchongyong says "The saint is the middle betwixt the heaven and the earth (that is the mediator), that he alone can convert the heart, and is the beginning and Lord of all things."* Tchouantsee says, "the saint contains in himself the heaven and the earth. He has the form of a man, but the heaven and earth are re-united in him." The book Y-King contains the following: "By the justice of the saint the world shall be re-established in the ways of righteousness. He will labour and suffer much. He must pass the great torrent, whose waves shall enter into his soul; but he alone can offer up to the Lord a sacrifice worthy of him."† In the third ode of the book Chiking is found the following: "He that is the only king and sovereign lord sees two sorts of creatures, or nations, who have abandoned him; but the Most High will not for ever abandon them. He seeks for a man after his own heart, who can extend his empire. In this view he turns his eye towards the west. It is there that he shall dwell, and reign with this new king. The Lord will restore men to their primitive virtue. Heaven has given itself an equal. Wenwang, or the Prince of Peace, alone knows how to love his brethren. He makes all their happiness, and all their glory. The Lord has enriched him with all his riches, and given him the universe for a recompense"‡.

With the Persians, Mythras (the second god) was symbolized by the head of a lion and body of a man, having two wings mounting towards heaven and two descending towards the earth. The Christian will see in this the emblems of a Noeirau tradition of "the Lion of the tribe of Judah" (Gen. xlix. 8-10; Rev. v. 5), who joins heaven and earth together, uniting them in his double nature and his offices—high-priest, mediator, and intercessor (Col. i. 20).

Mythras is also otherwise represented standing upon a globe, with a serpent twined round his body and keys in his hand, which looks very like a symbolization of early tradition, adopted by Moses, at the divine command, in the brazen serpent (Numb. xxi. 8), a type of our Saviour, his ruling the world, and having the keys of hell and death (Matt. xxviii. 18; 1 Cor.

* Ramsay's Philosophical Principles of Natural and Revealed Religion. Part ii. 178.

† Ramsay, ii. 177.

‡ Ramsay ii. 179. Compare Heb. i. with this; also Psl. xlv.

xv., 27; Eph. i. 20-22; Heb. ii. 7, 8; Rev. i. 18).

There is also another representative of Mythras, with the tiara and other attributes of a high-priest, sacrificing. Seven stars are over his head and by him are the instruments of sacrifice*. Various interpretations have been put upon this; but it will bring to the mind of the Christian his great High-priest (Heb. vi. 20.), who holds in his right hand the seven stars (Rev. i. 5, 16; iii. 1), and the seven lamps (Rev. iv. 5; v. 6; Zech. iii. 9; iv. 2, 10), and he will see in it the materialization of a primitive tradition of the Saviour that came from the same source as the more elaborate details of the Hebrew and Christian scriptures.

Similar and equally characteristic Egyptian sculptures may be seen in the British Museum. In several of those referring to their religion may be seen a figure seated on a throne, holding a staff that divides from the hand upwards into a cross, a crook and a sceptre—the Saviour, Shepherd, and King. Arks and figures with four wings, like Mythras, are also frequent in other Egyptian monuments (Kitto's Cycloped., art. Ark).

3rd. The doctrine of a mediator and intercessor between God and man is not contrary to reason. Man, as has been already shown, is a free agent, who has separated himself from God. He has no idea of the nature or mode of this separation, and can only know it by its effects, as the constant tendency to evil, rebellious feelings towards God, and more especially failing in love to his neighbour—the latter of which is a sure and certain criterion of a fallen state, since every perfect being must be perfect in love up to his capacity, circle, or calibre. The cutting off a limb he can comprehend, that being within the range of his faculties; but the mode of his separation from the infinite is beyond his powers to discern. He is equally incapable of comprehending or discovering how to re-unite himself to a being who is spiritual and cannot be seen, comprehended, or appreciated by our natural powers, physical or intellectual.

We must now proceed by analogy. In nature everything that unites itself in essence, being, or existence with another must have an affinity with that to which it becomes united. As in chemistry, there is a great difference between a solution and a combination. Substances may be dissolved or mixed together that have not any affinity, but the presence of a third substance may establish an affiinity that will produce a combination between the others. So it is with man and the Infinite, who is omnipresent, and go whither you will you cannot escape him; but naturally we do not love him, whatever we may pretend to ourselves or others; we are separated, without affinity towards him. One drop of some influence is required to create affinity. But whence is this to come but by revelation?

Hence it is contrary to nature and reason that man can re-unite himself to God by natural means.

But a mediator or intercessor can do this, supposing that he has power sufficient. But there are two beings, the one finite, the other infinite. A finite being of superior calibre can control the former, but not the latter. None but the infinite can rule the infinite. In other words, God must do the work himself.

The mediator and intercessor can thus be none other but the Infinite, and all finite beings employed in the work are but teachers or preachers, or, in the figurative language of scripture, "the golden pipes through which the golden oil is emptied" (Zech. iv. 12). They work by a delegated authority, and the source of their power is the infinite First Cause.

Further. The mediator or intercessor must be omnipresent to know the necessities and hear the simultaneous prayers of all.

Hence, it is not only not inconsistent with reason that there should be a mediator and intercessor; but it is opposed to reason that there should not be one, and that one the Infinite God himself in the channel of communication between him and man, namely, His Word; the Logos of the learned, Jesus Christ, the Saviour and Messiah of the unlearned.

ERRATUM.—No. 1,964, p. 333, col. i. line 50, for "loves' read "loses."

* *Ramsay ii. 191, 192.*

STRAY LEAVES FROM THE FIELD OF NATURE.

SYRIA: ITS FLORAL BEAUTIES—MUSTARD-TREES.

"OUR ride from Tib to Acre was one ever to be remembered, over a down or common, covered in some places with rich rank weeds, proclaiming the fertility of the soil; in others with bushes and dwarf trees, and again in other places with one rich gay carpet of flowers. Every moment we were on and off our horses, attracted by some fresh specimen. Old friends were there, and many acquaintances whose faces I knew, but not their names, and some strangers. Anemones of every hue were there; and specially common was the brilliant scarlet anemone, 'the lily of the field,' whose splendour exceeded that of the dress of Solomon 'in all his glory;' and then there were the ranunculus, the crocus, and the hyacinth, the flaunting poppy, whole patches of tulips (this flower is most probably 'the rose of Sharon'), and those of various colours, &c. Wild thyme was there, and rosemary, which seemed quite out of place in foreign soil, so 'English' is it, although now thought too old-fashioned and vulgar for modern tastes. As I was riding across the plain of Acre, on the way to Carmel, I perceived at some distance from the path what seemed to be a little forest or nursery of trees. I turned aside to examine them. On coming nearer they proved to be an extensive field of the plant which I was so anxious to see—the mustard-plant. It was then in blossom, full grown, in some cases six, seven, and nine feet high, with a stem or trunk an inch or more in thickness, throwing out branches on every side. I was now satisfied in part. I felt that such a plant might well be called a tree, and, in comparison with the seed producing it, a great tree. But still the

branches, or stem of branches, were not very large, or apparently very strong. 'Can the birds,' I said to myself, 'rest upon them? Are they not too slight and flexible? Will they not bend or break with the superadded weight?' At that very instant, as I stood and revolved the thought, lo, one of the fowls of heaven stopped in its flight through the air, lighted down on one of the branches, which hardly moved beneath the shock, and then began, perched before my eyes, to warble forth a strain of the richest music. All my doubts were now charmed away. I was delighted at the incident" (J. W. Bardeley's Notes in Palestine, &c., 1868).

OVERFLOW OF THE NILE.

"'My river is mine own,' was the ungodly boast ascribed to Egypt in the vision of the Hebrew prophet (Ezek. xxix. 3, 9)—'My river is mine own, and I have made it for myself.' 'Turn the course of the Nile,' it has been said, 'and not one blade of vegetation would ever arise in Egypt.' And the more intelligent of modern travellers, no longer open to the potent witcheries which nature once exerted on mankind, but recognizing the almighty hand of God himself throughout this 'annual miracle of mercy,' are still awe-struck by the grand phenomena presented to them as the river bursts afresh into its ancient channels. 'All nature shouts for joy.' The men, the children, the buffaloes, gambol in its refreshing waters; the broad waves sparkle with shoals of fish, and fowl of every wing flutter over them in clouds. Nor is this jubilee of nature confined to the higher orders of creation. The moment the sand becomes moistened by the approach of the fertilizing waters, it is literally alive with insects innumerable" ("Biblical Natural Science").

CLIMATIC CHANGES THROUGH THE AGENCY OF MAN.

"The ground on which stands Ismailia—a town of six thousand inhabitants, and the headquarters of M. de Lesseps—was, but a few years since, a dry sandy desert, on which rain was never known to fall. All is now transformed. The old dried-up basin of lake Timsah has been again filled with water from the Nile by a freshwater canal. Trees, shrubs, and plants of all descriptions grow rapidly wherever the soil is irrigated, and the artificial oasis widens fast. 'Accompanying,' writes a correspondent, 'this extraordinary transformation of the aspect of the place there has been a corresponding change in the climate. At the present time, Ismailia during eight months of the year is probably the healthiest spot in northern Egypt.' The mean temperature for the four months, June to September, is 94 degrees; the following four months, 74 degrees; and the four winter months, 45 degrees. 'Until two years ago, rain was unknown; but in the twelvemonth ending April last there were actually fourteen days on which rain fell; and, no later than Sunday last, there fell a tremendous shower of rain—a phenomenon which the oldest Arab had never previously witnessed.' Rain ceases to fall on a country deprived of its forests, or only falls in violent storms. Here we see rain returning to the desert on restoring the trees" ("British Medical Journal").

WHITEBAIT.

"I have lately had the opportunity of making some investigations on the difficult subject of whitebait, and the more I try to find out the history of these mysterious little creatures, the more difficult does the problem become. Nevertheless, having worked a long time at this subject, I think I am now able to throw a little fresh light on the matter. The minute little fish which form the main bulk of the whitebait are at first difficult to diagnoze: they consist principally of 'young herrings,' 'spratty stuff,' 'rooshians,' and 'polwigs.' The fishing begins about the 14th of February, and goes on to the end of August; it then stops, as there is no sale for the fish. The run of fish varies much: if the weather is hot and quiet for many days continuously, the water gets stagnated, but a breeze with rain 'sweetens' the water and brings up the fish. Sprats are caught as far up as Erith after a gale of wind. The 'spratty stuff' and the smig bait come up into the river first; when the herring fry comes up, the sprats fall off back into the sea. Directly the weather begins to get warm the sprats fall off. The herrings are now beginning to come: the sprats are getting scarce; these sprats will return in November next as full-grown sprats. If a basket of whitebait be now examined, there will be found a large number of minute fish from an inch to an inch and a-half long, perfectly transparent, with a large eye, and no scales visible; the body is covered with a few black spots: these are the 'smig herring.' The scales are just beginning to appear on some of these young fish, in the form of a band of silver along the abdomen. Towards the middle or end of next month the young herrings would have put on all their scales, technically called take-scale, and the sprats will be nearly out of the river altogether. The warmer the weather the quicker these herrings will grow. There are three or four different sizes of herrings: the small in my collection is but a minute thread like a small slip of isinglass: these are called 'thread whitebait;' the largest herring are from four to five inches long, and weigh four to the ounce. I have had the greatest difficulty in obtaining these large specimens. Londoners are under the idea that whitebait are necessarily very small. Allow me, however, to tell them that large quantities of these young herring are caught and thrown back into the water, the reason assigned being that they are not marketable fish, with the small 'spratty stuff.' The fishes are killed in the net and thrown back dead—a cruel and wanton waste of good food. This is a point to which I shall have to refer to hereafter. It is exceedingly difficult at first to tell a young sprat from a herring, but I have now mastered all the points of diagnosis. In the technical phraseology of the fishermen, the sprat is 'snugger in the head' than the herring, its body is rounder, and 'the sword along its belly cuts more than in the herring.' Examination with a glass explains the above terms. It is very difficult to tell the very small ones apart. There are, however, two chief parts to be attended to in the diagnosis of these small fish. The young sprats will keep much longer than

young herrings; the herrings break, *i. e.*, they burst open soon. I find that a great many of the young sprats have upon them a curious parasitic creature, the *Lerneonema spratta*. They generally fix themselves upon the eye of the unfortunate sprat, and measure from one inch to an inch and a-half long. They are of a beautiful green colour. The fishermen call them 'lantern jacks.' The story is that the fish which carry these lantern jacks is the pilot-fish of the shoal, and that the lantern is luminous at night, and the shoal steers itself on the course indicated by the bearer of the lantern jack" (Frank Buckland in "Land and Water").

M. C.

A POLITICAL PICTURE; OR, THE QUESTION OF THE DAY.

"I have multiplied visions and used similitudes."—Hos. xii. 10.

THERE is a certain noble edifice that was erected three centuries ago, and yet time has neither shaken its foundations, nor impaired its beauty. And around it there is a garden containing fragrant herbs, and pleasant fruits, and a well of living waters (Solomon's Song iv. 15).

The stewards of the institution graciously receive visitors, and persuade them to accept the privileges it affords; and those who desire to drink the waters springing up in this beautiful garden are conducted thither, and invited to drink freely. Some are bowed down with sorrows; but when they taste of the water, their countenances brighten up, and feelings of joy animate their drooping spirits. Others have tried the world's pleasures, and discovered their inability to supply happiness. Here they partake of something which affords a peace that the world cannot give. If they are thirsty, they may also obtain "wine and milk, without money and without price" (Isai. lv. 1). And then the stewards speak to them of One who "bore their griefs" and "carried their sorrows," who was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb; so he opened not his mouth" (Isai. liii. 4, 7).

So they urge their followers to depend fully upon him who is mighty to save, and who has prepared a place for his people in his Father's house.

Some die for their friends and for their country; but he died for his enemies, and even prayed for them in the midst of his awful sufferings. Often are the people reminded that they will not long remain in this garden, and therefore must prepare to enter a great and glorious city, the street of which is pure gold, and the foundations of the wall of the city are garnished with all manner of precious stones. And they shall bring the glory and honour of the nations into it" (Rev. xxi. 19, 21, 26).

Frequently are the stewards seen outside the ancient building engaged in the lowest and meanest habitations, wiping drops of anguish *from the pallid brow*, and directing the sufferer *where to apply for* relief. In works of beneficence they set a good example, and generously supply the failing body with the requisite nourishment.

* * * * *

Gabriel Gell welcomed the return of spring. He is too old and infirm to travel far from home, but finds quite enough amusement and occupation in his garden. He may be seen carefully planting mignonette and larkspurs in the curiously-shaped flower-beds, or driving away the birds which commit sad havoc upon the buds of his favourite pear-tree, or removing the ground with his walking-stick, in order to discover whether the early peas begin to show signs of vegetation.

One evening, as he rested upon a rustic seat underneath the old cedar-tree close to the public road, he heard sounds of joy and exultation, as if some great victory had been gained or some gladsome event had happened. A few minutes afterwards three young men approached and told Gabriel that it had been decided at a public meeting, in reference to the institution already alluded to, that the stewards must no longer rely upon the assistance of the managers and trustees, because the funds would be required for other purposes.

"You look downcast, master Gabriel. We hoped you would have rejoiced with us," said the eldest of the three travellers. Another asked him to give his reason why he dissented from the measure.

Now Gabriel Gell seldom troubled his head with public affairs; but he felt that this was a matter which ought not to be treated with indifference, and replied, "It appears to me that you are the trustees, and not the proprietors of these funds. Your duty is to see that they are properly applied; but you have no right to dispose of them as you please. You have brought forward no proofs that the stewards have neglected their duties or misused the important trust committed to them. On the other hand, it is admitted that they had done their work well. Taking a legal view of the case, it will be necessary, not only to prove that the property does not belong to them, but that other persons are the rightful owners. The institution is not a failure, as some would endeavour to make you believe: for there are seven times as many members attached to it now, as there were formerly. You say, let them henceforth depend upon voluntary contributions. But the heart of man is naturally opposed to institutions of this kind, the advantages of which may not be fully understood in this world. Objects of far less importance are not left to chance or allowed to depend solely upon the generosity of others. The poor members of another sect, if they are fortunate enough to have a little money, request these stewards to become their treasurers; and so we may suppose they are respected and esteemed, even by those who earn their bread by the sweat of their brow. It is said that the people are aggrieved because they are required to assist in supporting this institution; but it must be remembered that the question of land also excites jealousy and discontent. Should your system be adopted, some of the lay men-

›rs of the institution might not enjoy the same ›iritual advantages as before. It would be no ght matter if these should be scattered on the lls as sheep without a shepherd. I know that y opinion is not the popular opinion; but I ıould not be doing my duty if I neglected to arn you against consenting to a scheme which ›pears to be in opposition to the coronation ıths of monarch after monarch, the interests religion, and the principles of ordinary life."

"Will a man rob God? yet ye have robbed .e. But ye say, Wherein have we robbed thee? ı tithes and offerings" (Mal. iii. 8).

J. P.

April, 1869.

HE JEWISH SIN-OFFERING NO ANALOGY FOR THE JEWISH SIN-OFFERING OF ORDINARY PRIESTS.

HE great atonement of our blessed Redeemer as typified in the 16th chapter of Leviticus; ıd in this again I have the church of Rome ı my side. Who presented that atonement to od? Was it a priest? It was not: it was ıe high-priest. The common priest dared not › it: he would not be permitted to enter that ›ly place. Who was present when that atone-ıent was made? Not one was officially pre-ımt. In Lev. xvi. 17, we read: "There shall › no man in the tabernacle of the congrega-on when he goeth in to make an atone-ıent in the holy place, until he come out, and ave made an atonement for himself, and for is household, and for all the congregation Israel." That great atonement is the only ıe of which these words are used. In ver. 30, is said: "On that day shall he [I omit the ord "priest," for you will see it is in italics] ake an atonement for you to cleanse you, that › may be clean from all your sins before the ord." That great atonement was made on the)th day of the 7th month. No circumcised ıraelite, no sacred Levite, no consecrated priest, as permitted to be present—save but one man, ıd that one the representative of the Lord esus Christ. No man shall enter into the ›bernacle of the congregation on that day; nor hen he goes in may they follow: they shall ›t enter until he come out. Here is the dis-ıte between us and the church of Rome. Let ıem do what they like with their common riests: we want the high-priest, the Lord Je-ıs, and the offering which none but one man as permitted to make. During the services of ıat time there was an awful stillness over the hole assembly outside. You will remember ıat, around the robe of the high-priest was a rcle of a bell and a pomegranate repeated. If ıat high-priest neglected one part of his work, › would be smitten with death. There was an ›ful dread in the people's mind lest he who ent in might have neglected something and as smitten with death. What was it that told ıem he was alive? They listened: the beau-ful sound of the golden bell went through the ›bernacle, and reached the ears of the prostrate ıd silent worshippers outside. It was to this that the psalmist alluded when he said, in the 89th psalm, "Blessed are the people that know the joyful sound: they shall walk, O Lord; they shall walk in the light of thy countenance." This is that great offering of which we read in the 8th chapter of the Revelation. We find the great high-priest coming out; and we read, (ver. 1-4) ..... Here is the great question in debate between us and the church of Rome: Is the holy communion a sin-offering propitiatory for the sins of the living and the dead? or, is it a commemoration of what Christ did? and, is it a fulfilment of Christ's promise that we may have communion with him? We deny it to be a sin-offering; and we have our argument that must for ever set the question at rest to every reasonable person. ..... The apostle, when speaking of the sacrifice of our blessed Redeemer, refers to the remarkable circumstance that, whenever the blood was brought into the holy place, the body was borne without the camp and burned. There was no altar on earth on the great day of the atonement. The world was the altar. The offerings of that great day of atonement were laid on no altar: they were burned in the open light of heaven, to tell us of that Lamb of God that takes away the sin, not merely of those that are within the tabernacle, but of the sin of the whole world. The body was not brought into the holy place; for it was burned, and no one dared to eat it under the penalty of death. The sin-offering was not permitted to be eaten: it was only consumed before the Lord. We read, in Lev. vi. 30: "And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire." I put this dilemma then to a Roman theologian: if Christ's offering be a sin-offering, it could not be eaten; if it be eaten, then it is no sin-offering. Hence the name that is so commonly given to it—the eucharist, a thank-offering" (Rev. Dr. Baylee).

DISTINCTIONS IN THE GOSPELS.

THE important differences in the four gospels are thus brought out by bishop Ellicott in a lecture on the life of Christ:

1. In regard to their external features and characteristics:

The point of view of the first gospel is mainly Israelite; of the second, Gentile; of the third, universal; of the fourth, Christian.

The general aspect, and, so to speak, physiognomy of the first is oriental; of the second, Roman; of the third, Greek; of the fourth, spiritual.

The style of the first is stately and rhythmical; of the second, terse and precise; of the third, calm and copious; of the fourth, artless and colloquial.

The most striking characteristic of the first is symmetry; of the second, compression; of the third, order; of the fourth, system.

The thought and language of the first are both Hebraistic; of the third, both Hellenistic; while in the second, thought is often occidental,

though the language is Hebraistic; and in the fourth, the language is Hellenistic, but the thought Hebraistic.

2. In regard to their subject matter and contents:

In the first gospel we have narrative; in the second, memoirs; in the third, history; in the fourth, dramatic portraiture.

In the first we often have the record of events in their accomplishment; in the second, events in detail; in the third, events in their connexion; in the fourth, events in relation to the teaching springing from them.

Thus in the first we often meet with the notice of impressions; in the second, of facts; in the third, of motives; in the fourth of words spoken.

And, lastly, the record of the first is mainly collective, and often antithetical; of the second, graphic and circumstantial; of the third, didactic and reflective; of the fourth, selective and supplemental.

3. In respect to their portraiture of our Lord:

The first presents him to us merely as the Messiah; the second, mainly as the God-man; the third, as the Redeemer; the fourth, as the only-begotten Son of God.

The Cabinet.

PROFESSION OF FAITH OF BP. KEN—(Contained in his Will).—"As to my religion, I die in the holy catholic and apostolic faith, professed by the whole church before the division of East and West: more particularly I die in the communion of the church of England, as it stands distinguished from all papal and puritan innovation, and as it adheres to the doctrines of the cross."

Poetry.

THE CHILDREN'S SONG ON CHRIST'S ENTRANCE INTO JERUSALEM.

BY THE REV. GEORGE BRYAN, M.A.

(For the Church of England Magazine.)

"And they that went before, and they that followed, cried, saying, Hosannah, Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosannah in the highest."—MARK xi. 9, 10.

SING Hosannah! sing as they
Sang on Christ's triumphal day,
Ere he bore our sins away.

Sing Hosannah in the height,
God of God, light of light,
God invisible in sight!

Sing at morn and even dim,
O ye people! sing of him
Of whom sing the seraphim.

Sing of David's loving Lord,
Who is the Incarnate word,
Who is evermore adored.

Sing of David's Holy Son,
Who has fought and who has won,
Who had work, and it is done.

Sing with string and sing in psalm:
Singing is the mourner's balm
Till he take the Conqueror's palm.

Sing of him, whate'er has breath;
Sing of him, who conquers death;
Sing of Christ of Nazareth!

Sing Hosannah! sing as they
Sang on Christ's triumphal day:
Sing Hosannah! save, we pray! Amen.

Huttoft.

Miscellaneous.

STEWARDSHIP: ADDRESSED TO WEALTHY CHRISTIANS.—Come with me, dear brethren and sisters in Christ, who possess wealth, and I will show you where Jesus, in his suffering members, calls for an exercise of your stewardship. In the streets and courts of the east of London, dwell many needy ones. Some of these belong to Jesus, and are dear to his heart: they are members of his body, of his flesh, and of his bones: they are (nay, shrink not to own it) your brethren and sisters. The Lord has given you wealth. Go, soothe their sorrows: deal out your bread to the hungry: clothe the half-clad, cold, and shivering ones, who call for, nay, demand, your sympathy. In Jesus' name, help to give them a place to lay their weary heads, or send them with your gold to lands where they can earn their bread with honourable toil. Spend not your Lord's money in splendid dwellings, gay furniture, costly plate, fashionable dress, or dainty living, sparkling wines, or needless luxury of any sort. The Lord will come (it may be soon), and ask you what use you made of that which he committed to you, to use for him. What will be your answer? You say you cannot go to these suffering ones: it is too hard a task. O call it not a task! Did Jesus speak in this way when from heaven he hastened down to suffer, bleed, and die? Ye know his grace who, though so rich, for your sakes became poor, to give to you eternal riches. O rouse you from the dust: shake off the world in Jesus' strength, and haste you forth to fight the battles of the Lord with poverty and misery! Thus many a gladsome smile from wan and weary ones shall greet you from those whom you have helped and cheered in poverty's dark hour.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

JUNE 30, 1869.

THE VICTORY COMPLETE*.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 54-57.

How long and terrrible has been the reign of death! From the day that righteous Abel fell by a brother's hand, until this present hour, all have been compelled to yield to the mighty conqueror. Death is the wages of sin. Hence his universal sway; for sin hath entered into the world, and death by sin, and so death hath passed upon all men, for that all have sinned. A few short years of labour and sorrow, and, obedient to heaven's high decree, the body has returned to the dust from whence it came, and the spirit to God who gave it.

The earth itself is thickly covered with the dust of the departed. The grave has swallowed up the great men and the mighty men, the chief captains and the honourable men. The small and the great are there. And, more affecting still, the bodies of God's saints are there: those temples of the Holy Ghost in which, while they lived, the Most High was loved, and served, and honoured. There is Abraham, the friend of God; and David, the man after God's own heart; and Isaiah, who spake so clearly of the sufferings of Christ, and of the glory that should follow; and Daniel, to whom such wondrous visions of the world's future history were revealed. There are the apostles of the Lamb: John, who leant upon the Saviour's breast: Peter, the apostle of the circumcision; and Paul, the apostle of the Gentiles. There are martyrs and confessors almost innumerable; and there are the faithful servants and followers of Christ whom we ourselves have known and loved: men who have lived and who have died in faith, and whose departed spirits are now in joy and felicity. There they lie: dust they were, and unto dust they have returned; but they rest in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ.

Nor shall they wait much longer. The night is far spent, the day is at hand: the day when he that shall come will come, and will not tarry, when, "in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed."

The apostle anticipates the arrival of that glorious day; and he says, "Now, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." St. Paul quotes a well-known passage from Isaiah: and he speaks of that great event as past, which the prophet reveals as future, when he says, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it."

There is something very striking in the position which we occupy in reference to the prophecy of Isaiah, and the glorious consummation anticipated by St. Paul. We may be said to stand between the victory gained and the victory promised.

I. There is a victory already gained. It is a glorious victory: the greatest that this earth has ever witnessed: a victory unlike all others, the result of a great conflict carried on, not by carnal but by spiritual weapons, not by external violence, but by internal power.

The prophets had long foretold the coming of that Just One, who was to destroy death; and the Old Testament Saints had had the fact prefigured to them in various ways, and many

* From the "Victory over Death"; by the rev. W. Niven, B.D.

had descended to the grave in faith and hope concerning it. But who could have fully realized the way in which it was to be brought to pass; or who could have anticipated the various steps in that wonderful plan, displaying so richly the manifold wisdom of God, for the accomplishment of which the Second Person of the blessed Trinity assumed our nature, fulfilled the Father's will, magnified his law, and made it honourable, and in that nature triumphed over death, and opened unto us the blessed hope of everlasting life?

This is done. The Desire of all nations has come: the pure and holy Saviour has made an end of sin, and brought in everlasting righteousness. He has encountered the last enemy for us, and through death he has destroyed him that had the power of death. All this is done. The Lord has risen: the victory is gained; and he who has bruised the serpent's head has ascended up where he was before; and from the right hand of the Majesty in the heavens, he addresses his faithful soldiers and servants, saying, "Fear not, I am the first and the last: I am he that liveth, and was dead! and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

II. There is also a victory promised. It is the result of the victory already gained, and therefore it is sure and certain. The grave is a resting-place for the bodies of God's saints, but it is not their final resting-place. It could not retain their Lord; and it cannot long retain the members of his body. They rest in hope, and wait for the promised hour when he shall come again, "to be glorified in his saints, and admired in all them that believe."

For this we wait; for this we groan. Yes, we ourselves do groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

We anticipate that day with joy unspeakable and full of glory. What a day will that be, when the heavens shall be opened, and the Lord Jesus shall appear, having his head adorned with many crowns! What a day when the righteous dead of all ages and of all nations shall arise; and when the living saints who are waiting for their Lord shall be caught up together with them in the clouds to meet the Lord in the air! What a day when this corruptible shall put on incorruption, and this mortal shall put on immortality! Then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

We read in the apocalypse of a glorious company, who stand on the sea of glass, having the harps of God, and who sing the song of Moses the servant of God, and the song of the Lamb. It is a triumphal song, and the victory which they celebrate is great indeed; it is the victory which they have gotten over the beast, and over his image, and over his mark, and over the number of his name. But here is a victory more wonderful and more glorious still: it is the victory over death—over death, that mighty conqueror, before whom the beast and the false prophet and all their deluded followers must *succumb*.

We might almost suppose St. Paul to have had a vision of that day, even as St. John had when in Patmos, and that it was as he gazed upon that scene, and felt himself to be one of the white-robed company, and waved the palm of triumph in his hand, that he exclaimed, in these triumphal strains, "O death, where is thy sting? O grave, where is thy victory?"

He personifies death. He addresses him as a living being, and speaks as if he were immediately facing that last enemy.

O death! thou stern and relentless tyrant, who hast swept away so many generations of the sons of men: O death! who hast been the king of terrors to men of all ranks and degrees, to kings of the earth, and all people, princes, and all judges of the world, to rich and poor, high and low together: O death! who hast severed the most endearing ties, arrested the bridegroom in his manly strength, and the bride in her youthful beauty, snatched the babe from her fond mother's arms, and rendered desolate the most loved and happy homes: tell me, O death! where is now thy sting? And thou, his faithful partner, who hast opened thy mouth so widely to receive the victims of the mighty conqueror, tell me, O grave! where is now thy victory? The graves are open, and the bodies of the saints, which have for ages slept in the dust of the earth, have arisen, and are now for ever with the Lord. Then, "O death, where is thy sting? O grave, where is thy victory?"

And now, for a moment, the apostle seems to pause. The victory, glorious as it is, brings the conflict to his mind, with many great and solemn reminiscences. He feels it right to make a humiliating acknowledgment. He says, "The sting of death is sin, and the strength of sin is the law." An eminent divine (rev. Dr. Candlish) says, "This is an explanation which comes in parenthetically, as if it were spoken aside, or in soliloquy, to qualify and abate the lofty tone of triumph." He still personifies death, and represents him as using a sting to effect his purpose, to strike the mortal blow. He says, "The sting of death is sin." Ah! how true! If there had been no sin, there had been no death; and how unspeakably has sin aggravated the fear of death! What remorse and despair has not sin occasioned on a dying bed!

And "the strength of sin is the law," for sin is the transgression of the law. It is the law, so pure and holy, the very transcript of the divine mind, the law which is the admiration of angels, and which was given for the most gracious and benevolent ends to man, it is the law which gives strength to sin.

We feel it all: we abhor ourselves, and repent in dust and ashes. And, whilst we humbly acknowledge that the wages of sin is death, the source of our joy and thankfulness is this, that "the gift of God is eternal life, through our Lord Jesus Christ."

And now, looking back upon the victory gained, and anticipating with sure and certain hope the victory promised, we wait for that glorious consummation, and, firm in faith, giving glory to God, we can exclaim with the apostle, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

And can it be that this glorious victory is

, hand? We do not assert that it is, for things belong unto the Lord our God, far as we are permitted to judge from id fulfilment of intervening events, and ns of our own times, it seems to be ap- ing. We think it more than probable ere are persons now alive who shall re- nto the coming of the Lord, and the ring up of death in victory. How full of t and consolation is this!

stian mourners, wipe away your tears: ave must soon restore the precious re- of your departed friends. How beautiful rious will they then appear! The same, the same. Your own beloved ones, yet fully transformed. All traces of in- and disease and sorrow gone, and they ke unto their Lord in power and glory.

stian pilgrims, weary and heavy laden as , does not this inspire you with fresh to endure affliction, to bear your cross, r yet awhile? It is only a little while, u who have sown in tears shall reap in brighter day than any that has yet will soon arrive, and your sorrow shall ed into joy, as you shall find yourselves, leed unclothed, but clothed upon, and ty swallowed up of life.

stian soldiers, you whose chief charac- is that you are fighting men, not dwell- ase in Zion, not satisfied with the mere f Christianity, but fighting manfully your Saviour's banner against sin and ld and the devil, what joyful tidings are nounced to you! The Captain of your n is at hand, and at his coming your vic- sure. But, remember, it is not so until s. You must fight on till you hear the f the archangel and the trump of God. ict, you must expect the last great e to be the worst. But, be of good cou- ake unto you the whole armour of God, may be able to withstand in the evil day, ving done all, to stand. When faint and et the prospect of the speedy consum- uphold and strengthen you, and remem- t your exalted Lord and Saviour saith, d, I come quickly; hold that fast which st, that no man take thy crown." that overcometh shall not be hurt of the death."

ft thy voice on high: shout, angels, shout,
idest, ye redeemed! Glory to God,
the Lamb who bought us with his blood
very kindred, nation, people, tongue,
shed and sanctified and saved our souls,
re us robes of linen pure, and crowns
and made us kings and priests to God.
ack to ancient time. Sing loud, and wave
lms of triumph. Sing, Where is thy sting,
? Where is thy victory, O grave?
be to God, eternal thanks, who gave
ry, through Jesus Christ our Lord."

TAMED BUTTERFLIES*.

THE rev. J. G. Wood, the eminent naturalist, in his pretty book entitled "Glimpses into Pet-land," just published, gives the following interesting story about butterflies. The story is given in the words of the lady who tamed these lepidopterous insects. Mr. Wood vouches for the truth of it, and makes himself responsible for publishing it:

Among the many pets that I have loved and lost, few have endeared themselves more to me than my butterflies, two of which I once kept for the space of a year and a-half. They came to me in their chrysalis state, and I, not knowing anything of entomology, shut them up for safety in a cabinet having glass doors. The cabinet stood near a small window in my bed-room. I was very unwell that winter, and therefore a fire was kept up in my bed-room night and day. The room was therefore very warm, and I suppose the little butterflies were deceived thereby, and thought or dreamed that summer smiled upon the earth; for a few days after Christmas, to my astonishment and delight, a little yellow butterfly was seen fluttering freely within the cabinet. My attention was first directed to the cabinet by the playful gambols of a pet pussy, who had mounted on a chair, stood upon its hind legs, pawing at the little creature through the glass. I soon sent pussy away, opened the cabinet, and tried to induce the butterfly to alight on my hand. But it was either dazzled and bewildered at finding itself in its new and extended sphere of existence, or had already learned the fear of man; for at the approach of my hand it flew wildly about, and finally settled down as if exhausted. I now became most anxious to feed the little thing; but how this was to be achieved I had not the slightest idea, nor could any one in the house advise or help me in this important matter. Moreover, I was loudly ridiculed for the bare idea of trying to tame and feed butterflies. However, I remembered that the poets all agreed in saying that butterflies sipped nectar from the opening flowers, and therefore turned my attention to manufacture a substitute for nectar. Obtaining some honey, which I diluted with rose-water, I put one drop into the centre of the open blossoms of a fairy-rose, and placed the little plant in the cabinet. I soon had the joy of seeing the little thing flutter around the rose, and finally settle upon it. Whether it really drank or not I cannot say. I thought it must have done so, as it appeared to grow stronger and more lively every day. I fed it in this manner every day for a fortnight; and by the end of that time it became so tame that it would step off the flowers, or anything else on which it might be standing, and appear quite happy and at rest upon my hand. It also appeared to understand that I wished it to come to me when I called it by the name of Psyche, that being the name which I had given to the insect. About three weeks after the advent of Psyche, we were gladdened by the addition of another butterfly to our establishment—a peacock. He was strong and vigorous from the

* From "Old Jonathan."

first, and flitted swiftly about like a gleam of prismatic light. I used to fancy that they talked to each other, as he at once fell into the ways and habits of the other; and when I called Psyche he too would come. I gave him another name, but he never seemed to understand that it belonged to him. They lived in this way until the earth had donned her glowing summer robe of lilies and roses, when I was told that their life-power could only extend over a month or two, and that it was cruel to keep them, even as happy prisoners. I was therefore induced to give them their liberty. The cabinet was placed with open doors before the window. It was many days before the butterflies ventured to leave the window-sill, and this much to my joy, for I thought it might be affection for me that held them back. However, one day, with many bitter tears, I saw them depart, and join some wild companions; but at night we found them again in the cabinet. On the following morning they left us, and came not back until the cold and stormy September weather set in. Yet, when in the garden, they would come if I called them, and rest for a short time on my hair or hands. At length, on a cold windy day in September, we saw them on the window-sill, and on our opening the window they came in and resumed possession of their old quarters, and abode there for the winter. It is true they were but poor-looking objects to what they were when they went forth. The world seemed to have used them somewhat roughly; for the sheen had gone from the rich wings of the peacock butterfly, and the soft yellow bloom from Psyche's plumage. Nevertheless, they were welcome guests, and, though ragged and way-worn, were not the less loved. We observed that during this winter they slept more than they did formerly. They also manifested pleasure when sung or talked to, and were very fond of being waved about and danced up and down in the air, while they would sit upon the hand quite calmly. I think that the movement must have reminded them of the nodding flowers and fresh breezes of their summer life. The sun and earth ran their appointed course until they brought us another bright June, and again I bestowed the boon of freedom on our fairy pets, who went forth gaily, but, alas! never to return. One day, after a heavy thunderstorm, we found the inanimate form of a yellow butterfly upon the window-sill. I took it up lovingly, and did my best to revive it; for I believed it to be the material form of my own beautiful Psyche, who had sought shelter from the storm, but had found the window closed. Of this I cannot be sure. ..... I have since tried to tame other butterflies, but never again was so successful, although I have taught three or four to know me, and to come at my call.

THE EPISCOPAL NON-OBSERVANCE OF THE THIRTY-FIFTH CANON AS TO ORDINATION EXAMINATIONS*.

The late rev. Christopher Benson, canon of Worcester, and sometime master of the Temple, thus commented upon the frequent neglect of our bishops to observe the thirty-fifth canon, in his able pamphlet on "The Rubric and the Canons"; published in 1845, second edition, pp. 19, 20:

"The thirty-fifth canon commands every bishop, before he admits any person to holy orders, diligently to examine him in the presence of those ministers that shall assist him at the imposition of hands, or at least cause the said ministers carefully to examine every person to be ordained. For the number of these examiners it fixes upon three at the least. Then, if any bishop shall admit any one to sacred orders who is not so examined, it enacts that the archbishop of his province, having notice thereof, and being assisted therein by one bishop, shall suspend the said bishop so offending from making either priests or deacons for the space of two years."

This is a regulation of the highest importance. It is calculated, as it was no doubt adopted, to prevent the admission of unfit and unworthy persons into the ministry, either from favour, from carelessness, or corrupt views, or of providing for some friend or relative, by enabling him to hold benefices in the church. It is a most proper privilege conferred on those who are to co-operate with the bishop in ordination, because it enables them to ascertain that the qualifications of each candidate are such as to justify them in uniting with their diocesan in the imposition of hands. It ought to be regarded by the bishop himself, as at once a security and an advantage: a security against his falling into error, or being misled by partiality in so solemn an act: an advantage, by enabling him to reject an unfit candidate with more ease and satisfaction, when he finds his own opinion of that unfitness borne out by the concurring judgment of three other able and independent coadjutors. There is, moreover, an irresistible evidence in the canon itself, of the great weight the framers themselves attached to it; for they have visited a violation of it with a very heavy penalty, and made it imperative upon the archbishop to inflict the penalty whenever notice has been given to him of the violation. But after all, notwithstanding the importance of the injunction, and the terror of the penalty, it has somehow or other happened that it is, and we may safely say has been for the last hundred and fifty years, systematically neglected. For, in the days of Matthew Henry, as well as now, the bishop's chaplain, examined, and upon that examination only, the bishops and others ordained; and this private mode of transacting so serious and solemn an affair, which has no countenance in the early ages of the church, any more than in our own, was one reason that Henry assigned for being unable, with a good conscience, to become a minister of our estab-

* From "The Rock."

ished church*. The loss of such a man, for such a cause, however comparatively small the influence it may have exercised upon his determination, ought to rouse the clergy to an endeavour to remedy the practice objected to. For, though the custom has continued uninterrupted to our own times, it well becomes all who may be hereafter called upon to participate in ordinations, to consider whether, unless they examine for themselves the fitness of each candidate, they can safely lay their hands on many, without the hazard of laying hands suddenly and improperly on some, and thus becoming partakers of other men's sins. I venture to make an appeal to the clergy at large on this particular point, because it rests with them, by refusing to concur in any ordination where the prescribed rules are not adhered to, to carry this most useful canon into operation, so long as it is permitted to remain in force.

NOTICE OF BOOKS.

WE have lately received the following books:

"The Shepherd of Bethlehem, King of Israel;" by Aloe. London: Nelson and Sons, 1869. This is really a very well-written and instructive book. The story of a young clergyman just entering on his ministry, and severely tried with bodily illness, poverty, and other difficulties is intertwined with certain lectures on the life and character of David, which this clergyman, unable to get to church, delivers to a few auditors in his lodging. The teaching is remarkably blessed; and the whole narrative is made very interesting. We are glad to recommend this volume. There are here and there some trifling inaccuracies: thus, the bear of Palestine is not white. It is the brown bear of Europe which is met with there, somewhat lighter, it is true, in colour, but far from white. But, as we have said, we are generally much pleased with this work: it is nicely illustrated, and tastefully bound in ornamental cloth. We think it will be a favourite—and very deservedly—in many family circles.

"An Exposition upon the Epistle to the Colossians; being the substance of near seven years' Week-day Sermons;" by N. Byfield, late one of the preachers for the City of Chester. Edinburgh: Nichol, 1869. This volume completes the series of Nichol's Commentaries. We must say that an admirable work has thus been accomplished. There have been two series of the works of notable divines printed in 8vo., and, in addition, a series of commentaries in 4to. Our readers know that from time to time we have called their attention to these publications. Our notices have been honest and straightforward. Where we saw imperfection we plainly stated it, with the simple desire of helping to make such works as scholar-like and valuable as possible. And though we have, as we have just said, pointed out imperfections or mistakes, yet we have warmly pressed upon the public, upon clergymen and theological students in particular, the desirableness of securing at the very moderate price required these important works. And we have expressed our hope that they would not only be placed upon the shelves, but be read and studied. There is far more sound divinity in one volume of many of these ancient worthies than in a dozen of modern superficial writers. The way in which they have been put forth is highly creditable to the publisher Mr. Nichol. The octavos, especially of the second series, are really noble volumes. We earnestly trust that those who do not possess them will avail themselves of the opportunity of enriching their libraries while yet any copies remain to be offered. One observation we will just make: the matter, we doubt not, can have a satisfactory explanation. In the second volume for 1868, Sclater on Rom. i.-iii. was announced as to appear with Jacomb on Rom. viii. But Jacomb appeared alone. We suppose the reason was that the size of the volume would not allow the addition. We wish that this had been just stated either in that volume or in the one which has just arrived. We perceive that Mr. Nichol now proposes an edition of Manton's works in twenty volumes, the publication to be extended over four years. We heartily hope he will meet with sufficient encouragement to enable him to carry out his plan.

"Aunt Judy's May-day Volume for Young People; edited by Mrs. Gatty. London: Bell and Daldy, 1869. In our January part we strongly commended a similar volume published at Christmas. We are ready to repeat our commendation on the present occasion; and we think our young friends will be highly delighted with the book we now announce. It is clad in a very gay coat; the type is good, and there are several pleasing illustrations. Some of the contents, too, are both amusing and instructive: such are the articles on Vesuvius and Pompeii; while others are simply droll, but well adapted for children. The Land of Lost Toys, however, is drawn out to an immoderate length, and is in some parts beyond the understanding of children: thus, in the course of two or three pages, we meet with such expressions as "literally as well as metaphorically," "the above-named flower-miniature," "the dissipating and destructive days," "redolent with the sweet story," "with quixotic violence," "a stronger predilection," &c., &c. Surely children, like those for whom this volume is compiled, must be puzzled at phrases of this kind. Again, "Scaramouches at School," in which some dirty, disagreeable children are described (and their friends, too) as constantly "yelling," is coarse. We make these remarks in a friendly spirit, and trust that the blemishes we note will not occur again.

"Afar in the Forest, or Pictures of Life and Scenery in the Wilds of Canada;" by Mrs. Traill. London, Nelson and Sons, 1869. This is an interesting book describing the animals, productions, habits, &c., of Canada, woven up into a story, of which the governor's little daughter is the principal figure. She sometimes talks in language above her years; but she was happy in having a nurse well-informed beyond most of her station.

* Mr. Henry thus reasons: "Though an *Episcopus Præses* be willingly owned as conveniently necessary, especially in ordination, yet, quere, whether one professedly claiming to be *Episcopus Princeps*, and acting as such, challenging the sole power of ordination *jure divino*, only in the ordination of priests, calling in the assistance of com-presbyters, who here stand but for cyphers, only to grace the solemnity: I say, whether such an one can be conscientiously owned as a spiritual father, and an ordainer in Christ's name, by one that knows no such principality established by Christ, the King of his church" (Life of Matthew Henry, prefixed to his Miscellaneous Works, folio edition, p. 18).

Consequently the child imbibed—and those who read the volume may also imbibe—a mass of valuable knowledge about the dominion.

"Shining Light;" by the Author of "The Life of the rev. W. Marsh, D.D." London: Nisbet and Co., 1869. There are in this little volume some excellent memorials of the Lord's loving-kindness, which will, we doubt not, be acceptable to many humble souls convinced of sin, and scarcely daring to lift up the eye of faith to Jesus. But such cases require delicacy in the handling; else the representations of Christ's mercy become carnal and earthy. Thus we think most right-minded persons would shrink from the attempt to persuade a poor dying man that God kept literally a book, and that instead of writing in that book "to-day, on the 25th of February, 1868, William T. asked me for the forgiveness of all his sins, for my dear Son's sake, and I refused him," he wrote "granted" by its side. To us such language is simply shocking, not because our readers will know we have any hesitation in regard to the blessed truth embodied, but because the man was made to believe in the literal existence of such a book, and thus heavenly things are debased to an earthly understanding. It was by a similar process that the lying legends of the middle ages obtained currency.

"Bible Exercises for the Family Reading, for the Cottage Meeting, and the Temperance Bible Class;" by Mr. Lucas-Shadwell. London: Tweedie. No date. This work appears to be an instalment. The special subject is "The wanderings of the Israelites a type of the Christian's pilgrimage to the heavenly Canaan," and other topics of sacred history will follow. The portions of this book are selected and compiled from various authors, rather than original comments by Mrs. L. herself; and, as she did not contemplate publication, she has not noted the places from which these pieces were culled: she only generally in her preface mentions some writers to whom she is particularly indebted. We quite approve these "Bible Exercises", and recommend them for classes, &c. We may just observe that we cannot accept one or two points of biblical criticism. Thus, the name Jehovah is interpreted as implying God's power and punitive judgment. Jehovah was the covenant God, evolving all the long train of mercies to his people as well as the dealings of vengeance on their foes. Again, meekness, as we specially understand it, was not the distinctive attribute of Moses' mind. The popular meaning of the word in Numb. xii. 8, is "unambitious"—a quality of which the great lawgiver gave a multitude of proofs.

"Heaven's Whispers in the Storm;" by the late rev. F. F. Jameson, M.A., rector of Coton. London: Hunt and Co. 1869. We had a slight—and but a slight—personal acquaintance with Mr. Jameson; and what we saw of him assured us that he was a man of ability and of a devout spirit. Had it therefore pleased God to spare his life he might have been widely useful in his work. This little volume abundantly bears out what we have just said. Take in proof the following concluding passage from "The Disappointed Prayer" (Deut. iii. 26): "Read here a lesson of higher trust in God. Though our fondest wishes may be disappointed, though our prayers may be unanswered, though God may seem to set himself in opposition to our deepest hopes and aspirations, yet let us not forsake our confidence in his love. If in faithfulness and earnestness our hearts are given to him, let us not fear to rely upon that charter of his people's assurance in days of darkness, 'All things work together for good to them that love God.' The hand on which we take hold will guide us along a right way. The Shepherd, on whose shoulders we have suffered ourselves *to be laid, will bring* us by the safest path. The guiding-*star that we have set* ourselves to follow, though it pass *by many a tempting* palace, will come and stand over the best home of our spirits, ever over the place where the Saviour is to be found. And there shall come a time when we shall ourselves recognize and rejoice in this safe and faithful guiding of our God, when, like Moses on Moab's mountains, we shall see each object of our disappointed hopes beneath our feet, but, around us and above us, visions dawning upon us of 'the rest that remaineth for the people of God'."

"The Life of Pizarro, with some Account of his Associates in the Conquest of Peru;" by Arthur Helps. London: Bell and Daldy. 1869. One of the works which specially amused our childhood was "The World Displayed"—a large series of voyages, travels, &c., with an admirable introduction by the great Dr. Johnson. Over the volumes of this series we used to spend hours, never weary of reading again and again the fortunes of Columbus, the conquests of Cortes and of Pizarro, the romantic adventures of De Gama, of Woodes Rogers, of Anson, and of a number of other discoverers. It was therefore with much pleasure that we opened Mr. Helps's volume, having of course, we scarcely need say, perused the story in the pages of Robertson and others, and finding always fresh interest. Yet it is a melancholy interest. The history of the Spanish settlements in America is written in letters of blood. Perhaps the Spaniards were not worse than their contemporaries: but to what will not the insatiate thirst of gold, to what will not fanatical bigotry lead men? Many of the European conquerors thought they did God service by massacring the Indians who dared to maintain their rights, forcing their princes to embrace the form of Christianity, and after all putting them to a cruel death. What would the world think now if, when Dr. Livingstone re-appears, as we trust he soon will, he was to come loaded with jewels and gold forced from some African nation, and telling the gleeful tale how he had roasted alive some rebel chiefs who had dared to believe that he had no business to plunder them? The principal fault we have to find with Mr. Helps is in his half-approval of what the Spaniards did; and such a sentence as the following, "It is impossible not to sympathize *in some measure* (the italics are our own), and to rejoice whenever they obtain any success on their side," deserves grave censure. We sympathize with these poor people *with all our hearts*, and would gladly have heard that they swept the Spaniards from the face of the earth. Mr. H. finds much to approve in Pizarro's character: we dare say there were many worse men; but the stains upon him are very dark. The narrative is not well knitted together: the observations—such as that more than once repeated that in earlier years no one would have anticipated Pizarro's career—are sometimes puerile, and there are occasionally mistakes: also there should have been a running date, and an index. Still the volume contains much to interest, and we think it will be acceptable to a large circle of readers. But why does Mr. Helps stop with the moment of Pizarro's death? A few supplementary pages to tell us of the fate of young Almagro, of Gonzalo Pizarro, and of one or two other prominent men would have given completeness to the volume. The rev. F. Watkins—the introduction tells us—has condensed the facts we find here detailed from Mr. Helps's larger work: the exact extent of Mr. W.'s labours we scarcely comprehend; but of course Mr. Helps is responsible for the general conduct of the biography.

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REGISTER
OF
Ecclesiastical Intelligence.

JANUARY, 1869.

Ordinations.

ORDINATIONS APPOINTED.

By bp. of Manchester, Feb. 21.

By bp. of Llandaff, Feb. 21, in Llandaff cathedral.

By bp. of Sarum, Feb. 21.

By bp. of Gloucester and Bristol, Feb. 21.

ORDAINED.

By ABP. *elect of* CANTERBURY, *as* BP. *of* LONDON, *Dec.* 20, *in the Chapel Royal, Whitehall.*

PRIESTS.

Of Cambridge.—D. Anderson, B.A., C. Bicknell, B.A., Trin.; W. M. Durieu, B.A., St. John's; R. E. Green, B.A., C.C.C., C. A. Hope, B.A., St. John's; J. L. Ogle, B.A., Clare H.; J. C. Rolse, B.A., W. W. Elwes, B.A., Trin.

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Lit.—T. R. Hoskin.

By ABP. *of* YORK, *Dec.* 20, *in Bishopthorpe par. church.*

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Of St. Bees'.—W. Carson, W. A. Jones, F. Kennedy.

Of London Divinity College.—J. Pitkin.

By BP. *of* GLOUCESTER *and* BRISTOL, *Dec.* 20, *in Bristol cathedral.*

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Of London—D. A. Fosbroke-Saunders, King's.

Of Toronto.—H. H. Waters, B.A.

DEACON.

Of Cambridge.—C. G. Thornton, B.A., Jesus.

—

By BP. *of* LINCOLN, *Dec.* 20, *in Lincoln cath.*

PRIESTS.

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Of Oxford.—W. Danks, B.A., Queen's; C. Hilbers, B.A., Exet.

By BP. TROWER, *commissary for* BP. *of* LICHFIELD, *Nov.* 8, *in Holy Trinity par. church, Matlock Bath, Derbyshire.*

DEACON.

Of Cambridge.—T. A. Ottley, B.A., Cath. H.

Preferments.

Rev. T. G. Hatchard to be bishop of Mauritius.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.* £
Anson, A.	St. Michael (V.), Handsworth, Staffordshire	3183	Rec. of Handsworth	320
Brandon, K. N.	Scaleby (R.), Cumberland	548	Bp. of Carlisle	*107
Brutton, T.	Tynemouth (V.), Northumberland	13152	Duke of Northumberland	*298
Bulstrode, G.	Holy Trinity (V.), Ely, Cambridgeshire	5180	D. and c. of Ely	300
Espinasse, R.	Westhampnett (V.), Sussex	502	Duke of Richmond	*40
Fisher, H.	Higham-on-the-Hill (R.), Leicestershire	559	Rev. J. Fisher	*552
Green, J. W.	March (R.), Cambridgeshire		Sir A. W. Peyton	
Hobson, G. H.	Guilden-Sutton (V.), Cheshire	223	Sir T. Stanley	50
Holdernesse, W.	Woolfardisworthy (V.), Devonshire	776	Lucy E. Hawkes	*65
Hughes, R. O.	Llysfaen (R.), Carnarvonshire	908	Bp. of St. Asaph	*250
Hyne, C. W.	Bierley (V.), Yorkshire	12500	Frances M. R. Currer	*130
Kidd, J.	Christ Church (V.), Catshill, Worcestershire	2393	Vic. of Bromsgrove	120
Kirkhouse, H.	Cyfarthfa (V.), Glamorganshire	7888	Crown and bp. of Llandaff	300
Macdona, H. V.	St. Paul's (Chap.), Willesden, Middlesex		Rev. J. Heming	
Mills, R. S.	Stanford-in-the-Vale (V.), Berkshire	1075	D. and c. of Westminster	*337
Moore, T.	Kingsley (V.), Cheshire	1131	Vic. of Frodsham	*60
Osborne, lord F. G. G.	Elm (R.), Somersetshire	323	Rev. C. T. Griffith	*193
Poole, A.	Newchurch (V.), Isle of Wight	900		*328
Raby, J.	Bassenthwaite (V.), Cumberland	570	D. and c. of Carlisle	*150
Sidebotham, J. S.	All Saints (R.), with St. Mary-in-the-Castle (R.), and St. Mildred, Canterbury 447 &	2281	Ld. chanc.	170
Somerset, R. B.	St. Michael (V.), Cambridge	376	Trin. coll., Cambridge	95
Sumner, J.	St. Denis with St. George (R.), York 1463 &	2918	Ld. chanc.	150
Sutton, R.	Slinfold (R.), Sussex	755	Bp. of Chichester	*472
Thompson, J. M.	St. Crux (R.), York	905	Ld. chanc.	100
White, J. T., D.D.	St. Martin, Ludgate (R.), London	1080	Bp. of London	266
Whyley, F.	East Cowes (V.), Isle of Wight	1954	Rec. of Whippingham	*1

Preferments—CONTINUED.

Butcher, C. H., can. Hong-kong, Victoria.
Cator, C., rur. dean Stokesley, York.
Emery, W., min. can. Ely.
Foster, F., dioc. insp. of schools, Dungleddy, St. David's.
Joyce, J. W., ex. chap. bp. of Hereford.
Lucas. W. H., rur. dean West Fordingbridge, Winchester.
Ormsby, W. A., rur. dean Waxham, Norwich.
Peill, J. N., rur. dean Amesbury, Sarum.
Warr, G. W., rur. dean Liverpool North, Chester.

*** The preferment of the rev. R. G. Hibbert to the rectory of Middleton-on-the-Wolds, as announced in our November part was incorrect. The benefice was not vacant.

Clergymen Deceased.

Bickerstaffe, H. L., at Caen, Normandy.
Eaton-Swettenham, T. S., rec. Swettenham, Cheshire (pat. rev. R. Blincoe), 82.
Etough, D. O., late rec. Ballinamore, Leitrim, 48.
Gillett, E., vic. Runham, Norfolk (pat. bp. of Norwich).
Green, G. E., hon. can. Durham, rec. Boldon, Durham (pat. bp. of Durham), 44.
James, J., D.D., can. Peterborough, 85.
Jenour, A, vic. Blackpool, Lancashire (pat. five trustees), 76.
Lewis, E. S., late of Westerham, Kent, 60.
Maynard, F., rec. Kirk-Bramwith, Yorkshire (pat. chanc. of duchy of Lancaster), 65.
Newport, J., Worc. coll., Oxford, 84.
Pering, J. S., late chap. to forces, 72.
Petit, J. L., at Lichfield, 67.
Scobell, S. G., vic. Burgh-on-Baine, Lincolnshire (pat. J. W. Fox).
Waldy, R., preb. Sarum, rec. Turnen Puddle with Affpuddle, Dorsetshire (pat. J. Frampton), 73.
Wallace, W., rec. Thorpe Abbots, Norfolk (pat. J. P. Reade), 59.

*** In the list of clergymen deceased in December part the rev. J. W. Evans was said to be vic. Bassingthorpe-cum-Westley: it should have been Westby.

University Intelligence.

CAMBRIDGE.

Dec. 19.

NATURAL SCIENCES TRIPOS.

Examiners:

O. FISHER, M.A., Jesus.
G. HENSLOW, M.A., Christ's.
P. T. MAIN, M.A., St. John's.
J. B. BRADBURY, M.B., Down.

*** In all cases of equality, the names are bracketed.

FIRST CLASS.

SECOND CLASS.

Ds. Higgins	Down.	Cerry	Pemb. H.
Moore	Cath. H.	Penny	Caius.

THIRD CLASS.

Ds. Holditch, Monckton	B.A. St. John's, Caius.	Roe	Down.

Dec. 23.

LAW TRIPOS.

FIRST CLASS.

Sayer	Trin. H.	
Ds. Inverarity	Trin.	
Norton	Trin. H.	

SECOND CLASS.

Riley	Trin. H.	
Bovell	Magd.	
Hodges	Trin. H.	
Martin	Trin. H.	
Tabor	King's.	

THIRD CLASS.

Cooper	Trin H.	Lofthouse	Trin. H.
Gray	Trin.	Dr. Rigg	Trin.
Kennet	Trin.	Irving	Trin.

OXFORD.

Nov. 24.

In a convocation held on Tuesday, a decree was passed accepting the donation of £3,000 consols from the rev. John Hall, B.D., of St. Edmund-hall, honorary canon of Bristol cathedral, and rector of St. Werburgh, in that city, and the rev. Henry Houghton, M.A., of Pembroke college, upon condition, nevertheless, that an indenture, which will at a future time be submitted for the university seal, be made containing the subjoined regulations:

1. Two prizes—one of £20 and one of £30—to be called the "Canon Hall Greek Testament Prize," and one prize of £25, to be called the "Hall-Houghton Septuagint Prize," shall be offered annually to candidates for examination in the Greek Testament and Septuagint respectively.

2. Candidates for the £20 prize shall be junior members of the university of Oxford of not more than sixteen terms' standing.

3. Candidates for the £30 Greek Testament prize, and for the £25 Septuagint prize, shall be such members of the university of Oxford as, having passed the examination for the degree of Bachelor of Arts, shall be of not more than twenty-eight terms' standing.

4. Three examiners, who must be Masters of Arts or graduates in divinity, shall be appointed annually in Michaelmas term by the trustees who shall be named in this indenture, and each examiner shall receive the sum of £5 for his services.

5. The trustees shall be the vice-chancellor, the regius professor of divinity, the Margaret professor of divinity, the regius professor of Hebrew, the regius professor of pastoral theology, the regius professor of ecclesiastical history, and dean Ireland's professor of the exegesis of holy scripture.

6. *One examination* for the junior, and another for each of the senior prizes shall be held in the Hilary term of each year, or in such term as the trustees may from time to time appoint.

7. The subjects for examination for the junior prize shall be the gospels and the Acts of the Apostles, in respect of translation, criticism, and interpretation.

8. The subjects for examination for the canon Hall senior prize shall be the scriptures of the New Testament, in respect of translation, criticism, interpretation, inspiration, and authority.

9. The subject for examination for the Hall-Houghton prize shall be the Septuagint version, in respect of its relation both to the Hebrew scriptures and to the Greek of the New Testament.

10. The prize shall be awarded to that one of the candidates in each examination who, in the judgment of the examiners or of a majority of them, shall have acquitted himself best in the examination.

11. It shall not be lawful for any prizeman to compete again for a prize of the same kind as that already gained by him; but one who has gained the junior prize shall be entitled to compete for either or both of the senior prizes when duly qualified in respect of standing, and the gaining of one of the senior prizes shall not disqualify the candidate from competing for the other, whether in the same or a future term.

12. In case of any prize not being awarded, the money shall be invested in the public funds for the benefit of the trust.

13. The trustees shall have power to make any subordinate rules or by-laws for the purpose of carrying these regulations into effect, and in case of any accumulation of funds to apply the proceeds either in presents of books or of money to meritorious candidates, or in other such way as shall seem most likely to promote the object of this

hich is the encouragement of the study of the estament, and also of the Septuagint version of rew scriptures.

t shall be lawful for convocation at any time to y of the above regulations, but only with the of the donors during their lifetime, and after cease of the majority of the trustees, provided hat the funds of the trust shall be applied only ote the object of the trust, as specified in the g paragraph.

Dec. 19.

CLASS LISTS.

MODERATIONS.

CLASS I.

r, T. H., Queen's.	Monro, A., Oriel.
net, B., Ball.	Robertson, E., Linc.
cy, T. M., Mert.	Smith, S. C. F., Magd. H.
, J. S., Trin.	Stewart, J. A., Linc.
s, C. L., Bras.	Tatton, R. G., Ball.
H. C., Queen's.	

CLASS II.

, A. H. D., Ch. Ch.	Gresswell, W. H. P., Bras.
A., Bras.	Harrison, D., Queen's.
, Univ.	Hastings, A. G., C.C.C.
W. M., Pemb.	Hodge, E. V., Ball.
, W. B., Bras.	Humphrey, W., New.
ell, C. C., Jesus.	Moore, T., Bras.
ick, T. L., Queen's.	Paulson, W. H., Magd.
erlen, L. J., Bras.	Prichard, F. A., Pemb.
an, G. W., Ch. Ch.	Schuster, E. V., Trin.
, W. A., Magd.	Sharkey, S. J., Jesus.
J. J., Worc.	Stoker, H. E., Pemb.
ill, W., Pemb.	Thompson, W. E., Ch. Ch.
E. A., New.	Weideman, G. L., Oriel.
h-Wyndham, E. J., C.	Wilkinson, E., Mert.
, C. A., Magd. H.	Wimble, H., Queen's.
lle-Murray, D. N. W., Ch. Ch.	

CLASS III.

, W. E., Univ.	Horman, D., Linc.
F. H., Oriel.	Jackson, C. W., Exet.
y, E. H. V., Linc.	Linton, E. F., Univ.
J., Exet.	Lloyd-Jones, J., Jesus.
, S., Univ.	Midwinter, H. N., Worc.
n, W. W., Exet.	Mills, G. K., Queen's.
, H. P., Ch. Ch.	Morgan, J., Jesus.
W. F., Magd.	Povah, J. R., Univ.
hmore, earl of,	Sandbach, G. R., Bras.
	Thomson, T. K., Exet.
, A. C., Bras.	Ward, R., Trin.
s, T., Jesus.	Williams, P., Ball.
J. F., New.	Wordsworth, C. S., Univ.
ard, W. G., New.	

C. W. Sandford,
J. R. King,
J. Y. Sargent,
R. S. Wright,
} Moderators.

FINAL MATHEMATICAL SCHOOL.

CLASS I.

ck, W., Mert.	Sampson, E. F., St. John's.
, J. S., Magd.	Talbot, F. H., Ch. Ch.
f. H., Ball.	

CLASS II.

ld, W. F., St. John's.	Richardson, W. M., Mert.
t, P. B., Queen's.	

F. Harrison,
D. Thomas,
H. Deane,
} Examiners.

LAW AND HISTORY SCHOOL.

CLASS I.

CLASS II.

, F. M'G., Mert.	Hoskins, J. T., Oriel.
A., Pemb.	Jones, O. H., Exet.
S. C., Univ.	Mitchell, A., Trin.
f. F., Ball.	Molyneux, A. E., Ch. Ch.
, W. G., St. John's.	Richardson, H., C.C.C.
r, A., Ch. Ch.	Richardson, M. S., Ch. Ch.

CLASS III.

Adderley, C. L., Ch. Ch.	Deane, H. B., Ball.
Ashmore, F. P., Univ.	Lewis-Mansel, S. G., Ball.
Bell, J., Queen's.	Raikes, W. A., Oriel.
Birley, H. A., Pemb.	Robinson, F. W., Worc.
Bonham, sir G., Exet.	Stanhope, hon. H. A., Ch. Ch.
Braithwaite, R., Wad.	Venables, G., Wad.
Briggs, T. H., St. John's.	Woodgate, G., Pemb.
Cotes, C. C., Ch. Ch.	

CLASS IV.

Edwards, J. W., Worc.	Somervell, J., Magd. H.

J. H. Ramsay,
M. Burrows,
S. E. Holland,
} Examiners.

NATURAL SCIENCE SCHOOL.

CLASS I.

Conroy, J. Ch. Ch.

CLASS II.

Bescroft, G. A. B., Ch. Ch.	Jermyn, E., Ch. Ch.
Bowyer, R. W., Queen's.	Stephenson, H. S. G., Queen's.
Donkin, W. F., Magd.	Threlfall, T., Bras.

CLASS III.

Glanville, J. U. Exet.

CLASS IV.

G. W. Child,
A. G. V. Harcourt,
R. B. Clifton,
} Examiners.

FINAL CLASSICAL SCHOOL.

CLASS I.

Davidson, M. G., Ch. Ch.	Nutt, G., New.
Gallop, R. W., Linc.	Reddington, C. T., Ch. Ch.
Hume, F. G., Queen's.	Sayce, A. H., Queen's.
Knox, E. A., C.C.C.	Shadwell, L. L., New.
Lang, A., Ball.	Ward, T. H., Bras.
Legard, A. G., Ball.	Williams, J. H., Magd.

CLASS II.

Bagnold, A. B., Ball.	Love, R. T., Oriel.
Bell, A. J. M., Ball.	Muir-Mackenzie, K. A., Ball.
Bond, J. St. John's.	Nicholson, E. H., Ball.
Copleston, R. S., Mert.	Round, F. R., Ball.
Elliott, A. A., Queen's.	Sharkey, L. le H., C.C.C.
Farwell, G., Ball.	Taylor, A. C. A., Ball.
Hanbury, R. W., C.C.C.	Trevor, H. E., Ch. Ch.
Horner, H. B., Magd.	
Lloyd, J. M. E., Trin.	

CLASS III.

Bartholomew, F. M., Trin.	Mackey, A. J., Ch. Ch.
Brewerton, G., Univ.	Parsons, F. W., Magd.
Chitty, E., Queen's.	Peck, P., Wad.
Crofts, W. C., Bras.	Prichard, C. C., Bras.
Davis, M. P., Queen's.	Rawnsley, W. F., C.C.C.
Dunlop, C. T. J., Mert.	Robertson, T. S., Ball.
Edwards, R. J., Linc.	Smith, H. U., Bras.
Godby, C. V., New.	Stuart, W. C., Merr.
Hookham, F., Linc.	Toye, W. T., Univ.
Hughes, T. E., Wad.	Walker, G. H. D., New.
Hutchison, R., Exet.	Wilkinson, J., Queen's.
Jackson, C. W., Magd. H.	Willan, J. N., Pemb.
Leach, G. P., St. John's.	

CLASS IV.

Ball, F. J., Pemb.	Eyton, R., Ch. Ch.
Beaven, A., Pemb.	Hope, E. S., Ch. Ch.
Bencke, A. H., Bras.	Moffat, W., Worc.
Burgess, W. R., Queen's.	Sweeting, H. E., Pemb.

G. Rawlinson,
F. W. Walker,
G. E. Thorley,
W. W. Capes,
} Examiners.

Dec. 23.—The following have been elected fellows of Merton: A. Laing, B.A., to an open fellowship; E. A. Knox, B.A., to a clerical fellowship.

Testimonials of respect have lately been presented to the following:

Curtois, P., late vic. Hemingford Grey, Huntingdonshire.
Davenport, G., late cur. St. James, Hampstead-road, London.
Davies, E., D.D., cur. Emmanuel, Camberwell, Surrey.
Dickinson, A. A., late cur. East and West Anstey, Devonshire.
Haslewood, F., late cur. St. Luke, Marylebone, London.
Heale, C., late chap. St. Mark, St. Heliers, Jersey.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, Tuesday, Dec. 1, 1868.

The rev. Charlton Lane in the chair.

The secretaries stated that it was the duty of the standing committee to declare to the board at this meeting the vacancies in the standing committee, whether by members retiring by rotation or casual. The members retiring by rotation were—Mr. John Boodle, rev. J. W. Buckley, rev. R. Burgess, rev. Dr. Miller, rev. M. W. Mayow, rev. J. D. Hales, all of whom offered themselves for re-election. There was also a vacancy caused by the retirement of the rev. Charlton Lane, whose parochial and other engagements prevent him from giving that attendance and attention which he considered he ought to give to the business of the standing committee; and the committee now submitted to the board the above-named six retiring members, together with the name of the rev. Edward Capelcure, rector of St. George's, Bloomsbury, in the place of the rev. Charlton Lane. It was further the duty of the standing committee to propose to the board at this meeting the names of seven members of the society, to form the tract committee for the year ensuing; to propose a committee of general literature and education, consisting of not more than twelve members of the society, nor of less than eight; and also a supplemental-religious-catalogue committee, consisting of five members of the society.

For the tract committee, the standing committee proposed: Rev. H. W. Burrows, rev. Berdmore Compton, rev. R. E. Copleston, rev. Dr. Currey, rev. Dr. Francis Hessey, rev. Jas. Moorhouse, and rev. A. W. Thorold; Mr. Thorold, who formerly was a member of the tract committee, and who had now returned to London in renewed health, being proposed in the place of the rev. John Thomas, reigned.

For the committee of general literature and education: Dr. J. A. Barker, Mr. Thos. Bell, rev. B. M. Cowie, rev. C. J. D'Oyly, rev. J. E. Hall, rev. A. Johnson, rev. A. Povah, rev. E. D. Tinling, Mr. Thomas Turner, Mr. J. E. White; Dr. Barker being proposed as a new member; and Mr. W. Forsyth, the rev. T. G. Hall, and the rev. Lewis Hensley retiring from the committee.

For the supplemental religious-catalogue-committee: Archdeacon Bickersteth, archdeacon Grant, rev. Francis Morse, rev. Ashton Oxenden, rev. N. J. Ridley.

The standing committee recommended three grants, on applications, the consideration of which had been necessarily postponed. 1. In a letter from bishop Tozer, which was read to the board at the meeting in October last year, the bishop stated that he had lately had two serious losses in connexion with the building of his native college at Zanzibar. Nearly £200 were lost through the failure of a bank in England. This was the more sad, as the bishop had already expended more than that amount, on the understanding that the money had been placed to his credit; and, just as the building was approaching completion, an accident, arising, it is supposed, from some defect in the foundations, occurred, which involved the almost total ruin of the building, and caused the death of one workman and the injury of several others. The bishop added, "I now find myself with an empty exchequer and a debt of more than £300 against me, and a ruin instead of a completed building. The standing committee now proposed that a grant of £300 *be voted to bishop Tozer,* towards the erection of this college, to be paid when the society is satisfied that funds exist to complete the building.

2. The bishop of Ontario had applied to the society for aid towards the endowment of a collegiate school at Picton, Canada West, to be in close connexion with the church in his diocese. The bishop then stated the advantages which he anticipated from this movement. "1st. I hope that many of the youths educated there will be induced to enter Trinity college, Toronto; and thus the school may become a feeder to it, with a view chiefly to keep up a supply of candidates for holy orders in my diocese. 2ndly. It will supply a want (now grievously felt) of a school which may give to our youths an education similar to that for which the public schools in England are so famous, and in which the religious element should be duly recognized. 3rdly. It will tend to promote unity of purpose between the dioceses of Toronto and Ontario, if, while the former possesses the university of the church, the latter may have the grammar-school, which may send a goodly supply of matriculants, to the great advantage of both dioceses." The bishop added that the circumstance of Ottawa City, their new capital, being in his diocese afforded them a prospect of having a large number of pupils. A capital house had been purchased for £3,000, beautifully situated on the bay of Quinté, with 100 acres attached to it, with every convenience for a school; and already upwards of £5,000 had been subscribed towards its establishment. Towards the endowment of this school the standing committee proposed a grant of £300; the money to be properly secured for that purpose.

3. While in England last year the bishop of Newfoundland pressed upon the attention of the standing committee the necessity of establishing an endowment fund towards the support of the theological college at St. John's. He had collected about £1,200 during his visit to England, towards this object, and might have obtained more, had not a sense of duty, under existing circumstances, compelled him to return at once to his own diocese. The bishop enclosed a statement he had drawn up, in reference to the condition of his diocese, and said he would not add any argument or appeal beyond what it contained, being well assured of the full and just consideration given to all such applications, and having had abundant experience of the sympathy felt towards his poor diocese. Towards this object the standing committee proposed a grant of £500; the money to be secured for the purpose specified.

The above three grants were unanimously voted by the board.

The bishop of Wellington forwarded a report of the proceedings of the third session of the fourth diocesan synod, which met at Wellington on the 25th of August last. The bishop had asked the sanction of the synod to his proposed visit to England. In his absence, archdeacon Hadfield, as senior commissary, would conduct the main business of the diocese; and the bishop of Waiapu would perform any episcopal functions necessary, as well as the duties of commissary for the province of Hawke's bay.

A letter was received from the rev. Dr. Callaway, dated Springvale, Natal, September 25, 1868, thanking the society for the grant of £20 towards type and paper for printing the New Testament and common prayer-book in Zulu. Dr. Callaway said that, whilst the prayer-book and New Testament were going through the press, he

might complete the translation of the Old Testament. His own belief was that, with the pains he had bestowed upon the work, and the principles on which he had acted in translating, this would be a work that would stand, with only slight alterations, for Zulu Christians for a long time. The difficulty was how the expenses of such an undertaking could be met. On the recommendation of the standing committee it was agreed to grant to Dr. Callaway £100 towards printing the bible and prayer-book in Zulu.

The rev. J. Mee, secretary of the Church Missionary Society, asked the society for a grant of books and maps in behalf of the rev. Edward Roper, who was proceeding with Mrs. Roper to Lagos, where they will be in charge of a new female institution, which the Church Missionary Society had decided to open in that place, for the purpose of raising the moral, mental, and religious tone of the rising female population of that town. As Mr. and Mrs. Roper were about to sail, the secretaries had allowed them to take books and maps to the amount of £5; and the board confirmed this grant.

The rev. Henry Bartlett, missionary at Blenheim, in the diocese of Huron, solicited aid towards the erection of a church in the north part of his extensive and poor mission. He had succeeded by his own exertions, supplemented by a grant from the bishop, in erecting a neat church, 60 feet long and 30 feet wide, at Princeton, in the south part of his mission; and this church was free from debt, and was consecrated about a month before he left Canada. With the permission of the bishop, Mr. Bartlett was now in England for a few months, endeavouring to raise funds for the erection of a church in the northern and still-poorer portion of his mission. He petitioned the society for a liberal grant, to be forwarded through his bishop, on the condition that, from other sources, he raised sufficient, with the grant of the society, to complete the building. At the suggestion of the standing committee the board granted £25, to be paid when all the rest is raised.

The bishop of Columbia, writing from Victoria, September 28, 1868, while thanking the society for the grant of £20, made to him by the board on the 6th of July last, said that, having decided upon appropriating it to the important work of a school in connexion with St. John's church, Victoria, the rector was at once encouraged to commence the erection of the building. They were undergoing, the bishop said, the ordeal of adversity in the temporal affairs of the colony. Their church-resources were thereby materially crippled; and any help, therefore, which the society could afford them at this crisis, would be the more acceptable. In a second letter, dated Victoria, 15th October, 1868, the bishop strongly recommended the application of the rev. Daniel Holmes (St. John's parsonage, Yale, British Columbia), who was doing a good work amongst the Indian population on the Fraser river. A great number of Indians were under religious instruction; and the great hindrance of the further development of Mr. Holmes's operations was the want of an Indian school and chapel at Yale, and three small chapels at respective villages. Government had been applied to for a site, with a view to build a new school and mission-chapel. The total cost would be not less than 720 dollars, but, with Indian labour and his own, Mr. Holmes could reduce the cost to 520 dollars. (£104). He had in hand 50 dollars; and the bishop could give him only 100 dollars. If the society could afford help in this difficulty, it would be promoting a good work, and many hearts would be gladdened.

In this case it was agreed to vote a grant of £25.

The bishop of the English church in Jerusalem (writing on the 22nd of October) applied for a grant of from two to three hundred common prayer-books in Armenian, to be sent as soon as possible to the rev. Stephen Carabet, at Alexandretta, Syria. Besides the seven communities which have lately joined the Anglican church at Kessub, all of which Mr. Carabet visits from time to time to preach and administer the sacraments, there were many Armenians who wished to make use of the prayer-book for their private devotions. On the motion of the rev. M. W. Mayow, seconded by Mr. E. A. Pellew, it was agreed that the consideration of this application be deferred for three months.

The rev. Dr. Biber gave notice that at the general meeting of the society on Tuesday, January 5, 1869, he should move: "That a committee be appointed to inquire into the present condition of the Armenian church, its present relation to the church of England, and its position towards the Anglican bishop at Jerusalem, and to report to the board thereon at the March meeting."

Other business was transacted.

[We now proceed to give an account of the meeting held Dec. 8. It is with real grief and shame that we print such an account. We could not previously have believed that an assemblage of clergymen and educated gentlemen, met to deliberate on the affairs of a religious society, would have conducted themselves in such a disgraceful manner. Of course the secular public prints are loud in condemnation. The record, which we have taken from a newspaper, and which we believe to be substantially accurate, is as follows:]

On Tuesday, Dec. 8, one of the most excited, if not one of the most clamorous and disorderly meetings which has taken place in the metropolis for a considerable time, was held in the large hall of the Freemason's tavern, to consider a resolution come to by the Society for Promoting Christian Knowledge, on August 6th, for the granting of a sum of £2,000, to be expended in the promotion of Christian knowledge in the diocese of Natal. The meeting was a meeting of the members of the society, admission being by ticket or voucher of membership, and it consisted in a great measure, if not principally, of clergymen. It had evidently excited great interest; for the room was crowded in every part, the gallery was crammed to the ceiling, and there were scores, if not hundreds, of persons who sought admission, but could not obtain it. In order to make the object of the meeting more intelligible, it should be stated that, doubts having arisen as to the legality of the grant by the committee, counsel's opinion had been taken on the subject, and that opinion was adverse; and the committee had then appealed, as it were, to the society at large, in order to set themselves right; and they recommended a grant to be administered by the standing committee: the reason for the great interest felt in the matter was that the course the society took was considered as, in some measure, the expression of an opinion on the actual position of bishop Colenso.

The archbishop of York presided; and, after prayer had been offered,

The most rev. CHAIRMAN expressed a hope that the meeting would be conducted with charity and forbearance to those who differed from them.

The rev. W. G. HUMPHRY, vicar of St. Martin's-in-the-Fields, said he had given notice of a motion that the resolution of the standing committee of the 6th of August be rescinded; but, at the eleventh hour, an opinion had been obtained from Mr. Wickens, that the resolution was inoperative, on account of its placing the funds in the hands of persons who were not designated, and about whose identity there might be a dispute [interruption, by cries of "More room," "There are hundreds more outside," "Room for five thousand more," "Adjourn," "Exeter-hall," "Lincoln's-inn-fields," &c.). The standing committee had placed in his hands a resolution which was come to on Friday last (renewed interruption, and cries of "Adjourn," which rendered it impossible for the speaker to go on). He begged to withdraw his motion for the rescinding of the resolution.

The rev. M. W. MAYOW, amid continued clamour,

moved an amendment, the terms of which were not heard.

The CHAIRMAN said the amendment was not in order, and he then put the motion, "That the motion to rescind the resolution of August 6th be withdrawn," and declared it lost.

The confusion here increased; and it was said that a fight was going on in one part of the room, but it was impossible to see whether that was so or not [This we do not believe]. There were renewed cries of "Adjourn;" and one gentleman, with a stentorian voice, shouted, "We are utterly at a loss to know what is doing: there will be a serious accident presently."

The CHAIRMAN said this was the largest room they had been able to procure—Exeter-hall was engaged till five o'clock; and the same might be said of St. James's-hall. They must therefore make the best of the room they had got; and he hoped that the business would be allowed to proceed without further interruption.

The rev. W. G. HUMPHRY then moved that the resolution of August 6th be rescinded.

The CHAIRMAN, amid continued interruption, which he in vain endeavoured to put down by saying, "I am only reading a document," here read the "case" submitted to Mr. Wickens, and the following opinion of that learned gentleman thereon: "I am of opinion that the resolution of the 6th of August was irregular and invalid for all purposes, as not having been based on an original recommendation of the committee. The rules nowhere define the powers of the standing committee only by enumerating their duties in rule 27. This enumeration, I think, leads fairly to the conclusion that any proposal for a grant of money must be initiated by the standing committee. But, however this may be, the question seems concluded by the practice of the society, which, if not illegal, has the force of a rule. Not only is it clear that the present practice is not illegal, but it seems reasonable and convenient. I may add that the view of the binding nature of the practice (which is the view adopted by the courts in dealing with all such societies as the present) is strongly supported by the 9th rule, which puts the variation of the practice on the same footing as a variation of a rule. The fact that no objection was taken to the resolution on the ground mentioned above is immaterial, since the resolution affects the rights of absent parties."

Mr. Humphry's motion having been seconded by a gentleman in the body of the room,

The rev. M. W. MAYOW again moved his amendment, with a verbal alteration to meet the objection which his grace had made to it, that it was out of order.

Mr. HUMPHRY said the committee had on Friday last come to a resolution to recommend that a sum of £2,000 be granted to promote Christian knowledge in Natal, to be expended by the standing committee.

His Grace was then about to put the amendment, when he was again interrupted by cries of various descriptions, amongst which the more prominent were, "Chair, chair; divide, divide." Amid all this hubbub, archdeacon Denison, who was on the platform, stood up, and was immediately greeted with loud applause and clapping of hands.

The CHAIRMAN said he would recommend that, under the circumstances, they should not divide, because a division under the circumstances would be a matter of great difficulty. The amendment he had now to put was, that the meeting proceed to the consideration of the recommendation of the standing committee. "That a sum of £2,000 be granted for the promotion of Christian knowledge in Natal, to be expended by the standing committee." That amendment, he explained, if carried, would not dispose of the resolution: it was only that they should consider it.

The amendment was then put, and carried by an overwhelming majority.

The rev. W. G. HUMPHRY said he would now place before them the recommendation of the standing committee as a basis of a resolution on which amendments might be moved. He said the practice had been for the standing committee to initiate measures which they laid before the board; and it was to be regretted that they were not aware of the circumstance that this was a matter of regulation and law as well as of ordinary practice; but as soon as they were made aware of the fact they lost no time in endeavouring to set themselves right, and on Friday last they agreed to make that recommendation which he had already read out to them, and which he now moved should be agreed to. They would understand that his doing so was an act of concession on his part; because he had all along been of opinion that, in the present distracted state of the diocese of Natal, the best course of the society would be to hold its hand, and not to enter into those unhappy disputes (loud expressions of dissent). He was one of those who felt that to enter into that matter was to plunge into a sea of difficulty. It might be thought by some that the making a grant of money to one party would increase that unhappy strife, and that, while they were giving to the one side, they were stimulating the zeal and were increasing the resources of other. At the same time they could not but rise to the feeling which was expressed by a large portion of the society in another direction. They knew that many were entirely opposed to the extreme views on either side. It might be a difficult task to steer between the two parties; but he believed that they might be able to do a great deal of good without doing the evil that was apprehended. It was proposed by the committee with this view that the grant should be administered by the committee itself. That was a body which was entirely in harmony with the society. He did not see why they could not trust that body. If they could not trust it, the Christian Knowledge Society had come to a sorry condition. It was said they were going to hand over the money to the supporters of bishop Colenso. He could not conceive on what ground that assertion was made. He did not believe that there was in that committee a man who did not consider the present position of bishop Colenso as a scandal to the church.

Mr. SIDNEY GEDGE said the committee wished to stand on the broad principle of right, even if in doing so they appeared to favour a man whose principles they utterly condemned. The committee of the convocation of the upper house of the province of Canterbury, last July, reported that substantial justice had been done to bishop Colenso, and that, while the sentence of deposition had no legal effect, the church might accept it as having spiritual validity. The whole point at issue was that this society was asked to say that bishop Colenso was not a bishop, and that according to law he had been deposed. Were they to do that which was tantamount to saying there were two branches of the church—one of the church of England and the other the church of South Africa? In many parts of Natal there was no excitement on the subject; and the clergy and laity were quietly submitting to what they considered the decision of the law; and the society was asked to give £2,000 to the diocese, which it was disposed to do. To allow the bishop of Capetown to have control of this money would be to introduce into the diocese of Natal an element of disorder, and to declare that the church of South Africa was not a branch of the church of England, but was an independent church.

Mr. E. A. FITZROY moved as an amendment, "That, with the view of carrying out the object of the resolution of August 6th, the sum of £2,000 be granted for the promotion of Christian knowledge in the colony of Natal, such sum to be applied by the standing committee to such purposes as the bishop of Capetown and the bishop of Grahamstown may think fit." He argued at considerable length that this was the proper course to pursue, as by

it the church of England, as represented by the society, would be uttering no uncertain sound as to the false doctrines enunciated by Dr. Colenso, and he appealed to the evangelical party for support on the ground that the bishop of Grahamston was one of the most devoted of that party. If he could not be supported by the Chrysostom of the church, he was proud that he should be supported by its Athanasius.

Archdeacon DENISON, who was greeted with loud cheers, seconded the amendment. He said he could hardly exaggerate the importance of the issue that was before them. The standing committee had come forward in a spirit of conciliation; but they proposed to administer the grant themselves; and to that he was opposed. They wanted security that the grant should be administered for the maintenance of the true faith. They had a perfect right to ask for this as an enormous body of Englishmen entrusted with the disposition of funds to support a great cause. He loved church and state, and had all his life fought for it. If they pressed the legal position as they were doing now, they would destroy the connexion between church and state. Not only this; but, unless the amendment were carried, the very position of the society was at stake. ["No, no," and "Yes."] The standing committee were establishing an episcopate of their own in Lincoln's-in-fields, and were to receive applications from individual clergymen in South Africa. If, as they averred, they did not intend to give a farthing to bishop Colenso, to whom did they intend to give it? He hoped the standing committee would frankly answer that question. In conclusion, he begged the meeting to support the amendment.

The rev. Dr. CURREY attempted to speak, but was met with shouts of "Divide," before which he soon retired.

The appearance of Dr. Miller, vicar of Greenwich, was the signal for an uproar the like of which has seldom been witnessed. Shouts of "Divide" and "Sit down," yelling, groans, and screams of "Chair," were mingled in a persistent din for several minutes. Dr. Miller kept his ground: and the archbishop vainly tried to secure silence for him. The discord and noises at last became so great, and the gesticulations of some of the excited clergy so pointed, that Dr. Miller took up his hat and coat, and proceeded to leave the platform. A cry of derision was then added to the din; and the meeting became almost mad with excitement. The archbishop and several gentlemen on the platform were seen persuading Dr. Miller to remain. The earl of Harrowby rushed to the front, and in dumb show appeared to be trying to throw oil on the troubled waters. The howling, however, continued as deafening as ever; and for ten minutes the meeting was fairly given over to uproar. Meanwhile Dr. Miller was brought back by his friends, and received with loud cheers, and cries of "Fair play." Then there was a temporary renewal of the disturbance; but it ceased when the archbishop threatened to vacate the chair. His grace promised to do his best to get a hearing for Dr. Miller; and after a while there was as near an approach to silence as there had been since the commencement of the meeting.

Dr. MILLER said: For the first time in his life he was under the necessity of appealing to a reluctant audience; and his justification was that he was a member of the standing committee. He belonged to a section of the church that was particularly attacked and misrepresented on account of the position which many of their number were taking upon this question. He could unhesitatingly affirm in the presence of the meeting that he had never heard of or met a single evangelical clergyman who had the slightest approach of sympathy with the terrible heresies of bishop Colenso, and he could truly say he was prepared to go as far as archdeacon Denison in standing up for the supremacy of holy writ, and that church which was its keeper. It was gratifying to find so large a meeting unanimous upon this point, and in sympathy for the distracted Christians in Natal. Why should those who agreed with the committee in asking for money for those sufferers desire to force upon the society a form of giving which would involve them in numerous complications? Personally he had no objection to refuse to vote a single shilling for any one in connexion with bishop Colenso.

The ARCHBISHOP stated that at his suggestion some other gentlemen who had intended to speak had foregone their right. From the evident state of feeling in the meeting it was highly desirable to divide.

The show of hands being declared for the amendment, a division was taken by ballot. The operation lasted nearly an hour. At its close,

The ARCHBISHOP said the voting was—For the amendment, 674; against, 765.

The announcement of this decision, which was virtually a victory of the moderate and low over the high church element in the meeting, seemed to create much surprise amongst the latter, who had during the proceedings shown a great vocal superiority. The friends of the standing committee celebrated their success by prolonged cheering.

The meeting became again very violent upon canon SEYMOUR rising to dispute the decision. So far as could be heard, he maintained that there had been some mistake in the voting, and proposed that the money should be handed over to the Society for the Propagation of the Gospel—a motion that was met with a strong storm of indignation. Archdeacon Denison and others tried to speak; gentlemen on the platform shouted at each other; the clergymen from the body of the hall crowded almost frantically round the platform, while those who could not approach so near stood upon their seats and joined in the clamour. The archdeacon of Taunton could not obtain a hearing; and the rev. Mr. Bruce shared a similar fate; although they made painful efforts to out-shout their rev. brethren.

The dean of MARITZBURG (dean Green) was partly heard, but he confined himself to assuring the meeting that in every part of the diocese of Natal the members of the church were in a disturbed state on account of the Colenso divisions. The rev. gentleman, however, was soon admonished by cries of "time," and at once resumed his seat.

A suggestion was here made by the archbishop as to the illegality of the course proposed by canon Seymour, whereupon archdeacon Denison, amidst renewed uproar, attempted again to speak. From this time there was not even the semblance of order. The platform, invaded by excited men from the floor, became a perfect Babel. Archdeacon Denison declared that many gentlemen had not voted at all (although the archbishop before the close of the voting asked during a lull whether all had voted); some of the stewards denied the assertion: one or two speakers, after contriving to say that the real question decided upon was the claims of bishop Colenso, were shouted and hooted down; until by and by some hundreds of persons joined in an unceasing stamping, which had the effect of depriving the vocal performances of much of the distinctiveness that had before characterized them. Eventually the original motion (the standing committee's) was put, and declared to be carried by an overwhelming majority. Just as the disturbance was breaking out afresh the archbishop interposed with the benediction; and the assembly dispersed. The meeting had lasted four and a-half hours, but from the number of notices of motion sent in it was expected it would have been much more protracted. Upon inquiry at the close of the meeting it was ascertained that the usual vote of thanks to the chairman was carried.

Miscellaneous.

MEETING OF THE CONVOCATION OF CANTERBURY.

On Thursday, Dec. 10, the convocation of the clergy of the province of Canterbury was formally opened in the metropolitan cathedral of St. Paul's. The bishop of London and his chaplains arrived simultaneously at the chapter-house, where he was met by the vicar-general and official principal of the province, who presented to him the commission of the dean and chapter of the cathedral and metropolitan church of Christ, Canterbury, guardians of the spiritualities during the vacancy of the archiepiscopal see, appointing his lordship president of the convocation. The commission having been read, the president went, preceded by the apparitor-general, and followed by his chaplains, the vicar-general, and the principal registrar of the province, to the west entrance of the cathedral, where he was received by the dean and chapter and conducted along the centre aisle to the dean's stall in the choir; the bishops, with the vicar-general and principal registrar, taking the seats assigned them in the stalls on either side. The litany of the convocation was said in Latin by the bishop of Peterborough (Dr. Magee), after which the anthem, "O, pray for the peace of Jerusalem," was sung by the choir. Then followed an eloquent sermon in Latin, by the dean of Lincoln (Dr. Jeremie), the preacher appointed by the president, who took for his text Rom. xiv. 19: "Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another." It was a very scholarly composition, and its effect was enhanced by a graceful delivery. At the conclusion of the sermon the choir sang the "Gloria in Excelsis," and the president pronounced the benediction in Latin. Divine service ended, the president, attended by the bishops and other members of the convocation, proceeded to the chaper-house, where the vicar-general presented to the president the queen's writ, summoning the convocation, and the president afterwards in a Latin form "admonished" the clergy of the province to withdraw, under the direction of the dean of St. Paul's, to the chapel at the north-west end of the cathedral, there to form themselves into a lower house, and to choose a prolocutor, presenting him afterwards on a future day for approval and confirmation to the president in the Jerusalem chambers at Westminster.

The clergy having assembled in the chapel accordingly, the dean, who assumed the chair, invited them to proceed to the election of a prolocutor.

The dean of CANTERBURY (Dr. Alford) proposed for reelection to the office of prolocutor the rev. Dr. Edward Bickersteth, archdeacon of Bucks, whose unwearied diligence, unimpeachable impartiality, and unvarying courtesy, he said, had long been conspicuous in conducting their debates. He added, that he spoke perhaps with some personal fitness for the task, seeing that was the 42nd year of an unvarying friendship between the archdeacon and himself.

Canon SEYMOUR, in seconding the nomination, said he heartily concurred in the estimate which had been formed of the fitness of archdeacon Bickersteth for the office, and he considered the lower house had been extremely fortunate in previously electing such a man to the chair. At a time when the functions of convocation had been revived they had been very fortunate in all their prolocutors, of whom there had been three during the last sixteen years, but in none more than in the archdeacon of Bucks. It was an office of great difficulty and responsibility, involving frequently great self-denial and self-sacrifice, and by the great consideration he had shown to every member of the house, and his invarying impartiality and courtesy in presiding over their deliberations, he had won the esteem and affection of the whole body.

Chancellor MASSINGBERD intimated his hearty assent to the proposal, and trusted the archdeacon would be unanimously elected.

The dean of ST. PAUL'S having put the question, it was carried in the affirmative without a single dissentient, and with acclamation.

Archdeacon BICKERSTETH said he did not know whether it was customary for a person elected to such an office to say anything in reference to his election, but he tendered to them the expression of his thankfulness for that renewal of their confidence. He could assure the house that he had not been ambitious to attain to the office, which, although in the highest degree honourable and dignified, was, nevertheless, one of great anxiety and difficulty. At the same time, as it was their unanimous pleasure that he should resume the chair, he should not shrink from the duties of the office, since they had been pleased to invest him with so great a dignity. He could not, however, but feel that he was succeeding to that chair for the third time under circumstances of great difficulty, so far as the church was concerned. They had recently lost their respected and beloved president; and they entered on their duties in a very grave political crisis. It was hardly to be expected that a body like that should not entertain the very grave question arising out of the relations of the united church of England and Ireland and this country. He could only hope, if that question should be entertained, it would be approached in a spirit of fairness and impartiality, with every consideration for the feelings of others, with due respect for the powers that be, and with due regard to the dignity and moderation of the greatest and most influential church in Christendom. He hoped it would be approached with a feeling that whatever Providence might have in store for our church in the future, and of whatever the state might despoil her, it could not despoil her of her spiritual inheritance. The archdeacon then glanced at some other questions that were likely to occupy the attention of convocation; among others an extension of the episcopate, the revival of diocesan action through the medium of the diocesan synods, and the providing rules by which the service of lay people might be employed in the church. He observed upon the unanimity with which the prolocutors had always been elected, and said he was not one of those who thought that a prolocutor ought to be a colourless man. At the same time he was not the prolocutor of any party in the house, but of the whole house. He trusted he should be more and more able to cultivate those qualities which appeared to have found favour in their eyes. He hoped the new president of convocation, by his great ability, his exalted character, his exertions in doing good, and his perfect fairness and honesty, might maintain the kind relations between the two houses which prevailed in the time of his lamented predecessor. He hoped, too, that the most favourable construction might be put on his own words and action.

On the motion of Chancellor MASSINGBERD, the dean of Ely (Dr. Goodwin) and archdeacon Denison were appointed to present the prolocutor to the president, and the meeting then adjourned until the 2nd of February.

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REGISTER
OF
Ecclesiastical Intelligence.

FEBRUARY, 1869.

Ordinations.

ATIONS APPOINTED.
ork, May 23.
y, May 23.

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ORDAINED.
of BANGOR, *Dec.* 20.
PRIESTS.
idge.—H. Rees, B.A., Sid.
.—W. T. Francis, B.A., H.
., Jesus.
Morgan.
DEACONS.
es'.—O. James.
dan's, Birkenhead.—J. M.

's College, Birmingham.—
ms.

—

PMAN, *for* BP. *of* BATH AND
c. 20, *in Wells cathedral.*
PRIESTS.
ridge.—H. Brice, B.A.,
. Symms, M.A., St. John's.
t.—E. G. S. Browne, B.A.,
; H. Farley, B.A., Exet.;
, B.A., Pemb.; C. Gamlen,
; F. Hazeldine, B.A., St.

.—J. G. Birch, B.A., Trin.
DEACONS.
dge.—E. J. Langford, B.A.,
B. McNair, B.A., Emm.;
, B.A., Trin.
d.—G. A. A. Coates, B.A.,
. S. Leonard, B.A., St.
C. J. Rende, B.A., St.
. Scholefield, M.A., Worc.

—

f CARLISLE, *Dec.* 20, *in*
'ose castle chapel.
PRIESTS.
idge.—T. F. Dixon, M.A.,

d.—C. N. Bolton, B.A.,

.—F. Peake, B.A., Trin.
es'.—P. H. Hart.
Aidan's, Birkenhead.—J.
, C. Lawrence.
DEACONS.
.—C. W. Hickson, Trin.
es'.—P. Knowles, T. Tor-

Aidan's, Birkenhead.—G.

of CHESTER, *Dec.* 20
PRIESTS.
ridge.—F. Tofts, B.A.,

d.—A. W. Booker, M.A.,

.—E. M'Conky M'Cready,

s'.—G. Whalley.
Aidan's, Birkenhead.—T.

's College, Birmingham.—
al.

DEACONS.
Of Cambridge.—J. R. Eyre, B.A., Clare H.; B. A. W. Norrie, B.A., Trin.; A. C. Wright, M.A., Queens'.
Of Dublin.—L. F. Bruce, B.A., Trin.
Of London.—J. A. M'Mullen, B.A., Univ.
Of St. Aidan's, Birkenhead.—J. Fisher.
Of Queen's College, Birmingham.—G. W. Clapham, W. H. Osborne.

—

By BP. *of* CHICHESTER, *Dec.* 20.
PRIESTS.
Of Cambridge.—E. Bray, B.A., St. John's; H. B. Dunlop, B.A., Trin.; W. A. Johnston, B.A., Emm.; C. C. Scholefield, B.A., St. John's.
Of Oxford.—J. M. Hall, Exet.
DEACONS.
Of Cambridge.—N. Andrews, B.A., Trin.
Of Oxford.—J. H. Marshall, B.A., Worc.; H. B. Pugh, M.A., Ball.
Of London.—G. T. Medd, King's.
Of Chichester Theological College.—C. Tuson.
Of London Divinity College.—F. Jarratt.
By BP. *of* DURHAM, *Dec.* 20, *in St. Anne's chapel, Bishop Auckland.*
DEACONS.
Of Oxford.—H. F. Webster-Colson, B.A., Queen's.
Of Durham.—T. Betton, Univ.; W. E. Hall; J. N. Munford, Hatf. H.
Of St. Bees'.—E. Jones.

—

By BP. *of* ELY, *Dec.* 20.
PRIESTS.
Of Cambridge.—E. G. Anderson, B.A., Jesus; A. P. Bellamy, B.A., Cath. H.; E. Hill, B.A., St. John's; J. Storr, B.A., C.C.C.
Of Oxford.—A. Kaye, B.A., Magd.
Of Dublin.—W. R. Stanton, B.A., Trin.
DEACONS.
Of Cambridge.—W. K. Backhouse, B.A., Jesus; D. Y. Blakestone, B.A., Down.; F. Burnside, B.A., St. John's; J. Cullen, B.A., C.C.C.; S. Flood, B.A., Queens'; M. Greenwood, B.A., Cath. H.; H. Harbord, B.A., Trin.; F. A. Hare, B.A., Emm.; A. L. Jukes, B.A., Trin.; W. F. Kimm, B.A., Cath. H.; E. L. Pearson, B.A., St. John's.
Of Oxford.—J. D. Harington, M.A., Exet.; O. C. S. Lowndes, B.A., Linc.; S. W. Ward, Pemb.
Of St. Bees'.—G. J. J. Oakley.

—

By BP. *of* JAMAICA *for* BP. *of* EXETER, *Dec.* 20, *in Babbicombe par. church.*
PRIESTS.
Of Cambridge.—H. Alder, B.A., Trin. H.
Of Oxford.—T. Hale, B.A., Exet.

DEACONS.
Of Cambridge.—E. H. Glencross, B.A., Christ's; W. B. Gurney, B.A., Emm.; D. J. Mackey, B.A., C.C.C.
Of Oxford.—J. Avery, B.A., Exet.; F. J. Charsley-Carter, B.A., Charsley H.; A. K. Davies-Edwards, B.A., Exet., E. W. Meany, St. Mary H.; W. J. Rowland, B.A., Worc.; A. Shepherd, B.A., Bras.; W. S. Trimmer-Gompertz, B.A., Worc.
Of London.—R. H. Belcher, M.A., Univ.
Lit.—B. Dexter.
By BP. TROWER, *for* BP. *of* LICHFIELD, *Dec.* 20.
PRIESTS.
Of Cambridge.—F. W. H. Courtier, B.A., Clare H.
Of Oxford.—G. Granville. B.A., Ch. Ch.; F. G. Hodgson, M.A., Exet.; H. F. Howard, B.A., F. G. Leigh, B.A., A. R. Tomlinson, B.A., Ch.Ch.
Of Dublin.—R. Adams, B.A., Trin.
Of St. Bees'.—T. J. Gatehouse, T. M. Hughes, J. R. B. Phillips.
Of St. Aidan's, Birkenhead.—H. Collins, J. H. Hancock, A. W. Melsom, T. W. Peile, W. S. Ross.
Of Lichfield Theological College.—A. H. Cowys, J. Frampton, G. Merrall, H. B. W. Williams.
Of Queen's College, Birmingham.—J. H. D. Hill.
Lit.—H. Millett.
DEACONS.
Of Cambridge.—C. H. Legard, B.C.L., Magd.; C. H. K. Long, B.A., Trin.
Of Oxford.—H. N. Churton, M.A., Univ.
Of Dublin.—W. L. Cotter, Trin.
Of St. Bees'.—G. Rudd, T. J. Smith.
Of St. Aidan's, Birkenhead.—G. R. Kemp, J. Mansell, W. G. Minor, J. Walton.
Of Lichfield Theological College.—J. G. Boulay, G. Langley, C. Tupp.
Of London Divinity College.—G. H. Storr.
By BP. *of* NORWICH, *Dec.* 20, *in Norwich cathedral.*
PRIESTS.
Of Cambridge.—F. Browne, B.A., C.C.C.
Of Oxford.—H. J. Boys, B.A., St. Edm. H.
DEACONS.
Of Cambridge.—F. L. White, B.A., Sid.; B. Williams, B.A., Christ's.
Of Oxford.—W. B. Hull, B.A. Pemb.
Lit.—N. Wilson.
By BP. *of* HEREFORD, *Dec.* 20.
PRIESTS.
Of Cambridge.—H. L. Graham, B.A., St. Peter's; C. Phillips, B.A., Caius; A. Pope, B.A., Trin.
Of Dublin.—R. H. McLaughlin, B.A., Trin.

Ordinations.—CONTINUED.

Of St. Bees'.—C. Pugh.

DEACONS.

Of Oxford.—W. M. Willett, M.A., St. John's.

Of London.—H. W. Welch, B.A., Univ.

Of St. David's College, Lampeter.—D. P. Davies, B.A., L. Lewis, B.A. *(lett. dim. bp. of Llandaff).*

—

By BP. *of* OXFORD, *Dec.* 20, *in Cuddesdon par. church.*

PRIESTS.

Of Cambridge.—W. Hildyard, B.A., J. Hook, B.A., T. Jervis-Edwards, B.A., Trin.; C. F. H. Johnston, B.A., Christ's; E. L. Roxby, B.A., Emm.

Of Oxford.—F. J. Causton, B.A., Univ.; H. Durand, B.A., Exet.; C. J. H. Fletcher, M.A., Worc.; H. B. George, M.A., New; G. H. Gibbs, B.A., Exet.; A. G. Girdlestone, M.A., Magd.; H. G. Hilton, M.A., Univ.; H. W. Majendie, M.A., Exet.; J. E. Stocks, B.A., Ch. Ch.; J. C. Weaver, B.A., Trin.; L. P. Welland, B.A., Univ.

Of London.—S. F. F. Auchmuty, King's.

DEACONS.

Of Cambridge.—T. G. Collier, B.A., C.C.C.; J. B. Dalby, B.A., Trin.; L. K. Hilton, B.A., A. Moncrief, B.A., Jesus; W. Toovey, B.A., Cath. H.

Of Oxford.—E. Davenport, B.A., Trin.; J. H. D. Matthews, B.A., Univ.; A. W. Milroy, B.A., Queen's; C. H. Moore, B.A., Ch. Ch.; F. L. Robinson, B.A., Trin.; B. Robson, B.A., Ch. Ch.; H. U. Smith, B.A., Bras.; S. B. Smith, B.A., St. Alb. H.; F. W. O. Warde, B.A., Charsley H.; E. Worsley, M.A., Magd.

Of Cuddesdon Theological College.—C. F. Grey.

By BP. *of* ROCHESTER, *Dec.* 20.

PRIESTS.

A. P. Wharton, B.A., Down.

Of Oxford.—D. E. Holland, B.A., Worc.

Of Dublin.—F. R. Farbrother, B.A., Trin.

Of London Divinity College.—H. Lansdell.

DEACONS.

Of Cambridge.—J. B. Forster, B.A., C. W. Harvey, B.A., A. Penny, B.A., Trin.; G. Trevor, B.A., Caius.

Of Oxford.—J. W. Biscoe, B.A., St. Mary H.; W. H. L. Cosswell, B.A., Wad.; C. W. Cox, B.A., Magd.; W. H. Kay, B.A., Worc.; E. L. H. Tew, B.A., Magd. H.

By BP. *of* ST. ASAPH, *Dec.* 20, *in St. Asaph cath.*

PRIESTS.

Of Cambridge.—R. J. James, B.A., Jesus.

Of St. Bees'.—T. Jones, E. O. Williams.

DEACONS.

Of Cambridge.—W. Ellis, B.A., Caius.

Of Oxford.—D. Evans, B.A., D. Jones, B.A., J. T. Lewis, B.A., Jesus.

Of St. Bees'.—D. O. Davies.

By late BP. *of* MAURITIUS, *for* BP. *of* WINCHESTER, *Dec.* 20, *in Farnham Castle chapel.*

PRIESTS.

Of Cambridge.—W. Baker, W. H. Brayshaw, B.A., St. John's; J. Fraser, B.A., C.C.C.; P. C. Jones, B.A., Clare H.; P. Roberts, B.A., Queens'; S. S. Smith, LL.B., Emm.

Of Oxford.—C. Armstrong, M.A; St. John's; W. H. Bartholomew, B.A., Queen's; W. C. Bruce, B.A., Univ.; W. A. Fearon, M.A., New; H. F. Durnford, S.C.L. Pemb.; R. W. Pound, B.A., Bras.; G. S. Streatfield, B.A., C.C.C.; C. W. Streatfield, B.A., Trin.; G. E. Thomas, M.A., Wad.; C. F. Walker, B.A., Magd. H.

Of London.—H. Dring, King's; J. E. Malins, King's.

Of London Divinity College.—E. Fearte, F. Taylor.

DEACONS.

Of Cambridge.—F. A. Minnett, B.A., Trin.; S. B. Smyth, B.A., Jesus.

Of Oxford.—J. Fountaine, B.A., Queen's; S. E. Gladstone, B.A., Ch. Ch.; W. F. Green, M.A., Oriel.

Of St. Aidan's, Birkenhead.—H. S. Carpenter.

Of Chichester Theological College.—V. J. Browne, G. Joad, W. Jones, H. Ledbetter, H. Lewis, S. Morton.

By BP. *of* WORCESTER, *Dec.* 20.

PRIESTS.

Of Cambridge.—E. S. Dewick, B.A., St. John's; H. A. Favell, B.A., Caius; W. Masefield, B.A., Jesus; R. D. Rus, B.A., C.C.C.

Of Oxford.—G. G. Coventry, B.A., Pemb.; A. H. Cranford, M.A., Oriel; H. Jephson, B.A., Trin.; F. Nowill-Webster, St. Mary H.

DEACONS.

Of Cambridge.—S. W. Church, M.A., St. John's; M. R. Moore, B.A., Trin.; H. W. B. Wilkins, B.A., Caius; R. Young, B.A., Clare H.

Of Oxford.—J. Ingham, B.A., Queen's.

Preferments.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.* £
Aldritt, W.	Catcott (D.), Somersetshire	740	A. Henniker	60
Gosling, J. F.	Bream (V.), Gloucestershire	2083	Bp. of Gloucester and Bristol	*250
Peter, L. M.	Cornelly (V.), Cornwall	99	Vic. of Probus	23
Richmond, T. N.	Hope Mansell (R.), Herefordshire	205	Ld. chanc.	*197
Robinson, G.	St. Matthew (V.), Anlaby-road, York			
Ryan, right rev. V. W., D.D.	St. Nicholas (R.), Guildford, Surrey	2005	Bp. of Winton	600
Slocock, O. E.	St. Luke (V.), Hammersmith, Middlesex			
Stevenson, T.	St. Mary (V.), Somers-town, London	14500	Vic. of St. Pancras	140
Taylor, C. J.	Holy Trinity (V.), Folkestone, Kent		Earl of Radnor	
Tidcombe, G. H.	St. Peter (V.), Hammersmith, Middlesex	5415	Bp. of London	500
Walker, G. E.	Doddington (R.), Cambridgeshire	2494	Sir A. W. Peyton	*
Wellings, E. P.	Stanford-in-the-Vale (V.), with Goosey (C.), Berkshire	1075 & 202	D. and c. of Westminster	*337

Beach, W. R., can. St. John, Victoria, Hong-kong.

Beard, W. D., chap. Labuan.

Eliott, W. L., rur. dean Bosmere, Norwich.

Lester, J. H., sec. mast. king Edward VI.'s gram. sch., Crediton, Devonshire.

M'Clatchie, T., can. St. John, Victoria, Hong-kong.

Woodward, R. B., chap. gen. lunatic asyl., Northampton.

Clergymen Deceased.

Rev. J. M'C. Trew, D.D., late archdeacon of Bahamas.

Bartholomew, J., chap. Camberwell parochial cemetery, Surrey.

Blandy, F. J., vic. Netheravon, Wiltshire (pat. bp. of Sarum), 51.

Codrington, J. E., cur. Long-Sutton, Lincolnshire, 35.

Coleman, J., vic. Clare, Suffolk (pat. duchy of Lancaster).

Croft, J., vic. Catterick, Yorkshire (pat. *bp. of Ripon*), 77.

Crow, F. A., rec. Alcester, Warwickshire (pat. marq. of Hertford).

Drake, W., rec. Moulsoe, Buckinghamshire (pat. ld. Carington), 64.

Fearnley, J., late of King's coll., London, 69.

Fortescue, hon. J., can. Worcester, rec. Poltimore, Devonshire (pat. ld. Poltimore), 72.

Fraser, A., at Viewfield, Blackburn, Lancashire, 61.

Geddes, A., cur. Barkstone, Lincolnshire, 40.

Hammond, W., late cur. Smethwick, Staffordshire, 29.

Harvey, S. P., at Cowden, Kent, 28.

Hughes, R. E., rec. Shenington, Gloucestershire (pat. earl of Jersey), 57.

Jesson, C., rec. Enville, Staffordshire (pat. family), 68.

Lane, S., rec. Frome-Vauchurch with Batcombe, Dorsetshire (pat. duke of Cleveland and ctss. dow. of Sandwich), 66.

Mackarness, H. S., vic. Ash, Kent (pat. ld. primate), 41.
Mapleton, J. H., rec. Aylton, Herefordshire (pat. lady Langdale), 53.
Sheppard, J. G., D.C.L., hd. mast. Kidderminster gram. sch., Worcestershire, 51.
Stone, A., chap. to forces, 42.
Sturgeon, T., vic. Burley, Yorkshire (pat. trustees), 68.
Trew, J., cur. St. James Apostle, Halstead, Essex, 67.
Woollaston, T. S., rec. Exford, Somersetshire (pat. St. Peter's coll., Cambridge).
Wyatt, W. R., vic. Moreton, Shropshire (pat. ld. chanc.), 67.

University Intelligence.

CAMBRIDGE.

Jan. 2.

REGULATIONS OF EXAMINATIONS FOR WOMEN.

The following has been issued:

There will be an examination commencing on Monday, the 5th of July, 1869, open to women who have completed the age of 18 years before the 1st of January, 1869.

Candidates will be examined in such places as the syndics appointed by the university may determine. The syndicate will entertain applications from places where 25 fees at the least are guaranteed. Before any application for an examination be approved, the syndicate must be satisfied as to the following points:

1. That there is a committee of ladies who will efficiently superintend the examination, one of whom will undertake to act as local secretary.

2. That this committee will see that suitable accommodation will be provided for candidates who are strangers to the place.

3. That a responsible person will be at hand to receive the examination papers from the conducting examiner and collect the answers.

Committees, wishing to have examinations held in their several districts, may obtain all necessary information from the rev. T. Markby, Trinity-hall, Cambridge. No application will be considered which is received after the 1st day of May, 1869.

1. Every one admitted to examination will be required to pay a fee of 40s.

2. Papers will be set in the subjects grouped and numbered as below. Every candidate is required to satisfy the examiners in all the papers set in the first group, except those in religious knowledge. These may be omitted by any candidate who at the time of her application for admission to the examination declares her objection to be examined in religious knowledge.

3. The candidates who satisfy the examiners will be entitled to receive certificates to that effect, and those who pass the examination with credit, certificates of honour. Every certificate will specify the subjects in which the candidate has passed.

4. No certificate will be granted to any candidate who does not pass in group A, and also one of the groups B, C, D, and E.

5. The names of the candidates who pass in each group will be placed alphabetically in three classes. If a candidate specially distinguishes herself in particular parts of the examination, the fact will be notified by endorsement on her certificate. No class-lists will be published, but after each examination notice of the result will be sent to the home of each candidate.

6. A candidate who passes in group A, but not in the further subjects necessary for obtaining a certificate, will not be examined in the papers in that group in any future year in which she may go in to the examination for the purpose of obtaining her certificate.

7. A time-table for the conduct of the examination will be published annually, and no candidate will be examined in more subjects than such time-table will allow.

After passing in group A, candidates may be examined in other groups in subsequent years. After a certificate has been obtained, the fee in any subsequent year will be 20s. A schedule of books recommended by the syndicate will be appended to each group; but it is to be understood that such schedules are not intended to limit the studies of the candidates, nor the range of questions in the papers set by the examiners.

Group A.—1, Religious knowledge; 2, Arithmetic; 3, English history. A knowledge of geography, so far as it bears on this subject, will be expected. 4, English language and literature; 5, Every candidate will be required to write a short English composition.

Group B.—1, Latin; 2, Greek; 3, French; 4, German; 5, Italian. Passages will be given for translation into English from the books mentioned in a subjoined schedule. Questions will also be set on the language and subject matter. In each of these languages passages will be given for translation from some other authors, and passages of English prose for translation into each. A knowledge of one of these languages will enable candidates to pass in this group. For a certificate of honour a knowledge of two will be required. In the papers in French and Italian, the connexion between these languages and Latin will be included; but a knowledge of Latin will not be insisted upon as necessary for either the pass or the honour certificate.

Group C.—1, Euclid, books i., ii., iii., iv., vi., and ix. to prop. 21 inclusive; 2, the elementary parts of algebra, namely, the rules for the fundamental operations upon algebraical symbols, with their proofs; the solution of simple and quadratic equations; arithmetical and geometrical progression, permutations and combinations, the binomial theorem, and the principles of logarithms; 3, the elementary parts of plane trigonometry, so far as to include the solution of triangles; 4, the simpler properties of the conic sections treated either geometrically or analytically; 5, the elementary parts of statics, including the equilibrium of forces acting in one plane, the properties of the centre of gravity, the laws of friction, and the mechanical powers; 6, the elementary parts of astronomy, so far as they are necessary for the explanation of the more simple phenomena; 7, the elementary parts of dynamics, including the laws of motion, gravity, and theory of projectiles. A knowledge of the first two of these subjects will be required to enable the candidate to pass in this group. For a certificate of honour, a knowledge of two at least of the remaining five will be required in addition.

Group D.—1, Political economy; 2, Logic. A knowledge of one of these subjects will enable a candidate to pass in this group. For a certificate of honour a knowledge of both will be required.

Group E,—1, Botany; 2, Geology and physical geography; 3, Zoology; 4, Chemistry (theoretical and practical). A knowledge of one of these subjects will enable a candidate to pass in this group. For a certificate of honour a knowledge of two of them will be required.

Group F.—1, Music; 2, Drawing. A paper will be given in the latter subject containing questions on the history of art. Proficiency in these subjects will not entitle the candidate to a certificate of honour, but distinction in either will be notified on her certificate.

OXFORD.

Dec. 26.

CLASS LIST.

IN DISCIPLINIS MATHEMATICIS.

CLASS I.

Bromby, E. H., Queen's. | Mozley, A. D., Jesus.
Ewing, R., Ball.

CLASS II.

Diggle, J., Mert. | Jeffreys, A. F., Ch. Ch.
Edwards, A. E., Univ. | Walker, J. R., Exet.

CLASS III.

Cox, A., V., Wad. | Taylor, F. W., Univ.
Mort, H. W., Queen's. | Wilson, R. J., Magd.
Phillimore, A., Oriel.

BARTH. PRICE, T. H. R. SHAND, F. S. EVANS, } Moderators.

Testimonials of respect have lately been presented to the following:

Bellis, R., late chap. of St. James, Jersey.
Fowler, R., late cur. Croft, Yorkshire.
Palmer, E., vic. Wellington, Staffordshire.
Redhead, T. J., late vic. Christ Church, Emery-Down, Hampshire.
Wood, W. H., late cur. St. Luke, Leeds Yorkshire.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, Tuesday, Jan. 5, 1869.

The rev. Charlton Lane in the chair.

The secretaries reported that they received, on Saturday last, in accordance with the provisions of rule XXVII., the names of the following members, duly proposed and seconded, to fill the vacancies in the standing committee declared at the last general meeting, on Tuesday, December 1:

The rev. G. Hodson, fellow of Trinity college, Cambridge, incumbent of Cookham Dean, Maidenhead; proposed by the rev. R. T. West, seconded by Mr. W. J. Makins. The rev. A. Blomfield, St. Matthew's, City-road; proposed by the rev. T. West, seconded by Mr. H. Wood. The hon. Henry Walpole; proposed by the rev. R. T. West, seconded by Mr. H. Wood. Mr. R. Brett; proposed by the rev. J. A. Foote, seconded by rev. C. Gutch. The rev. Thomas Hugo, rector of West Hackney; proposed by the rev. J. A. Foote, seconded by the rev. C. Gutch.

The members, therefore, who would be balloted for on Tuesday, February 2, as the members of the standing committee were:

Members of the present standing committee retiring by rotation, but offering themselves for re-election—Mr. John Boodle, rev. J. W. Buckley, rev. R. Burgess, rev. Dr. Miller, rev. M. W. Mayow, rev. J. D. Hales.

Proposed by the standing committee in the place of the rev. Charlton Lane, resigned, rev. E. Capeleure, rector of St. George's, Bloomsbury, together with the members above mentioned, proposed by the rev. R. T. West and the rev. J. A. Foote respectively.

No other names than those proposed by the standing committee at the last meeting had been sent to the secretaries with reference to the tract committee, the committee of general literature and education, and the supplemental religious catalogue committee.

The rev. Dr. Patten, archdeacon of Ontario and rector of Cornwall, province of Canada (Cornwall, Ontario, December 10, 1868), solicited the assistance of the society towards the erection, on the site of the present Trinity church in the town of Cornwall, of a substantial stone church, as "The Bishop Strachan Memorial Church," Cornwall having been the scene of the earliest ministerial labours of the late bishop of Toronto. Though the people generally are poor, the sum of 10,000 dollars (£2,500) has been subscribed by instalments by the congregation. The church, which is to be of stone, 100 feet long, to seat 600 persons, when completed, will cost 24,000 dol. 9,000 dol. more has, by dint of great exertions, been subscribed in the province, leaving a deficiency of 5,000 dollars. The present church is a wooden building sixty-four years old, built when the parish was in its infancy. It is now quite unsuitable for its object, and it is absolutely necessary to erect a new one. The bishop of Ontario heartily supported the application of archdeacon Patten; and it was agreed, on the recommendation of the standing committee, to grant the sum of £100 in two annual payments of £50 each.

The rev. Dr. Nicolls, principal of Bishop's college, Lennoxville, applied for a grant of books for the use of the divinity students in that college. These students are, almost without exception, poor; and many of them only able to obtain collegiate instruction through a grant made annually for their benefit by the Society for the Propagation of the Gospel. On the recommendation of the standing committee, six copies of the society's edition of the septuagint and twelve copies of the concordance were placed at the disposal of Dr. Nicolls, for the purposes specified.

The rev. Daniel Wilson, vicar of Islington, in behalf of his son, Mr. Edward F. Wilson, of Sarnia, Canada West, in the diocese of Huron, asked for assistance towards building a small log church to hold about 150 people, in a wild tract of land, in order to afford the Indian owners of the soil an opportunity for divine worship. The Indians will help to the best of their power. A poor widow has already given an acre of land off her lot; others have offered to cut down trees, square them, and haul them to the spot. But money will be wanting for windows, doors, roofs, fittings, &c. £200 to £250 will suffice to build both church and mission-house. The Church Missionary Society is organizing a mission among the Red Indians of Canada, and is ready to take upon itself the cost of agency; but, as this is British territory, the expense of buildings must be borne by friends in Canada and at home. It was agreed to grant £10 towards the building of the church, subject to approval of the bishop of Huron.

The rev. W. H. Brett (Trinity parish, Essequibo, British Guiana, November 13, 1860) reported the safe arrival of the Indian tracts in five languages, granted to him by the society, and said that ere this they would have been scattered far and wide. The Acowoio are chiefly in request, and 1,000 copies, the bishop informed Mr. Brett, would not have been too many for distribution among them. During the eighteen months which had passed since the missionary expedition above the great falls of the Demerara made by the bishop to a district and people previously unvisited by a Christian teacher, the people had been so well instructed by a zealous settler living near them (who used the society's books for that purpose) that 245 adults were found by the bishop fully prepared for baptism. These, with 145 children, made a total of 390 Acowoios to whom that holy sacrament was then administered. Encouraged by this, Mr. Brett had commenced the translation of St. Matthew's gospel into their tongue. Owing to his limited opportunities for the work, it would probably be a year or two before it would be ready for the press; and Mr. Brett trusted that the Society for Promoting Christian Knowledge would then aid him in the printing of it. Mr. Brett asked for aid towards the erection of a chapel further inland, in the place of one which the sea had now surrounded; their last barrier, only fifteen feet from the chancel wall, having been swept away during the equinoctial gales. All the parishioners are poor, the proprietors of the estates being mostly in England. Mr. Brett asked for £25, and said

that he was in other ways so much indebted to the society, that only the exigency of the case compelled him to solicit this aid. The application had the approval of the bishop; and it was agreed, on the recommendation of the standing committee, to grant the sum of £25 towards the erection of the new church.

The bishop of Sierra Leone (The Retreat, Sierra Leone, Nov. 28, 1868) asked the assistance of the society towards building a church for a native pastor in that town. The cost would be probably £2,000. The Church Missionary Society had granted £250; a similar sum has been collected by one of the missionaries, and it was hoped that more than half the amount required would be raised in a short time. The bishop had recently completed two churches in the country, besides others, beyond the colony, which had been erected by the missionaries. The native congregations were not wealthy, and the bishop would be very grateful if the society will aid them with a liberal contribution. It was agreed, on the recommendation of the standing committee, to grant the sum of £50 towards the building of the native church, together with bibles, common prayer-books, and tracts to the amount of £10.

Archdeacon Mooyaart (Kandy, Ceylon, November 16, 1868) informed the society that, after ten years' delays, attended with many difficulties, the first stone of the new church (All Saints') at Point de Galle was laid by the bishop, on October 30. The governor, Mr. Hercules Robinson, has given a site opposite the queen's house, in the port of Galle, and £500 from the public revenue. The church, the design and plans for which have been given by Mr. Smither, the government architect, will accommodate about 380 people. There is a sum of about £2,150 available for the building, but a considerable sum is yet required to make up the estimated cost. In 1859 the Society for Promoting Christian Knowledge voted £100 towards the building; but from unforeseen difficulties the work was not carried out, and the grant, not having been claimed within five years, was cancelled in 1864. Arrangements for commencing the building have now been made, and the archdeacon asked that this grant of £100 might be renewed. Such a grant would greatly help forward the erection of the church, and would be most thankfully appreciated. It was agreed, on the recommendation of the standing committee, to renew this grant of £100, to be paid when the amount sufficient for the completion of the church had been raised.

The rev. James Lawrence, visitor of emigrants sailing from the port of Liverpool, forwarded a report of his labours during the last three months. The dead season for emigration has now set in, and probably there would not be emigrants again in any quantity before the latter end of March or the beginning of April. Mr. Lawrence had accompanied the emigrants sailing in the "Nestorian," in which were about 90 young women under Miss Rye's care, to Londonderry, performing service on board and giving them an address. He acknowledges, with many thanks, two grants of books, one of Swedish and Norwegian tracts from the Society for the Propagation of the Gospel, the other of books and tracts from the Society for Promoting Christian Knowledge. Total number of ships visited, 15; number of emigrants, 5,892.

Pursuant to notice given at the last general meeting, the rev. Dr. Biber rose to move the following resolution: "That a committee be appointed to inquire into the present condition of the Armenian church, its present relation to the church of England, and its position towards the Anglican bishop at Jerusalem; and to report to the board thereon at the March meeting." At the suggestion of the chairman, Dr. Biber, under protest, altered his resolution as follows: "That the standing committee be requested to appoint a committee to inquire into the present condition of the Armenian church, its present relation to the church of England, and its position towards the Anglican bishop at Jerusalem; and to report to the board thereon at the March meeting." This resolution was seconded by the rev. F. S. May, and, when put from the chair, was negatived.

Other business was transacted.

COLONIAL CHURCH.

CANADA.

Election of Metropolitan.—The house of bishops of the province of Canada and the synod of Montreal met at Montreal on Tuesday, the 10th of November, 1868, for the election of a bishop of Montreal and metropolitan. The mode of election provided by the canons was that the diocesan synod should make its choice from the names submitted to it by the house of bishops. Dr. Bethune, dean of Montreal, presided over the synod. The first message sent to the synod was: "The house of bishops have come to the determination that the interests of the church require that the person to be elected to the metropolitan see of Montreal should be of the episcopal order. They therefore transmit the names of all the bishops of the dominion of Canada to the synod of the diocese of Montreal, out of which to make a selection of a bishop of montreal and metropolitan." On Wedneday the first ballot was taken. The clergy voted by individuals, the laity by parishes. The whole vote cast by the clergy in this ballot was 72, by the laity 59, a simple majority in each order being necessary to a choice. Of these votes the bishops of Huron and Nova Scotia received none; the bishop of Fredericton, 2 clerical and 1 lay; the bishop of Ontario, 4 clerical and 1 lay; the bishop of Toronto, 2 lay votes; the bishop of Quebec, 33 clerical and 9 lay votes; 3 lay votes were divided, and so lost; while 33 clergy and 43 parishes voted "No." The result being made known to the bishops, they sent down as their second nomination the names of the bishops of Newfoundland, British Columbia, and Grahamston. In this nomination the bishop of Huron sent a message to say that he did not concur. The second ballot was then taken, with the following result: The bishop of Grahamston received no vote; the bishop of Newfoundland, 2 clerical votes and 1 lay; the bishop of Columbia, 22 clerical and 14 lay votes; 44 clergy and 41 parishes voted "No." The result was sent to the house of bishops, who after some time returned the following message: "The house of bishops transmits to the diocesan synod of Montreal the following resolution adopted by them: Resolved, 'That the house of bishops is not prepared to submit any other names than those already furnished, without delay and inquiry. They will, therefore, adjourn in one hour, and renew their nominations for bishop of Montreal and metropolitan in the month of May next'." A conference with the house of bishops by committee was then agreed to, the result of which was that the house of bishops consented to continue their nominations the next morning. On Thursday morning the bishops sent down a message to say that they again transmitted to the synod the names already submitted, of the bishops of Newfoundland, of British Columbia, of Huron, of Ontario, of Quebec, and of Toronto, with the understanding that if a bishop of the province should be chosen by the synod, he should hold the office only until a canon should be passed, leaving the election of metropolitan in the hands of the house of bishops, and placing the election of a bishop of Montreal without restriction in the synod. This message was ruled to be out of order, as inconsistent with the resolution adopted with reference to the first message of the house of bishops. The bishops accordingly withdrew it, and sent down the names of the bishops of British Columbia, Newfoundland, Huron, Ontario, and Toronto—the bishop of Quebec explaining through the secretary that he could not permit his name to be used, as his mind was c

made up not under any circumstance to accept the office, and further explaining that he had suffered his name to go down the first time only in deference to the urgent wishes of his brother-bishops. The third ballot was now taken, and resulted as follows: Whole vote cast, clergy 70, parishes 54—of which the bishop of Toronto received none; the bishop of Ontario, 1 clerical vote; the bishop of Huron, 6 clerical and 1 lay; the bishop of British Columbia, 36 clerical and 14 lay votes. Five lay votes were lost; 26 clergy and 34 parishes voted "No." The bishop of Columbia was thus elected by the clerical but not by the lay vote. A second ballot on the same names was refused by the majority. After lengthened delay the house of bishops next sent down the names of the bishop of British Columbia, the coadjutor bishop of Newfoundland, and the dean of Norwich. The result of the fourth ballot was that dean Goulburn was elected by the clergy (having 38 votes out of 67 cast), and received 15 lay votes, the lay majority required being 29. On this ballot the bishop of British Columbia received 5 clerical votes and 1 lay. The "Noes" were 24 of the clergy and 31 of the laity. An earnest effort was now made to obtain a second ballot with the same names—the names being taken down—but failed through a non-concurrence of orders. The result of the ballot was then sent to the bishops; and a final message was received from their lordships to the effect that they were unable to agree upon any further names to be submitted to the synod of Montreal without delay and inquiry, and that they had therefore adjourned until the month of May next. After some debate it was resolved to appoint a committee to consider the situation and report the next morning what was best to be done. The next morning the committee brought in their report to the effect that as the bishops of Huron and Toronto were too old, the bishops of British Columbia, Grahamston, Newfoundland (and his coadjutor), Nova Scotia, and Fredericton were quite unknown to the members of the synod, the bishop of Quebec had withdrawn his name, and dean Goulburn could not be expected to accept the office, the synod was in a manner coerced into voting for the bishop of Ontario. The report which, in the course of the debate which followed, was characterized by one of the speakers as "somewhat inaccurate and somewhat discourteous," was adopted, and the synod adjourned to the second Tuesday in May.

NEW ZEALAND.

Bishopric of Dunedin.—"The Australian Churchman" reports the proceedings of the meeting of the general synod of New Zealand, bishop Selwyn presiding, on the 16th of October, 1868, when was concluded a debate on the motion of the bishop of Christchurch, "That the appointment of bishop Jenner to the bishopric of Dunedin be not confirmed." The motion having been seconded, colonel Kenny moved as an amendment: "That inasmuch as the sum already raised towards the endowment fund of the proposed diocese of Dunedin is totally inadequate to the support of a bishop, resolved—1. That the synod does not see the way open at present to the completion of the ecclesiastical arrangements in connexion with the proposed diocese of Dunedin. 2. That the rural deanery of Otago and Southland be formed into a diocese to be administered provisionally by the bishop of Christchurch." The dean of Christchurch, as one of the committee, accepted the amendment. The president also favoured it, and sir W. Martin supported it. The bishop of Melanesia said he would vote for it, though with difficulty. He hoped the president, on his return to England, would induce Dr. Jenner to resign (bishop Jenner, as is well known to our readers, has left England for the colony). Archdeacon Hadfield said the synod had never recognized Dr. Jenner as bishop of Dunedin; it had really nothing to do with him. Archdeacon Williams said it would be a great relief if Dr. Jenner would resign. The president stated that he had only spoken once or twice to bishop Jenner, and had not adopted the course he had out of sympathy with him, or those practices to which he was said to have a tendency. This amendment was negatived, whereupon another was moved by archdeacon Harper, requesting Dr. Jenner to "abandon his intention of coming out to New Zealand." This the bishop of Wellington opposed, as condemning him without hearing him. The amendment was carried without a division as follows: "That whereas the general synod is of opinion that it is better for the peace of the church that bishop Jenner should not take charge of the bishopric of Dunedin, the synod hereby requests him to withdraw his claim to that position." This was ordered to be communicated to the archbishop of Canterbury and Dr. Jenner ("Guardian").

Miscellaneous.

PRESENT CONDITION OF CHURCH-RATE.

As I have had several applications from clergy of this county, requesting advice on the subject of their future action in reference to church-rate, I ask leave to state in some detail my reasons for giving a kindly acceptance to the Church-rate Compulsory Abolition Act, and to indicate the line of action upon it which I am recommending in the archdeaconry wherein your lordship has placed me, and which I conceive to be an useful course for the parishes throughout England generally to follow.

Although church-rate has been held by lawyers to be "only a personal and not a real charge"*, there is no doubt that the charge originally was laid upon the land†. The landowner, as a rule, built the parish church, and endowed it, bequeathing it for the use of the parishioners (then all covenanted members of the same church with himself), and bequeathing also a legacy of responsibility to the land so benefited, to provide, by an equitable assessment, for the repairs of the fabric, and the maintenance of reverent and seemly worship therein.

The question of moral right has been argued with great force on both sides: 1, That the nonconformist is liable to church-rate (which is for the general good), just as he is liable for a bridge-rate or a highway-rate, though he may not use the particular object for which he is rated: 2, That he ought to be exempt because his conscience would be violated if he were compelled to pay for a form of worship from which he conscientiously dissented. We need not re-open a question now which has been decided for us by the country in favour of the latter view.

But though the country has decided that "no suit shall be instituted, or proceeding taken, in any ecclesiastical or other court, or before any justice or magistrate, to enforce or compel the payment of any church-rate made in any parish or place in England or Wales," the law has made no change whatever in the power to make a rate, or in the machinery whereby such rate is made. It is true that the act does not enact the supposed tyranny of forcing nonconformists to pay for what they disapprove; but neither does it enact the real tyranny of precluding willing parishioners from rating themselves for the maintenance of the church they love and the worship they approve. I have, therefore, in my recent charge to the clergy and churchwardens of my archdeaconry, advised as follows: "Before I proceed further on the general question, it is not improbable that both clergy and churchwardens may look to me for some advice as to their future course of action under the new state of things, should the proposal alluded to become the law of the land. This advice I give without hesitation. It is simply to go on with your plain duty of making and collecting church-

* Prideaux, p. 81.

† Lindwood says that persons living out of the parish, and *having* lands within the parish, shall be rated for the same in *respect of real but not of* personal charges (See Lindw. 256, and Phillimore's Burn v. "Church-rate").

rates as if no new law had been passed, further than giving heed to fulfil such technical points as may be necessary. Wherever the will of your people is with you, you will meet with no difficulty whatever. Wherever the will of your people is against you, you would have failed before, and you will fail now. The only change that you will have to make is to assess a rate slightly larger than it would have been, to allow a margin for the few minds of a lower cast—unhappily to be met with in many parishes—that refuse to fulfil a moral and traditional obligation simply because there is no legal penalty awaiting to enforce it." This advice I still venture to believe is sound, though I have to regret that it has not seemed so to all.

Of course the amount of success that would follow such advice would depend on the amount of love and duty which the church possessed in the several parishes wherein action might be taken upon it.

But now that a law is passed that seems to me to open up a new relationship between the church and the people, it is desirable that we should arrive at some conclusion which should command, not an impossible unanimity, but a general concurrence, throughout this, and, it may be, other archdeaconries.

There are two points arising out of sections 7 and 8 of the new act, to which I desire to call the special attention of those parishes that continue to make church-rate, and collect it, according to the ancient law of the land, modified by the will of the existing parishioners. 1. The first of these is to call upon all trustees and corporations to exercise the powers they possess under sec. 7 to support church-rate at the annual vestry, for the future, on the ground of justice. Sydney Smith once said, in his humorous way, that "corporations had neither bodies to be kicked nor souls to be saved;" but corporations are persons in the eye of law, and have, therefore, an abstract conscience and will of their own. This abstract conscience cannot be offended, like the personal conscience of the devout nonconformist, in the fulfilment of a trust that involves the payment of church-rate. Whatever land the corporation holds, it became possessed of as legally subject to the payment of that rate. If the land had been sold, its market value would have varied according to the liabilities under which it was held. The law as it now stands leaves all the moral and traditional liability of payment of church-rate upon it; and if the plea of conscience be allowed to enter at all, it is enlisted on the side of the fulfilment of moral and traditional liability, rather than against it. To plead legal exemption for a corporation, when the law was only passed to meet the case of personal conscience, would be to plead a false issue. It is, therefore, the duty of all the "bodies corporate" contemplated in sec. 7, to carry out the spirit of the ancient traditions of the land*, and to support church-rate in vestry for the future. 2. The second of these points has reference to the future conduct of owners of property. Section 8 contains the following clause; "If the occupier of any premises shall make default for one month after demand in payment of any church-rate for which he is rated, the owner shall be entitled to pay the same, and shall thereupon be entitled, until the next succeeding church-rate is made, to stand for all purposes relating to church-rates (including the attending at vestries and voting thereat), in the place in which such occupier should have stood." Now this clause is of great importance. The objection to compulsion having been removed, I apprehend that all liberal nonconformist landlords, as well as owners of property who are churchmen, will instruct their agents to see that their land does provide its assessed proportion for the maintenance of the fabric of the parish church, and for the due and seemly solemnization of divine worship therein†. I respect highly the chivalrous feeling with which the founder of the Liberation Society threw himself into a conflict against what he considered a tyrannical exercise of mere power*; but I have often heard dissenters say that they respected the national church so much, where its duties were rightly performed, that they would gladly contribute to its due maintenance as a matter of will, though they would resolutely oppose it so long as its support were forced upon them. Of course I assume that such as these meant what they said; and, therefore, I feel myself justified in expecting not only that all patrons of livings, and all proprietors who are churchmen, but that a large proportion of nonconformist proprietors, will assist future parish vestries in maintaining the just and equitable principle of church-rate, since the element of compulsion has been eliminated from it in a deliberate compact arrived at in a compromise between church and state, embodied in an act of parliament. With the support of corporations and individual proprietors throughout the country, added to that of the body of resident churchmen in every parish, I see no ground for anticipating that the condition of church-rate need be worse years hence than it is now. But admitting that it may be so, owing partly to the widespread ignorance, but more to the Laodicean lukewarmness that too often prevails among those who have been trained more in the idea of membership in an establishment, than of Christian brotherhood in the church of God, I would next call attention to sec. 9 of the new act. This clause opens a door to settling the whole question satisfactorily, even if church-rate fail. It is a curious circumstance in the history of this act that the remedy proposed to meet the wishes of advocates of the voluntary principle is no other than that of increased and permanent endowment! Sec. 9 legalizes the incorporation of a body of "church trustees," who shall hold property in permanence (subject to an annual audit: a wise precaution!), for the very purpose for which church-rate is now levied. To this clause I call the special attention of all patrons, diocesans, proprietors, clergy, and churchwardens; and I would urgently press upon all of these that, on the very first appearance of disaffection to church-rate in a parish, they at once combine to form a trust according to the provisions there made, and make an investment, however small. Fully a quarter of a century has passed since, in connexion with one or two others with whom I was associated, at the wish of the late honoured bishop Blomfield, we pointed out one of the uses of the then unpopular and much-contemned offertory, as a means whereby funds might be raised for the purpose of replacing lost or diminished church-rate. Your lordship has no doubt observed that this plan has been acted on in at least one parish of this archdeaconry (Farndon), after a pastoral letter had been circulated by the incumbent throughout the parish. The principle of the offertory, scriptural as it is, has not yet proved itself acceptable to many parishes in this archdeaconry; but seeing that it is scriptural, there is no doubt it will gradually make its way against the prejudices that still exist. Whether it be advisable to commence a fund for future investment through the offertory in any particular parish, is a question that ought to be solved by the will of the parishioners themselves. My own conviction is, that our people are too religious and too full of common sense to retain a prejudice against clear reason and scriptural teaching; and hence, that wherever the justice and the expediency, not to say the necessity, of the offertory are shown to them clearly, they will gradually, and it may be slowly, but surely, adopt it. In conclusion, then, I venture to express a hope that if my recent advice to the clergy of this archdeaconry in reference to church-rate fail of producing much fruit, there are other ways open to us whereby the material future of the church of England, so far as the support of her fabrics is concerned,

* See lord C. J. Tindal's judgment.

† If the occupier fails to fulfil his duty, the owner can correct the error for the future by raising the rent of the property in proportion to the church-rate required from it.

* The reported origin of the Liberation Society was recited in my recent charge.

may be looked upon without despondency. No mere money-question can ever affect the vitality of a living branch of the church of God. If the church of England were not such a living branch, she would deservedly fall; but enshrining as she does within her national life all catholic truth and all evangelical doctrine—in the motto of the Canonical* Society of that branch of the church of which I am by inheritance a member, "evangelical truth and apostolical order"—we need not fear for her future, though her church-rate should become the memory of a tradition, and even her existing state-establishment the shadow of a name. Commending then earnestly to the attention of your lordship, and of all patrons and proprietors within the national church, clauses 6, 7, 8, and 9 of the "Church-rates Compulsory Abolition Act," I remain, my dear lord, with true respect and affection, your faithful friend and servant, HENRY MACKENZIE, archdeacon of Nottingham.—*(To Bp. of Lincoln.)*

CHURCH-RATES.

AT a meeting of archdeacons of England and Wales, held at the Master's Lodge, Charterhouse, London, December 9, 1868, to consider and advise upon the position of the church under the act 31 and 32 Vict. c. 109, entitled "An Act for the Abolition of Compulsory Church-rates" (present 24 archdeacons from both provinces) the following paper was agreed to, directed to be printed, and sent to all the archdeacons:

"The undersigned archdeacons of England and Wales, having considered the legal position of the church in respect of the means of sustaining churches and churchyards, and of providing things necessary to divine service, under the act of 1868, beg to submit to their brethren the clergy, the churchwardens, and other laity, the observations and recommendations hereinafter contained:

"1. They observe, first, that, although the power of legal recovery of Church-rate has been done away by the act, the ancient machinery for making it is left untouched.

"2. That, in their judgment, it is the duty of clergy, churchwardens, and people to make every possible trial of the new law, and, wherever the circumstances of a parish are favourable, to bring it into full and active operation.

"3. That, even in other cases, it would be good, now that all compulsory payment is at an end, to invite the parishioners to maintain by general assessment, as recognized in the act, that which is for the general use and benefit.

"4. That, in their judgment, it is better that the necessary expenses of church and churchyard and of public worship should be provided for by assessment made under the authority of the new act than by pew or sitting rents, or by money collected at the offertory.

"5. That the provisions of section 7, enabling all bodies corporate, trustees, guardians, and others to pay church-rate, and the provisions of section 8, enabling the owner, on condition of the payment of the assessment, to stand in the place of the occupier who makes default of payment, after one month's demand, are valuable and ought in every case to be adopted.

"6. Lastly, They recommend the adoption of the provisions of section 9 for appointment of trustees 'for the purpose of accepting by bequest, donation, contract, or otherwise, and of holding any contributions which may be given to them for ecclesiastical purposes in the parish.'

"William Hale Hale, archdeacon of London, Chairman.
James Croft, archdeacon of Canterbury.
John Sinclair, archdeacon of Middlesex.
Benjamin Harrison, archdeacon of Maidstone.
Edward Churton, archdeacon of Cleveland.
George Bland, archdeacon of Northumberland.
Edward Prest, archdeacon of Durham.
George Hans Hamilton, archdeacon of Lindesfarne.
John Sutton Utterton, archdeacon of Surrey.
Philip Jacob, archdeacon of Winchester.
S. Wynne Jones, archdeacon of Bangor and Anglesea.
John Evans, archdeacon of Merioneth.
George Anthony Denison, archdeacon of Taunton.
R. W. Browne, archdeacon of Bath.
A. O. Fitzgerald, archdeacon of Wells.
S. P. Boutflower, archdeacon of Carlisle.
John Cooper, archdeacon of Westmorland.
James Garbett, archdeacon of Chichester.
William B. Otter, archdeacon of Lewes.
William Emery, archdeacon of Ely.
A. C. Hervey, archdeacon of Sudbury.
Henry John Rose, archdeacon of Bedford.
H. R. Yorke, archdeacon of Huntingdon.
Philip Freeman, archdeacon of Exeter.
W. S. Philpotts, archdeacon of Cornwall.
John Downall, archdeacon of Totnes.
Henry Woolcombe, archdeacon of Barnstaple.
Thomas Thorp, archdeacon of Bristol.
George Provost, archdeacon of Gloucester.
Thomas Hill, archdeacon of Derby.
John Allen, archdeacon of Salop.
Henry Moore, archdeacon of Stafford.
Edward Trollope, archdeacon of Stow.
Henry Mackenzie, archdeacon of Nottingham.
William Crawley, archdeacon of Monmouth.
H. Lynch Blosse, archdeacon of Llandaff.
W. Arundell Bouverie, archdeacon of Norfolk.
A. M. Hopper, archdeacon of Norwich.
Right Rev. V. W. Ryan, archdeacon of Suffolk.
Charles Carr Clerke, archdeacon of Oxford.
Edward Bickersteth, archdeacon of Buckingham.
James Randall, archdeacon of Berks.
O. Davys, archdeacon of Northampton.
Henry Fearon, archdeacon of Leicester.
Edwards Cust, archdeacon of Richmond.
C. A. St. John Mildmay, archdeacon of Essex.
William Brice Ady, archdeacon of Colchester.
William E. Honey, archdeacon of Sarum.
Thomas Stanton, archdeacon of Wilts.
Robert Wickham, archdeacon of St. Asaph.
Henry P. Ffoulkes, archdeacon of Montgomery.
R. W. P. Davies, archdeacon of Brecon.
William North, archdeacon of Cardigan.
R. Brindley Hone, archdeacon of Worcester.
John Jennings, archdeacon of Westminster.
Joseph C. Moore, archdeacon of Sodor and Man.
William Waring, archdeacon of Salop, diocese of Hereford."

* *The Scottish Episcopal* Church Society.

TITHE COMMUTATION: SEPTENNIAL AVERAGES.

We have been favoured both by Mr. Charles McC secretary of the University Life Assurance Society, by Mr. Montague Marriott, editor of "Willich's T Commutation Tables," with the result of the averages for the seven years to Christmas, 1868, lished in the "London Gazette" of the 5th Dec. viz.

	s.	d.	
Wheat.....	6	5½	per imperial bushel.
Barley.....	4	5¼	ditto.
Oats.....	2	11	ditto

Each £100, therefore, of tithe rent-charge for the 1869 will amount to £103 5s. 8¼d. or £2 12s. per c more than last year.

The following statement will show the worth of £ of tithe rent-charge for each of the following years:

	£	s.	d.		£	s.
1862 ...	109	13	6	1866 ...	97	7
1863 ...	107	5	2	1867 ...	98	13
1864 ...	103	3	10¾	1868 ...	100	13
1865 ...	98	15	10½	1869 ...	103	5

The general average value of £100 tithe rent-ch for the whole period of thirty-three years since the p ing of the "Tithe Commutation Act," is found to £100 17s. 7¼d.

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REGISTER
OF
Ecclesiastical Intelligence.

MARCH, 1869.

Ordinations.

INATIONS APPOINTED.
London, May 23.
Bath and Wells, May 23, Dec.

Lincoln, May 23, Sept. 19,

—

ORDAINED.
. of HEREFORD, *Dec.* 20.
PRIESTS.
bridge.—H. L. Graham, B.A.,
; C. Philips, B.A., Caius; A.
., Trin.
in.—R. H. M'Laughlin, B.A.,

Bees'.—C. Pugh.

DEACONS.
Of Oxford.—W. M. Willett, M.A., St. John's.
Of London.—H. W. Welch, B.A., Univ.
Of St. David's College, Lampeter.—D. P. Davies, B.A., L. Lewis, B.A. (*lett. dim. bp. of Llandaff*).

—

By BP. *of* OXFORD, *Feb.* 21, *in St. Luke's church, Maidenhead, Berkshire.*
PRIESTS.
Of Cambridge.—H. W. Dix, B.A., M. Smith, B.A., Jesus.
Of Oxford.—R. H. Balls, M.A., Mert.; G. C. Bell, M.A., Worc.; J. J. Hannah, B.A., Ball.; W. M. Hatch, B.A., New; A. T. Lloyd, B.A., St. Edm. H.; F. E. Robinson, M.A., Exet.; F. A. Wilson, B.A., Magd. H.; J. Wordsworth, M.A., Bras.
DEACONS.
Of Cambridge.—E. Buckmaster, B.A., H. E. Fox, B.A., Trin.
Of Oxford.—H. Daman, M.A., Magd.; E. P. Garnett, B.A., Bras.; E. D. Harrison, B.A., Pemb.; W. O. Lucas, B.A., Exet.; C. J. Winser, B.A., Pemb.
Of London.—S. Gael, King's.
Of St. Augustine's, Canterbury.—S. Edulji, M. James.

Preferments.

Rev. W. S. Reece to be archdeacon of Vancouver.
Rev. C. T. Woods to be archdeacon of Columbia.

me.	*Parish and County.*	*Population.*	*Patron.*	*Value.* £
. H. P.	St. Philip (P.C.), Sydenham, Kent		Vic. of St. Bartholomew	300
. F.....	Ashley (R.), with Silverley (V.), Cambridgeshire	509	Univ. of Cambridge, by lapse.....	*400
ily, J. K....	Bradwell (V.), Buckinghamshire	479	Ld. chanc.	*191
T.	Whitchurch (V.), Glamorganshire.....	2274	Bp. of Llandaff	*300
S.	Lullington (V.), Derbyshire	126	C. R. Colvile	*165
.....	Skerry and Racavan (R.), Antrim.....		D. Grainger.....	479
H.....	Rhôscoly (R.), Anglesea.....	462	Bp. of Llandaff	*260
.....	Roxby-with-Risby (V.), Lincolnshire, ...	340	R. C. Elwes.....	*389
.....	Llandderfel (R.), Merionethshire.....	749	Bp. of Llandaff	*260
?. W.	New-Mills (V.), Derbyshire	4822	Vic. of Glossop	*300
. M.....	St. Paul's, Alnwick (V.), Northumberland.....	3277	Duke of Northumberland	200
T.	Clare (V.), Suffolk	1657	Duchy of Lancaster.....	*245
, T.....	Netherfield (V.), Sussex	500	Bp. of Chichester	*119
.....	Enville (R.), Staffordshire	850	Rev. C. Jesson	*979
R.	Hittisleigh (R.), Devonshire.....	156	J. H. Mitcheson	*160
.....	Accrington (V.), Lancashire	12366	Hulme's trustees	*300
- Stanhope, ...	Humber (R.), Herefordshire	251	Ld. chanc.	*170
.....	Buralem (R.), Staffordshire	8077	J. Morris.....	*525
H.	Benwick (R.), Cambridgeshire	773	Sir A. W. Peyton	
.....	Wessington (V.), Derbyshire.....	519	Vic. of Crich	*126
J.	Yarkhill (V.), Herefordshire	568	D. and c. of Hereford.....	*230

S., preb. Lichfield.
E., preb. Lichfield.
, A. H., min. can. Bris-
C., hon. can. Durham.

Lee, R., dom. chap. duke of Abercorn.
Owen, O. F., chap. roy. arsenal, Woolwich.

Pigot, O. F., chap. Kirkdale gaol, Lancashire.
Sidebotham, H., chap. convict establishment, Gibraltar.
Skey, F. C., precentor Bristol.

Clergymen Deceased.

W., D.D., Bath, 57.
les, W. D., rec. Sevington, t. rev. W. H. Smith), 57.
., vic. Bramford with Burolk (pat. d. & c. of Canterbury).
T., rec. Stoke-Hammond, hamshire (pat. E. Hart), 70.
, formerly vic. Norton Canon, shire, 77.
J., cur. Littledale, Lan-

vic. South Newington, Ox- (pat. Exet. coll., Oxford), 64.
on. R., rec. Nateley Scures, ire (pat. ld. Dorchester), 77.

Croft, R., vic. Hillingdon, Middlesex (pat. bp. of London).
Dashwood, G. H., vic. Stow-Bardolph-with-Wimbotsham, Norfolk (pat. sir T. Hare), 67.
Dodsworth, G., D.D., chap. to visc. Ranelagh, 72.
Drage, W. H., vic. St. Margaret's, Rochester (pat. d. and c. of Rochester), 81.
Drury, C., rec. second portion Pontesbury, Shropshire (pat. Queen's coll., Oxford), 80.
Fitzroy, A., formerly rec. Fakenham Magna, Suffolk.

Fraser, G., vic. Alrewas, Staffordshire (pat. bp. of Lichfield), 57.
Grasett, J., rec. Edwin-Loach, Worcestershire, with Tedstone-Wafer, Herefordshire (pat. E. Higginson).
Guest, B., formerly rec. Pilton, Northamptonshire, 80.
Jameson, F. J., rec. Coton, Cambridgeshire (pat. Cath. H., Cambridge), 40.
Kerr, C. W. J., at Winslow, Buckinghamshire, 67.
Landor, R. E., rec. Birlingham, Worcestershire (pat. family), 87.
Lott, F. E., vic. Bampton-Lew, Oxfordshire (pat. d. and c. of Exeter), 56.

Luard, E., rec. Winterslow, Wiltshire (pat. St. John's coll., Oxford), 73.
Marden, O., vic. Climping, Sussex (pat. ld. chanc.), 75.
Mason, R., formerly p. c. Tovil, Kent, 70.
Nicholl, (C. L.,* p. c. Hinton St. Mary, Dorsetshire (pat. vic. Iwerne-Minster), 40.
Onslow, A. C., rec. St. Mary Newington, Surrey (pat. bp. of London), 80.
Peploe, J. B., vic. Weobley, Herefordshire (pat. bp. of Worcester), 67.
Reddall, J., vic. Dawlish, Devonshire (pat. d. and c. of Exeter).
Raven, J., vic. Swindon, Staffordshire (pat. vic. Wombourne), 37.
Sherlock, H. H., rec. Ashton-in-Makerfield, Lancashire (pat. earl of Derby).
Stockwell, J. S., rec. Wylye, Wiltshire (pat. earl of Pembroke), 70.
Symonds, T. P., Pengethley, Herefordshire, 80.
Thomas, E., rec. Bradley, Derbyshire (pat. bp. of Lichfield), 73.
Thomas, E. P., vic. Whitchurch, Glamorganshire (pat. bp. of Llandaff), 66.
Warner, G. T., formerly ass. mast. Harrow sch.
Watkinson, R., at Earls-Colne, Essex, 98.
Williams, J. A., Enham House, Hampshire, 49.
Wollaston, H. J., Sid. coll., Cambridge, 64.
Woodruff, J., vic. Upchurch, Kent (pat. All Souls' coll., Oxford), 64.

University Intelligence.

CAMBRIDGE.

Jan. 16.—Subject for the Burney prize: "The legitimate province of architecture, painting, and music in the service of religion."

Jan. 30.

LIST OF HONOURS AT THE BACHELOR OF ARTS' COMMENCEMENT.

Moderators:
J. WOLSTENHOLME, M.A., Christ's.
J. C. MAXWELL, M.A., Trin.

Examiners:
P. FROST, M.A., St. John's.
R. B. HAYWARD, M.A., St. John's.

*** In all cases of equality, the names are bracketed.

WRANGLERS.

Ds	Hartog	Trin.
	Elliott	Joh.
	Moir	Christ's.
	Waymouth	Queens'.
5	Wright	Christ's.
6	Carpmael	Joh.
7	Lock	Caius.
8	Godfray	Emm.
9	Barratt	Trin.
	Gibson	Queens'.
	Hayden	Trin.
	Kemp	Pemb. H.
	Smith, G.	Joh.
14	Blenkiron	Emm.
15	Smith	Caius.
16	Chamberlain	Joh.
17	Norton	Joh.
	Bennett, J. R.	Joh.
	Boutflower	Joh.
20	Robinson	Joh.
21	Popham	Down.
22	Lees	Trin.
	Bodkin	King's.
	Peacey	Clare H.
25	Eustace	Joh.
	Drake	Joh.
	Gaskell	Trin.
	Hill	Cath. H.
	Barnes	Joh.
	Firth	Emm.
	Wiles	Sid.
32	Cassels	Joh.
33	Kaye	Emm.
34	Blakesley	King's.
35	Hewison	Joh.
36	Bakewell	Joh.
37	Macmichael	Down.
38	Templeton	Trin.
39	Willocks	Cath. H.

SENIOR OPTIMES.

Ds	Rutty	Pemb. H.
41	Longridge	Trin.
	Bownes	Trin.
	Hatteraley-Smith	Emm.
	Routh	Joh.
	Ibbertson	Joh.
	Storrs	Pemb. H.
47	Methuen	Trin.
	Allen	Sid.
	Hutchinson	Caius.
	Reynolds	Joh.
51	Cochrane	Joh.
	Leupolt	Caius.
	Vinter	Joh.
54	Pearson	Magd.
55	Gray	Clare H.
	Bull	C.C.C.
	Colgrove	Pemb. H.
	Reed	Joh.
	Rodwell	Emm.
	Meade	Magd.
	Scott	Trin.
	Bindley	Emm.
	Hswxby	Jesus.
	Kemplay	Trin.
	Oxlnd	Joh.
	Duff	Trin.
	Statham	Christ's.
	Hodson	Trin. H.
	Scott	Pet.
	Watson	Christ's.
71	Rushton	Emm.
	Edwards	Trin.
	Fenton	Sid.
	Preston	Joh.
	Corfe	Jesus.
	Reid	Christ's.

JUNIOR OPTIMES.

Ds	Dent	Trin.
	Hoggins	Trin.
	Meek	Trin.
	Vigor	Trin. H.
81	Gates	Sid.
	Bott	Caius.
	Hebert	Christ's.
	Jones	Clare H.
	Banham	Joh.
	Pitt-Taylor	Trin.
87	Macdona	Joh.
88	Thompson	Sid.
89	Keary	Trin.
	Hodgson	Joh.
	Ridgway	Trin.
92	Betsfield	Joh.
93	Musgrave	Joh.
94	Akroyd	Trin.
95	Foster	Trin.
96	Fenwick	Trin. H.
97	Mackenzie	C.C.C.
98	Noble	Pemb. H.
	Bell	C.C.C.
	Lawe	C.C.C.
	Lownds	Clare H.
102	Powlett, hon. R. O.	Trin.
103	Gibson	Pet.
104	Jackson	Christ's.
105	Morley, S. H.	Trin.
106	Reece, A. D.	Joh.
107	Browne	Down.
108	Gibbs	Queens'.
109	Provis	Queens'.
110	Hey	Joh.
111	Stokes	Trin.

ÆGROTANT.

Bennett	Clare H.	Smales	Joh.
Harding	Sid.	Sykes	Joh.

ANALYSIS OF THE MATHEMATICAL HONOUR LIST.

COLLEGES.	Wranglers.	Senior Optimes.	Junior Optimes.	Ægrotat.	Totals.
St. Peter's	—	1	1	—	2
Clare Hall	1	1	2	1	5
Pembroke Hall	1	3	1	—	5
Caius	2	2	1	—	5
Trinity Hall	—	1	2	—	3
Corpus Christi	—	1	3	—	4
King's	2	—	—	—	2
Queens'	2	—	2	—	4
St. Catherine's Hall	2	—	—	—	2
Jesus	—	2	—	—	2
Christ's	2	3	2	—	7
St. John's	14	8	7	2	31
Magdalene	—	2	—	—	2
Trinity	6	7	11	—	24
Emmanuel	4	4	—	—	8
Sidney Sussex	1	2	2	1	6
Downing	2	—	1	—	3
	39	37	35	4	115
Totals in 1867	42	30	30	—	102

Feb. 13.—The Smith's prizes have been adjudged to—
1 Ds. Elliott, St. John's.
2 Ds. Hartog, Trin.

OXFORD.

Jan. 16.—T. Kennington, B.A., elected fellow of New.
Feb. 18.—J. Gent, B.A., elected fellow of Trin.; H. T. Ward, elected fellow of Bras.

Feb. 20.

SUMMARY OF THE MEMBERS OF THE UNIVERSITY.

COLLEGES.	Members of Convocation.	Members on the books.
All Souls'	102	120
Balliol	248	420
Brasenose	282	482
Christ Church	571	1040
Corpus	195	238
Exeter	391	674
Jesus	90	208
Lincoln	135	233
Magdalen	171	308
Merton	129	224
New	131	246
Oriel	204	402
Pembroke	140	290

COLLEGES.	Members of Convocation.	Members on the books.
Queen's	169	357
St. John's	272	409
Trinity	221	352
University	209	362
Wadham	191	360
Worcester	198	360
HALLS.		
Magdalen	149	276
New Inn	8	37
St. Alban	12	88
St. Edmund	39	95
St. Mary	38	127
Charsley's (priv.)	3	24
Benson's (priv.)	2	7
Students unattached	—	36
	4318	7786

As several members of the university have their names on the books of more than one society, the totals are above the truth by 25 or 30.

Matriculations, 1868	579
Masters of arts „	206
Bachelors of arts „	352

The numbers for 1868 *were as follows:*

Members of convocation	4190
Members on the books	7535
Matriculations, 1867	525
Masters of arts, „	195
Bachelors of arts, „	332

Rev. W. F. Short, M.A., New, rev. C. L. Wingfield, M.A., All Souls', appointed proctors.

Testimonials of respect have lately been presented to the following:

Carpenter, T., vic. Adlington, Lancashire, from teachers and scholars of Adlington Sunday-schools.

Cooke, G. H., late vic. St. Matthew's, Thorpe, Norfolk.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, Tuesday, Feb. 2, 1869.

The archbishop of Canterbury took the chair, at the society's house, at 2 p.m.; and an adjournment to St. James's Hall immediately took place.

The minutes of the last meeting having been read, rev. R. G. Maul, rev. C. M. Harvey, Mr. R. Powell, Mr. H. C. Nisbet, were appointed to superintend the receiving of votes for the election of seven members of the standing committee; and Mr. C. Heberden, and Mr. J. Edwards were appointed scrutineers. The poll was open from 2·30 till 4·30 p.m.: a little before five o'clock the scrutineers reported the result to the chairmen. The state of the poll was as follows: 1, Rev. J. W. Buckley, 465; 2, rev. D. J. Hales, 454; 3, rev. E. Capelcure, 452; 4, rev. R. Burgess, 450; 5, rev. Dr. Miller, 448; 6, Mr. John Boodle, 346; 7, rev. M. W. Mayow, 336; 8, rev. A. Blomfield, 213; 9, rev. G. Hodson, 206; 10, Hon. N. Walpole, 174; 11, Mr. R. Brett, 162; 12, rev. Thos. Hugo, 158. The chairman declared that the seven members who had received the greatest number of votes were duly elected.

The six members who retired by rotation, namely: Rev. J. W. Buckley, rev. J. D. Hales, rev. R. Burgess, rev. Dr. Miller, Mr. John Boodle, rev. M. W. Mayow were re-elected, and are considered as elected for four years. The rev. E. Capelcure takes the place of the rev. Charlton Lane.

The order of the standing committee for the ensuing year is as follows: Rev. Richard Harvey, rev. W. Stubbs, rev. Dr. Currey, rev. T. G. Hall, Mr. Robert Few, rev. B. Morgan Cowie, Mr. Charles Heberden, rev. Dr. J. A. Hessey, Mr. John Edwards, Mr. R. B. Wade, rev. E. Capelcure, Mr. J. F. France, Mr. H. E. Pellew, Mr. N. Powell, rev. Samuel Smith, Mr. H. S. King, rev. A. W. Thorold, rev. H. I. Cummins, rev. J. W. Buckley, rev. J. D. Hales, rev. R. Burgess, rev. Dr. Miller, Mr. J. Boodle, rev. M. W. Mayow.

The following members of the Society were elected as the Tract Committee for the year ensuing: Rev. H. W. Burrows, rev. Berdmore Compton, rev. R. E. Copleston, rev. Dr. Currey, rev. Dr. F. Hessey, rev. James Moorhouse, rev. A. W. Thorold; also the following were elected members of the Committee of General Literature and Education for the ensuing year: T. A. Barker, M.D.; Mr. Thomas Bell; rev. B. Morgan Cowie; rev. C. J. D'Olyly; rev. J. E. Hall; rev. A. Johnson; rev. A. Povah; rev. E. Douglas Tinling; Mr. T. Turner; Mr. J. E. White.

The following members, having been proposed by the standing committee, were elected as the Supplemental Religious Catalogue Committee for the ensuing year: Archdeacon Bickersteth, archdeacon Grant, rev. Francis Morse, rev. Ashton Oxenden, rev. N. J. Ridley.

The rev. W. G. Humphry, treasurer, on the part of the standing committee made a statement to the board: (1). As to the initiation of measures by the standing committee; (2), as to the grant to Natal, voted on the 8th Dec., 1868; (3), as to a proposal for introducing a system of voting-papers or proxies.

(1). With reference to the initiation of measures by the standing committee, a sub-committee had been appointed by the standing committee "to inquire into the rules regarding the office of the standing committee, in initiating and maturing all measures for carrying into effect the designs of the Society." The sub-committee had reported to the standing committee that, in their opinion, it was desirable that, with a view to obtain distinct information as to the several powers of the standing committee and the board, Mr. Bridges, the society's solicitor, be requested to appoint a conference with Mr. Wickens, at which the following members of the Society be invited to attend: Mr. Heberden, Mr. Few, Mr. B. Shaw, Mr. Sydney Gedge, Mr. Fitz Roy.

A conference was accordingly had in Mr. Wickens's chambers, on Saturday last, at which there were present, besides the secretary and Mr. Bridges, Mr. Heberden, Mr. Shaw, Mr. Gedge, and Mr. Fitz Roy. The various points already suggested by the society's rules were considered, and Mr. Wickens expressed in a general way his views upon them. It was eventually thought desirable by all present that, in order to enable the members of the Society to understand the exact powers vested respectively in the board and standing committee, a supplementary case should be drawn up by the society's solicitor for Mr. Wickens's further opinion; and that such case should state, as far as possible, the different points which have been lately raised by different members of the Society.

The following gentlemen have undertaken to draw up, in conjunction with Mr. Bridges, the case to be submitted to Mr. Wickens: Dr. Currey, Mr. Few, Mr. Fitz Roy, Mr. Gedge, Mr. Heberden.

(2). With reference to the grant of £2,000 voted at the special meeting of the Society, on Tuesday, December 8, for the promotion of Christian Knowledge in the colony of Natal, Mr. Humphry stated that the standing committee had appointed a sub-committee "to obtain information with a view to the distribution of the Natal grant"; and that this sub-committee, having consulted

several persons who were interested in, and who had been connected with the colony, would shortly be prepared to lay their report before the standing committee.

(3). A sub-committee had also been appointed, "to consider the expediency of introducing the system of voting papers and proxies."

Several meetings had been held by the sub-committee and a draft report had been prepared, but had not yet been submitted to the standing committee.

The bishop of Fredericton (Fredericton, January 11, 1869), informed the committee that he had from time to time observed with great concern the difficulty under which most of the clergy in his diocese laboured in procuring any of the numerous and valuable theological works which have of late years been published. He thought, therefore, that he could not do a greater service to the diocese than by supplying as many of his clergy as were most in need with a number of such books at a very low rate. He sent a list to thirty-four clergy and two divinity students; and thirty-one gladly availed themselves of its provision—obtaining a book worth a guinea for seven shillings currency, about 5s. 10d. sterling. The bishop himself pays for the boxes, carriage, and duties; and a liberal friend had given him £100 to carry out his design. The clergy were more anxious to obtain the full extent of the books allowed than the bishop supposed would have been the case; and the sum required considerably exceeded his estimate. He asked, therefore, for the grant of copies of the society's late valuable atlas, the gift of which would materially aid his design, which he was sure the Society would approve.

It was agreed, on the recommendation of the standing committee, to grant twenty copies of the bible atlas.

The bishop of Rupertsland, in a letter dated Bishop's Court, December 26, 1868, informed the Society that he purposed, D.V., holding confirmations with visitations of every parish, when he will meet the vestries in January and February. He will hold an ordination on the second Sunday in Lent, for which he expects five candidates, and there will be a meeting of the synod on the 24th of February, when he will deliver in St. John's cathedral his first charge.

The bishop asked for grants:

1. Of service books: bibles and common-prayer, six copies.

2. Of books and tracts, towards the effort of forming a depôt for tracts and general books.

3. Books for the library of the collegiate school.

4. Books to the value of £5, to meet £5 from the parish of St. Anne's and St. Margaret's.

Grants were accordingly made, on the recommendation of the standing committee, of six sets of service books, and of books and tracts for the other purposes mentioned by the bishop, to the value of £20.

The bishop of Guiana (Kingston House, George Town, Demerara, December 22, 1868) forwarded a letter from the rev. Thomas Farrar, offering his grateful thanks for the 60 dollars which the bishop had apportioned to him out of the grant made by the Society. Mr. Farrar asked for service books for the churches of St. John the Baptist and St. Edward, and gave an interesting account of the work which is being done in these districts. In recommending this application to the favourable consideration of the Society, the bishop said that a very telling work was being done by Mr. Farrar, and he should be glad if the Society could contintiuue to extend their sympathy to him. The service books were accordingly, on the recommendation of the standing committee, granted.

The bishop further said that on December 21 (feast of St. Thomas), instead of Sunday 20th, in order that a *considerable* body of clergy might be present, he admitted *three to the priesthood*, and one to the diaconate, opening *through the latter* a new district. Though this addition to their body was but small, yet their relative strength would be thereby much increased.

The rev. Dr. Caswall, in a letter dated "Franklin, Venango County, Pensylvania, United States, December 31, 1868," informed the Society that he had been much interested in the parish of Brady's Bend, one of the forty-nine congregations making up the diocese of Pittsburgh under bishop Kerfoot. The parish, he says, contains a large population of English miners, who were dissenters in England, but who have been won over to the church by the successful labours of the rev. B. F. Brown. In a letter addressed to Dr. Caswall, Mr. Brown says, "The church was organized at Brady's Bend in August, 1866. We have now a congregation of from 150 to 200. Our communicants are now fifty. Our Sunday school is about eighty. Nearly all these are English people, and others are constantly arriving. These have nearly all been won from the sects around us to the church in the space of two years." In soliciting a grant of books for the supply of two libraries for the use of these people, Dr. Caswall says, "They have subscribed £10, which will be sent in a few days, to purchase a selection of the society's books, and a grant in addition would be most acceptable. I feel bound to state that a stronger case for a grant is hardly to be met with. First, the people being exclusively of the hard-working class, and nearly all of them natives of England; secondly, the fact of their having been won over to the church since they came here; and, thirdly, the additional fact of their having made up the sum of £10, which here, as everywhere, is a large sum to labourers. They have built their own church, and maintain their own minister, who in earlier life was himself a dissenter, but is now a devoted member of the American episcopal church."

Books to the value of £10 were, upon the recommendation of the standing committee, granted to meet the purchase by the people to a similar amount.

The secretaries, on the part of the standing committee, gave notice that at the next general meeting of the Society, on Tuesday, March 2, the following resolutions would be submitted to the board for their approval:

"1. That a sum of £1,000 be granted towards the endowment of the new bishopric at Bathurst, to be paid when £9,000 shall have been raised from other sources.

"2. That the sum of £3,000 be set apart for church objects in India; and £1,000 specially for educational purposes in Burmah.

"3. That £500 be placed at the disposal of the bishop of Grafton and Armidale, as soon as he is consecrated for first expenses in connexion with his diocese; it being distinctly understood that this sum would secure the passage and outfit of not less than five clergymen to his diocese."

Other business was transacted.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The monthly meeting of the Society was held on Friday, January 15, at 5, Park-place, the rev. J. Kempe in the chair.

The special committee on the financial condition of the Society presented their first report as follows:

"The special committee appointed by the board on July 17, 'to inquire into the financial condition of the society, and to recommend such measures as may seem expedient for increasing its resources,' and to which was given an instruction 'to consider and to take measures for the immediate establishment of a deficiency fund to the amount of not less than £14,000,' reports to the board:

"That it held its first meeting within a week of the day of its appointment.

"That, at that meeting the general subject committed to its consideration was discussed.

"That the committee was enlarged according to the discretion given to it by the board, and several matters

laid down for individual consideration and investigation during the vacation; before the end of which it was found impossible again to gather the members of the committee for united deliberation.

"That, since the end of the vacation, several meetings have been held.

"That the committee thinks it desirable to record here that the society's present financial difficulties arise mainly from the exhaustion of the Special Indian Fund, amounting to £40,000, which was raised in 1857-60, after the Indian mutiny. In dealing with this fund it is obvious that the Society had two courses before it: (1) either to capitalize it, in whole or in part, and to employ the annual interest only in the extension of its Indian missions; or (2) to devote the whole capital sum itself to new work in India, spreading it judiciously over a series of years, and trusting that the church at home would maintain the new missions so set on foot, and not allow them to languish for want of adequate support when the original fund was exhausted. The Society adopted the latter course; and the result has been an extension of the society's work in India, especially in the direction of education, which has been signally blessed. But while the work abroad has thus flourished, the ordinary resources of the Society at home have not as yet been found adequate to meet this additional strain, which, hitherto borne by a special fund, now stands on the same footing as the rest of the society's expenditure, and has to be borne by what is known as the General Fund alone. The apparent paradox of a deficit having arisen after a year (1867) in which the Society has received an income of unprecedented amount is thus accounted for.

"That the committee has felt itself unable to recommend any scheme for raising a special deficiency fund, according to 'the Instruction,' distinct from its larger duty of devising means for the permanent progressive increase of the funds of the Society.

"That the committee is strongly impressed with the conviction that the groundwork of the society's difficulties rests upon the fact of the very slight realization by English Christians generally, both clergy and laity, of their individual duty with respect to missions; and that each individual Christian is, as such, 'the salt of the earth;' and has, in this character, an active, earnest, ever-abiding duty to perform, in direct support of missionary work—a duty which he is continually acknowledging by his every approach to God in the Lord's-prayer, and which the clergy therefore are bound regularly and systematically to teach and impress upon their people as a duty of the highest obligation. The committee, therefore, recommends to the board:

"1. That a respectful address be presented to the convocation of both provinces immediately upon their next meeting, praying them to take such steps as may seem expedient to them, for the better support and advancement of missionary work.

"2. That an immediate application be respectfully made to such bishops as have not yet recommended the clergy in their several dioceses to have collections, at least once a year, in their churches, for foreign missions to afford this great help to the missionary cause; and adding the suggestion that some particular season or seasons, such as Advent, Epiphany, or Whitsuntide, should be appointed for making such collections; and that the regular and systematic compliance with the recommendations of the bishops would be greatly promoted if the clergy were requested by their diocesans to report to them the amount of the collections made, and to what missionary object such collections have been devoted.

"The committee is further encouraged to make this recommendation from observing the success which has already attended the adoption of this measure in several dioceses.

"The committee, understanding that the experiment of a subdivision of work is being partially tried by the standing committee, by a system of sub-committees, which, if successful in reference to foreign missions, may admit of easy application to the home organization, is of opinion that this latter point, which they feel to be of urgent importance, should be deferred until the result of the experiment be ascertained. The committee understands that the standing committee feels that the experiment will have been sufficiently tested before the meeting in March, and therefore, for the present, defers any further report upon the subject."

The report was received, and the rev. W. Blunt gave notice that at the next meeting he would move:

"That the recommendations of the report numbered respectively 1, 2 be adopted."

The rev. Walter Blunt proposed to lay on the table a supplementary printed paper on the above report. After discussion, Mr. Blunt requested the permission of the board to withdraw his proposal to lay such paper on the table, and, on a division, the permission was granted.

Other business was transacted.

Diocesan Intelligence.—England and Wales.

LONDON.

The bishop of London purposes to hold confirmations at the following times and places: Monday, March 1, Royal Military Asylum, Chelsea, at eleven; Wednesday, March 3, St. James, Clerkenwell, at eleven; same day, St. Gabriel, Pimlico, at three; Friday, March 5, Holy Trinity, Paddington, at eleven; same day, St. Peter, Notting-hill, at three; Monday, March 8, Holy Trinity, Haverstock-hill, at three; Wednesday, March 10, St. Matthew's, Bethnal-green, at three; Friday, March 12, St. Giles-in-the-Fields, at eleven; Monday, March 15, Harrow School, at quarter-past two; Wednesday, March 7, Mortlake, at half-past eleven; same day, Twickenham, at three; Friday, March 19, Hampstead, at eleven; same day, Highgate, at three; Saturday, March 20, King's College and School, at three; Thursday, March 5, St. James's, Westminster, at three; Wednesday, April 14, Islington parish church, at twelve; same day, Limehouse, at half-past three; Friday, April 16, St. John's, Westminster, at eleven; same day, St. Peter's, Pimlico, at three; Wednesday, April 21, St. Martin-in-the-Fields, at half-past eleven; same day, Chapel-of-ease, Islington, at three; Friday, April 23, St. Paul's, Knightsbridge, at eleven; same day, Holy Trinity, Brompton, at three; Wednesday, April 28, Marylebone parish church, at twelve; Friday, April 30, St. George's, Hanover-square, at twelve; Wednesday, May 5, St. James, Paddington, at twelve; same day, Holy Trinity, Marylebone, at three; Friday, May 7, Kensington, at twelve; same day, St. Luke's, Chelsea, at three; Wednesday, May 12, Enfield, at three; Friday, May 14, Christ Church, Newgate-street, at twelve; Saturday, May 29, Wimbledon, at eleven; same day, St. Stephen's, Camden Town, at three; Sunday, June 13, St. Anne, Soho, at three; Friday, June 18, Fulham, at twelve; Friday, June 25, St. Pancras, at half-past eleven; same day, Christ Church, St. Marylebone, at three; Wednesday, June 30, Hammersmith, at eleven; Friday, July 2, St. Saviour's, Hoxton, at twelve; Friday, July 9, St. Mary, Newington Butts, at half-past eleven: Friday, July 16, St. Dunstan, Stepney, at twelve; Sunday, July 18, Christ Church, Hampstead, at three; Friday, July 23, Hackney, at twelve; Friday, July 30, Harrow parish church, at half-past eleven. In each of the months of October, November, and December a time and place for private confirmation will (D.V.) be fixed for any candidates omitted at the general confirmation who are properly recommended.

Miscellaneous.

THE following is a copy of the order in council on the appeal of "Martin *v.* Mackonochie" from the court of Arches to the queen in council:

"At the court at Osborne House, Isle of Wight, the 14th day of January, 1869.

"Present—the queen's most excellent majesty, lord chancellor, lord president, lord chamberlain, Mr. Goschen.

"Whereas there was this day read at the board a report from the judicial committee of the privy-council, dated the 23rd of December, 1868, in the words following, viz.:

"'Whereas, in a certain cause of the office of the judge, which was lately depending in the Arches court of Canterbury, and was promoted and brought in virtue of letters of request, under the hand and seal of the right rev. father in God, Archibald Campbell, by divine permission lord bishop of London, by John Martin, a parishioner of the new parish of St. Alban's, Holborn, in the county of Middlesex, diocese of London, and province of Canterbury, against the rev. Alexander Heriot Mackonochie, a clerk in holy orders of the united church of England and Ireland, the incumbent and perpetual curate of the said parish, the right hon. sir Robert Joseph Phillimore, knight, doctor of laws, the judge of the said court, did on the 28th day of March, 1868, by his interlocutory decree, pronounce that the proctor for the said John Martin had sufficiently proved his intention deduced in the 3rd, 4th, 7th, 8th, 9th, 10th, and 11th articles given in and admitted in the said cause, and that the rev. Alexander Heriot Mackonochie, clerk, had offended against the statutes, laws, constitutions, and canons of the church of England in the particular matters alleged and set forth in the said articles in manner as hereinafter mentioned, and did therefore monish the said rev. Alexander Heriot Mackonochie to abstain for the future from the elevation of the cup and paten during the administration of the holy communion, as also from the use of incense and from the mixing water with the wine during the administration of the said holy communion, as pleaded in the said articles, but did give no costs; and whereas an appeal from the said decree has been prosecuted to your majesty in council on behalf of the said John Martin in so far only as the said judge did not by his said decree pronounce that the said Alexander Heriot Mackonochie had offended against the statute law and the constitutions and canons ecclesiastical by having knelt or prostrated himself before the consecrated elements during the prayer of consecration, and by having permitted and sanctioned such kneeling or prostrating by other clerks in holy orders, and did not omit or decline to admonish him against so offending in future, and did omit or decline to pronounce that the said Alexander Heriot Mackonochie had offended against the statute law and the constitutions and canons ecclesiastical by having used lighted candles on the communion-table during the celebration of the holy communion at times when such lighted candles were not wanted for the purpose of giving light, and by having permitted and sanctioned such use of lighted candles, and did omit or decline to admonish him against so offending in future, and also did omit or decline to condemn the said Alexander Heriot Mackonochie in the costs incurred in the said cause on behalf of the said John Martin; and whereas the usual petition of appeal to your majesty in council of the proctors of the said John Martin stands referred to this committee under and by virtue of your majesty's general order in council of the 4th day of November, 1867; and whereas an appearance has been entered in the registry of your majesty's court of appeals on behalf of the said Alexander Heriot Mackonochie, the respondent in the said cause of appeal—now, the lords of the *committee having, in* obedience to your majesty's said *order in council,* taken the said petition into consideration, and read the proceedings and evidence transmitted from the court below, and on four former days heard counsel and proctors on both sides, and having maturely deliberated, have this day agreed humbly to report to your majesty their opinion in favour of the appeal of the said John Martin that the decree of the court below ought to be amended to the extent hereinafter mentioned, that the principal cause ought to be retained, and therein that, in addition to the matters in which the said Alexander Heriot Mackonochie was in the decree appealed from pronounced to have offended, and from which he was thereby monished to abstain for the future, he, the said Alexander Heriot Mackonochie ought to be pronounced to have offended against the statutes, laws, constitutions, and canons of the church of England by having, within the said church of the new parish of St. Alban's, Holborn, knelt or prostrated himself before the consecrated elements during the prayer of consecration, and also by having within the said church used lighted candles on the communion-table during the celebration of the holy communion, at times when such lighted candles were not wanted for the purpose of giving light, and that the said Alexander Heriot Mackonochie ought to be admonished to abstain for the future from kneeling or prostrating himself before the consecrated elements during the prayer of consecration, and also from using in the said church lighted candles on the communion-table during the celebration of the holy communion at times when such lighted candles are not wanted for the purpose of giving light; and further, that he, the said Alexander Heriot Mackonochie, ought to be condemned in the costs incurred on behalf of the said John Martin as well in the court below as in the said appeal.'

"Her majesty, having taken the said report into consideration, was pleased by and with the advice of her privy-council to approve thereof and of what is therein recommended, and to order, as it is hereby ordered, that the same be duly and punctually observed, complied with, and carried into execution. Whereof all persons whom it may concern are to take notice and govern themselves accordingly. "ARTHUR HELPS."

The following monition has been served on the rev. Mr. Mackonochie by Messrs. Moore and Currey, proctors for the promoter, to abstain from the illegal practices condemned in part by the late judgment in the Arches court, and in part by the judgment of the judicial committee of the privy council:

"In her majesty's court of appeals (from the Arches court of Canterbury). 'Martin against Mackonochie.' Victoria, by the grace of God of the united kingdom of Great Britain and Ireland queen, defender of the faith. To the rev. Alexander Heriot Mackonochie, clerk, the incumbent and perpetual curate of the new parish of St. Alban's, Holborn, in the county of Middlesex, diocese of London, and province of Canterbury, greeting: whereas in an appeal by John Martin, a parishioner of the said parish, from a decree given on the 28th day of March, 1868, in the Arches court of Canterbury, whereby the judge of the said court did pronounce that you, the said reverend Alexander Heriot Mackonochie, had offended against the statutes, laws, constitutions, and canons of the church of England, and did monish you to abstain for the future from the elevation of the cup and paten during the administration of the holy communion, as also from the use of incense, and from the mixing water with the wine during the administration of the said holy communion, the judicial committee of the privy-council did on the 23rd day of December, 1868, agree to report to us their opinion in favour of the appeal of the said John Martin, that the decree of the court below

ought to be amended to the extent hereinafter mentioned, that the principal cause ought to be retained, and therein that, in addition to the manner in which you, the said reverend Alexander Heriot Mackonochie, were, in the decree appealed from, pronounced to have offended, and from which you were thereby monished to abstain for the future, you, the said reverend Alexander Heriot Mackonochie, ought to be pronounced to have offended against the statutes, laws, constitutions, and canons of the church of England, by having within the said church of the new parish of St. Alban's, Holborn, knelt or prostrated yourself before the consecrated elements during the prayer of consecration; and also by having within the said church used lighted candles on the communion-table during the celebration of the holy communion at times when such lighted candles were not wanted for the purpose of giving light; and that you, the said reverend Alexander Heriot Mackonochie, ought to be admonished to abstain for the future from kneeling or prostrating yourself before the consecrated elements during the prayer of consecration, and also from using in the said church lighted candles on the communion-table during the celebration of the holy communion at times when such lighted candles were not wanted for the purpose of giving light; and, further, that you, the said Alexander Heriot Mackonochie, ought to be condemned in the costs incurred on behalf of the said John Martin, as well in the court below as in the said appeal; and whereas on the 14th day of January, 1869, we were pleased by and with the advice of our privy-council to approve of the said report, and to order that the same should be carried into execution (justice so requiring), we do therefore hereby command you, the said rev. Alexander Heriot Mackonochie, to abstain for the future from the elevation of the cup and the paten during the administration of the holy communion, and from the use of incense, and from the mixing water with the wine during the administration of the said holy communion; or from kneeling or prostrating yourself before the consecrated elements during the prayer of consecration; and also from using in the said church lighted candles on the communion-table during the celebration of the holy communion at times when such lighted candles are not wanted for the purpose of giving light. And hereof fail not. Given at London, under the seal which we use in this behalf, the 19th day of January, in the year of our Lord 1869.—H. C. ROTHERY, her majesty's registrar (L.S.) Monition to abstain from certain illegal practices. Taken out by Moore and Currey, Doctors' Commons, London."

ENTHRONEMENT OF THE ARCHBISHOP OF CANTERBURY.

On Thursday, the 4th of February, his grace the primate of all England and metropolitan, having previously vacated the see of London, and done homage to the queen for his high dignity, was enthroned with great state in the cathedral of Canterbury. The members of the cathedral body, assembling in the cloisters, formed there a procession of schoolmasters, king's scholars, grammar-master of choristers, lay clerks, and minor canons. At about the same time the dean and canons, the honorary canons, and the six preachers who form part of the capitular body, met in the audit-room, where the royal mandate for the enthronement of the archbishop was produced and read, and thereupon the archdeacon of Maidstone, acting as proxy for the archdeacon of Canterbury, whose infirmities did not allow him to be present, "decreed to proceed" forthwith. Accordingly, the dean and canons, the honorary canons, and the six preachers proceeded from the audit-room to the deanery, where the archbishop with his attendant bishops was in waiting, and conducted them to the cloisters.

Six bishops of the southern province were present—the bishop of London, the bishop of Oxford, the bishop of St. David's, the bishop of Ely, the bishop of Peterborough, and the bishop of Hereford. The colonies were represented by the bishop of Honolulu; and the dean of Westminster was also present. From the cloisters the procession, headed by the clergy, who, to the number of between 200 and 300, had assembled in the chapter-house, proceeded to the west door of the church, followed by the six preachers and honorary canons, the canons, the attendant bishops, the archdeacon of Maidstone, and then the archbishop, having the dean and vice-dean of Canterbury on his right and left hand. The archbishop's train-bearers and officers and his eight chaplains came next.

As the clergy ascended the altar-steps they filed to the right and left, allowing the archbishop to pass up the middle. His grace was then, with the attendant bishops, conducted by the archdeacon to the space within the altar-rails. The Hallelujah Chorus was next sung, the whole congregation standing; and the dean, the vice-dean, and the archdeacon having gone from the altar-steps to their stalls, the usual morning service began, intoned by the dean. The lessons were read by the rev. canon Thomas, and at the end of the first lesson the archdeacon, returning to the altar-steps from his stall, conducted the archbishop to his throne—a modern piece of stone carving, the gift of archbishop Howley. When the archbishop, attended by the dean and sub-dean, had taken his seat on this throne, the vicar-general presented to the archdeacon the mandate of enthronement. "Let the mandate be read," said the archdeacon, and the mandate having been accordingly read by the auditor, the archdeacon, standing on the steps near the throne, formally inducted his grace, using these words:

"I, Benjamin Harrison, acting as proxy for James Croft, master of arts, archdeacon of Canterbury, do induct, install, and enthrone you, the most reverend father in God, Archibald Campbell Tait, doctor in civil law, lord archbishop of Canterbury, into the archbishopric and archiepiscopal dignity of the see of Canterbury, into the real, actual, and corporal possession of the same, with all and singular the rights, dignities, honours, pre-eminences, and appurtenances thereof; and the Lord preserve your going out and your coming in, from this time forth for evermore. Amen."

The archbishop, who, according to established usage, made no reply to the archdeacon's address, was left on his throne, his train-bearers and officers, with their maces, standing by the side of it, while the dean, vice-dean, and archdeacon returned to their stalls. Then the "Benedicite" was sung, and the rest of the morning service, which was conducted by the dean and canon Thomas at the entrance of the choir, so that the people in the nave might hear, was gone through as usual. The anthem sung was from Psl. cxiii. (H. S. Oakeley), "This is the day which the Lord hath made; we will rejoice and be glad in it." After the service the archdeacon, with the bishop of London as provincial dean, and attendant bishops, with the dean of Westminster representing by proxy the bishop of Winchester as provincial sub-dean, the bishop of Lincoln as provincial chancellor, the bishop of Salisbury as provincial precentor, and the bishop of Rochester as provincial chaplain, conducted the archbishop through the south transept of the choir, to the marble chair known as St. Augustine's seat, or the patriarchal throne. In this old chair tradition says the pagan kings of Kent were crowned, and king Ethelbert gave it to Augustine. From time immemorial this chair, or its predecessor, has been used for the enthronement of the archbishops of Canterbury and as the symbol of metropolitical authority. His grace being seated in the marble chair, the archdeacon repeated the following form of induction:

"I, Benjamin Harrison, acting as proxy for James Croft, master of arts, archdeacon of Canterbury, do induct, install, and enthrone you, the most reverend father in God, Archibald Campbell Tait, doctor in civil law, lord archbishop of the province of Canterbury, into the

archbishopric and metropolitical dignitary of the see of Canterbury, and into the real, actual, and corporal possession of the same, with all and singular the rights, dignities, honours, pre-eminences, and appurtenances thereof; and the Lord preserve your going out and your coming in, from this time forth for evermore. Amen."

After this the attendant bishops, with dean Stanley, returned to their places within the altar-rails, while the archbishop was conducted to the dean's stall, where he took his seat, and was thus addressed by the archdeacon:

"I, Benjamin Harrison, acting as proxy for James Croft, master of arts, archdeacon of Canterbury, place you, Archibald Campbell Tait, doctor in civil law, in this stall or seat, in sign and token of your taking and having real and actual possession of the see of Canterbury, and of all the rights and privileges thereof."

The archbishop remained in the dean's stall, and the archdeacon, returning to his stall, the "Te Deum" was sung, after which the dean said the suffrages, the choir chanting the answers.

After the suffrages the following prayer was said by the dean:

"Almighty God, the giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy church; mercifully behold thy servant, Archibald Campbell Tait, who is now admitted to the high office and dignity of archbishop of this province, and so replenish him with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy name, and to the edifying and well-governing of thy church. Grant, we beseech thee, that he may long live happily to rule this church, and that, having worthily fulfilled his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous judge, who liveth and reigneth one God with the Father, and the Holy Ghost, world without end. Amen."

The archbishop then pronounced the blessing, and the ceremony being thus ended, the procession returned by the nave to the chapter-house. Here the archbishop was placed in the chief seat by the archdeacon, who said:

"I, Benjamin Harrison, acting as proxy for James Croft, archdeacon of Canterbury, assign and appoint this seat to you as lord archbishop of Canterbury."

The archdeacon then administered the following affirmation:

"My lord archbishop,—You declare that you will maintain the rights and liberties of this church, and will observe the approved customs thereof, and, as far as it concerns your grace, will cause the same to be observed by others, so far as such customs are not repugnant to God's word, the laws, statutes, provisions, and ordinances of the realm, or to her majesty's prerogative, and not otherwise."

The archbishop having so declared, the archdeacon said:

"I, A. B., acting as proxy for James Croft, archdeacon and canon of this church, do promise to pay canonical obedience to your grace, lord archbishop of Canterbury, as my diocesan and archbishop."

Next the dean, the canons, the honorary canons, the six preachers, the schoolmasters, the auditor, the minor canons, the grammar-master of choristers, the surveyor, the organist, and lay clerks, in like manner promised canonical obedience. The assembly was then dismissed by the dean, and in the audit-room an act of the proceedings was produced and signed, in the presence of, and attested by, a notary public. The arrangements throughout the ceremony were perfect, and the conduct of the vast congregation was most orderly and reverent.

CONVOCATION.

The convocation of the province of Canterbury assembled on Tuesday morning. The archbishop attended, accompanied by the bishop elect of London and other prelates, sir Travers Twiss, the vicar-general of the province, Mr. Dyke, the registrar, and other officials. The rev. archdeacon Denison and the rev. Dr. Harvey Goodwin, dean of Ely, advanced, and the former, in a Latin speech, said they had to present to his grace the rev. Edward Bickersteth, D.D., archdeacon of Buckingham, who had for the third time been elected prolocutor of the lower house of convocation. That lower house had many most important duties to perform, and he trusted it would ever be found fighting for the maintenance of the true faith, for the integrity of the scriptures, and the privileges and authorities of the church. He blamed those who had inconsiderately gone to excess in ceremony in honour of the sacrament, although he admitted that both in the sacrament of baptism and the Lord's supper the utmost reverence ought to be observed. But from both those sacraments of the church many greatly detracted *(impense derogant)*. The decrees of the catholic and primitive church were clear upon these matters, and yet no remedy was to be obtained by those who were desirous of upholding the church's laws. With regard to the episcopate of the church of England, he said it had 27 bishops, of whom some were disabled, whilst there was work for 80. In consequence of this defect diocesan synods languished, and the just plan of the laity of the church taking counsel with the clergy, which would be found to be the main safeguard of the English church, was hindered. He warmly advocated the necessity of maintaining in its integrity the Irish church, and urged that if the branch of the united church established in Ireland were given over to the designs of men, however astute, however perverse, or however inflated with the vanity of philosophy, the branch of the church established in England would be in imminent danger. He urged also a more efficient representation of the clergy in convocation, and a reform of the present court of ecclesiastical appeal. The archbishop of Canterbury, addressing the new prolocutor, delivered a brief Latin speech, of which the following is a translation: "Sir,—I confirm the votes of the clergy, and gladly accept you as prolocutor of the lower house. I have heard during the past years you have performed the office to the satisfaction of all. Now that you are for the third time elected to so high a dignity, I am convinced we shall still have cause to admire in you the same good sense, moderation, and industry as before. We are looking indeed for anxious times, but the church is safe under the divine protection. Let the church avoid vain disputations, quarrels, empty complaints, and the strife of parties. Let it be our steadfast purpose to seek those things only which redound to the honour of God and to the happiness of man. To devise schemes for helping the poor, for bringing back the ignorant and vicious to truth and purity, for preaching the gospel throughout the world—if this house shall, indeed, promote these objects there will be no question raised, and the whole English people will acknowledge this convocation to be a true handmaid of the church of Christ. Sir, it is your part to do your best, that all which takes place here shall thus have a direct tendency to foster faith, charity, temperance, and the true love of Christ." The archdeacon of Buckingham briefly spoke in acknowledgment of his election as prolocutor, and the proceedings were adjourned.

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REGISTER
OF
Ecclesiastical Intelligence.

APRIL, 1869.

Ordinations.

ORDINATIONS APPOINTED.
bp. of York, May 23.
p. of Winchester, July 4, at Farnm castle.
p. of Chichester, May 23, in Chiester cathedral.
p. of Manchester, May 23.
p. of Bangor, May 23.
p. of Gloucester and Bristol, May 23.

By bp. of Ely, May 23.
By bp. of Chester, May 23.
By bp. of Lichfield, May 23, in Lichfield cathedral.

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ORDAINED.
By Bp. *of* Norwich, *Feb.* 21.
PRIESTS.
Of Cambridge.—J. Harrison, B.A., Clare H.; T. B. Hulbert, M.A., Cath. H.; J. T. Hyde, M.A., Emm.
Of Oxford.—E. R. Bernard, M.A., Magd.

DEACON.
Of Cambridge.—A. West, B.A., St. John's.

Preferments.

Rev. W. G. Cowie to be bishop of New Zealand.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.* £
a, S. C.	St. Jude (V.), Wolverhampton, Staffordshire			
don, J. W.	Partney (R.), Lincolnshire	487	Ld. Willoughby d'Eresby	211
allier, C. C.	Heighington (V.), Durham	1214	D. and c. of Durham	*217
, C.	Weyhill (R.), Hampshire	444	Queen's coll., Oxford	*476
am, C. E.	Blore-Ray (R.), Staffordshire	320	O. Shore	*130
en, J. S.	Aston-upon-Trent (R.), Derbyshire	551	E. A. Holden	*1000
, W. R.	Rocester (V.), Staffordshire	1028	T. P. Bainbrigge	*150
ins, W. H.	Climping (V.), Sussex	331	Ld. chanc.	*304
, J. R.	St. Bride, Netherwent (R.), Pembrokeshire	151	Sir W. P. L. Phillips and Mary B. Allen alt.	*183
, C. W.	Llanbister (V.), Radnorshire	1045	Bp. of St. David's	*148
, T.	Udimore (V.), Sussex	444	Trustees of late J. Langford	100
h, R.	Holy Trinity (V.), Northwich, Cheshire		Bp. of Chester	150
, R. W.	Llandeveilog (V.), Carmarthenshire	1247	Trustees	68
herd, R.	St. Philip (P.C.), Newcastle, Northumberland		The crown	200
, T. W.	Everton (V.), Lancashire	8550	Trustees	300
, H. S.	Syston (V.), Leicestershire	1656	Univ. of Oxford	115
ias, W. B.	Uzmaston (V.), Pembrokeshire	610	D. and c. of St. David's	100
inson, C. H.	Denchworth (V.), Berkshire	257	Worc. coll., Oxford	*130
ke, R. F.	Lelant (V.), with Towednack (C.), Cornwall	2319 & 1007	Bp. of Exeter	441
ord, L. C.	Bucklesham (R.), Suffolk	362	Rev. E. Walford	*500
ams-Freeman, H.	Turnerspuddle (R.), with Affpuddle (V.), Dorsetshire	111 & 455	J. Frampton	*210
h, W. H.	Alrewas (V.), with Fradley (C.), Staffordshire	1633	Bp. of Lichfield	*398
g, W.	Newchurch (V.), Isle of Wight	900	Rev. W. Thomas	*328

on, E. W., D.D., ex. chap. bp. of ncoln,
n, F. S., preb. Lichfield.
ick, F., ex. chap. bp. of Lincoln.

Moseley, H., rur. dean Bristol.
Purton, J., preb. Hereford.
Slater, J. V., dioc. insp. schools, Norwich.

Stooks, T. F., chap. bp. of London.
Whistler, R. F., rur. dean Wangford and South Elmham, Suffolk.

Clergymen Deceased.

', W., vic. Bramley, Hampshire
it. Queen's coll., Oxford), 68.
t, H., fell. Pemb. H., Cambridge, 65.
hard, J., at Bridlington Quay, rkshire, 41.
r, J., formerly Brit. chap. Hesse mburg, 76.
erlege, J., p. c. St. Matthew, Silhill, St. Leonards, Sussex (pat. nily).
eny, G. B., at Seend, Wiltshire, 57.
nore, H., rec. Pensthorpe, Norfolk it. trustees), 72.
V. S., vic. St. Mary, Spring Grove, ddlesex (pat. H. D. Davies), 84.
n, J., late vic. Garston, Lancashire.
E. J., formerly cur. Etherley, rham, 48.
ins, W. T., formerly rec. Nuffield, fordshire, 75.

Iliff, F., D.D., formerly hd. mast. roy. inst., Liverpool, 69.
Jenkins, D., vic. St. Goran, Cornwall (pat. bp. of Exeter), 72.
Kemplay, R. W., cur. Stillingfleet, Yorkshire, 68.
Lambert, A. L., rec. Chilbolton, Hampshire (pat. bp. of Winton), 65.
Leman, T. O., rec. Brampton, Suffolk (pat. family), 69.
Longfield, T. H., rec. St. Paul's, Cork (pat. duke of Leinster and rev. R. Longfield alt.).
Morgan, E., vic. Syston, Leicestershire (pat. univ. of Oxford), 92.
Osborne, E., Belsize Park Gardens, Middlesex, 62.
Rattle, H., late vice-princ. Rondebosch dioc. coll. Cape of Good Hope, 34.

Rees, H., Liverpool, Lancashire, 72.
Roxburgh, A. H., late chap. English church at Kissingen.
Shann, T., formerly vic. Hampthwaite, Yorkshire, 62.
Shelley, sir F., rec. Beer-Ferris, Devonshire (pat. earl of Mount-Edgcumbe), 58.
Stewart, R., rec. Kildress, Tyroneshire (pat. abp. of Armagh), 85.
Vale, W. S., inc. Wisteston, Herefordshire (pat. family), 48.
Walker, S. E., D.D., rec. St. Columb Major, Cornwall (pat. family).
Webb, J., rec. Tretire-with-Michaelchurch, Herefordshire (pat. family), 93.
White, G., cur. Ewelme, Oxfordshire, 78.

University Intelligence.

CAMBRIDGE.

rch 13.—The Bell's scholarships have been adjudged to

1. J. H. Pratt, Trin.
2. G. W. Prothero, King's.

The vice-chancellor has appointed W. Huggins, F.R.S., to the office of sir Robert Rede's lecturer for the ensuing year.

The subject of the poem for the Seatonian prize is "Christian Self-denial."

CONGREGATIONS.

Notice has been given, that there will be congregations on the following days of the ensuing Easter term:

Friday April 2, at two.
Thursday, April 15, at two.
Thursday, April 29, at two.
Thursday, May 13, at two.
Thursday, May 27, at two.
Wednesday, June 9, at two.
Tuesday, June 15, at twelve. Honorary degrees, recitation of prize exercises, &c.
Saturday, June 19, at ten.
Thursday, June 24, at two.

OXFORD.

March 13.—The Ireland scholarship has been awarded to R. L. Clarke, Ball.

The Arnold prize has been adjudged to J. A. Doyle, B.A., Ball.

The subject for the Arnold historical essay for the ensuing year is "The Scythic races in Europe and Asia from the earliest times to the fall of the western empire."

Testimonials of respect have lately been presented to the following:

Carpenter, T., vic. Adlington, Lancashire.
Jones, J., late cur. Panteg, Monmouthshire.
Magrath, J., late cur. Aston, Hertfordshire.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, Tuesday, March 2, 1869.

The rev. archdeacon Sinclair in the chair.

The rev. Henry Jacobs, dean of Christ Church, New Zealand (Ch. Ch. N. Z., December 4, 1868), applied for a grant in aid of the mother church of the diocese (St. Michael and All Angels, Christ Church), of which he is incumbent. It is a work greatly needed and long contemplated, but has been put aside from time to time in favour of other undertakings of apparently more pressing necessity. It is the temporary cathedral of the diocese; but, as there is very little prospect of the building of the permanent cathedral (the foundations of which have been laid on the cathedral site at a cost of upwards of £5,300, contributed in more prosperous times) being proceeded with for some time, the rebuilding of the parish church and *ad interim* cathedral becomes more pressing than ever. The bishop of Christ Church expressed his approval of the application, and generally of the purposes, diocesan and parochial, to which, under present circumstances, the proposed new church will be appropriated. And it was agreed, on the recommendation of the standing committee, to grant £100 towards the building.

The bishop of Toronto (Toronto, February 11, 1869) forwarded, with his earnest recommendation, an application from the rev. John Carry, missionary in the township of East Gwillingbury, towards the building of a church at Sharon, where a little help will enable them, please God, to establish themselves securely. Mr. Carry has with great exertions provided enough for a little frame-church, with the exception of £200. Mr. Carry's principal charge is a decaying, or rather decayed, village, consisting mostly of poor work-people, who find it difficult to make up the slender stipend which is expected from them. £10 would be a great encouragement. In accordance with the recommendation of the standing committee, the £10 thus requested was granted by the board.

The rev. C. Hinxman (Barford St. Martin's, Salisbury) applied for a grant towards the completion of a church in course of erection by Mr. John Nicholson and his brother, at Garvey, Kedron-brook, near Brisbane. The sanction of the bishop had been given to the undertaking. In consequence of the misconduct and subsequent bankruptcy of the contractor, Mr. Nicholson was unable to complete the church in a satisfactory manner. Meanwhile the population was increasing round the spot; and, though Mr. and Mrs. Nicholson were making every effort to keep it together by schools and service in their own house, the need of a church and clergyman was becoming greater every day. It was agreed, on the recommendation of the standing committee, to grant £25 for the completion of the building; and also fifty common prayer-books for use in the church.

Lieut.-Colonel R. L. Playfair, H. B. M. consul-general, Algiers, forwarded a copy of an appeal from the committee charged to collect subscriptions to build an English church at Algiers. Their scheme has been most cordially approved by the bishop of Gibraltar; and both the late bishop and the present bishop have testified their approbation by handsome subscriptions. The church when built will be placed entirely under the bishop's jurisdiction. The French government have given a most generous measure of assistance, by a present of a free site, for which they actually paid the sum of 20,000f. (£800); £600 has been raised by subscription; but at least £3,000 will be required to complete the building. There is a small community of permanent British residents. Some vessels, both of the royal navy and the merchant service, frequently visit the port. The church of England service is at present conducted in one of the arches of the great boulevard, by the rev. G. B. Ginsburg; whose services are entirely gratuitous, with occasional assistance from any other clergyman who may chance to visit Algiers. Mr. Ginsburg appeals for help on behalf of the *poor* residents and casual sailors; and colonel Playfair, in soliciting the Society for Promoting Christian Knowledge to take their case into consideration, and to give them some measure of assistance, without which it must be some years before they can commence the building, says, for his part, he has spared and shall spare no exertions to collect subscriptions. It was agreed, on the recommendation of the standing committee, to grant £50 towards the building.

The rev. T. H. Tait (1, Augustin Strasse, Hanover, February 11, 1869), who has undertaken the charge of the English congregation at Hanover, solicits assistance towards putting the chapel which has been given for the use of the English congregation, but which is in a most dilapidated condition, in a state fitting for the performance therein of divine service. In consequence of there having been no chaplain for nearly two years, and of previous great neglect, the church was in bad odour when Mr. Tait arrived in Hanover; and the schoolmistresses who have English pupils plead the state of the church as an excuse for not sending their pupils to the English services. Mr. Tait has now weekly celebration of the holy communion, services on all saints' and other holy days, and on week-days during Lent and Advent. The respectable English residents are very few. Numbers of young people are constantly coming there to learn German; many of them being governesses of very limited means. Mr. Tait has now an active and good committee, who are most anxious to do what they can; and, if the society would give a small grant of £20, Mr. Tait would set to work at once, and put the building into proper repair. Mrs. Berger, an English lady, wife of a Russian colonel of the staff, bears testimony to the great and good work done by Mr. Tait, and pleads earnestly for assistance towards securing to the English congregation the privilege of public worship in their own church and language. It was agreed, on the recommendation of the standing committee, to grant the sum of £20 in aid of the building.

The rev. H. Housman, chaplain at Barcelona, applied for a grant of books for the performance of divine service in an English church which they are now endeavour-

ing to re-establish at Barcelona. For a long time the English church has been in a state of neglect, depending upon the arrival of any travelling clergyman for the performance of public worship and the administration of the holy sacraments. Mr. Housman had gone out at the invitation of the consul to see what could be done to improve this state of things, especially as religious toleration is now obtained, at all events for a time, in Spain. They were about to take a room, and fit it up for public worship. They were also establishing schools for the English children, and a sailors' club, for each of which purposes Mr, Housman solicited a grant of books. It was agreed, on the recommendation of the standing committee, to grant the service-books asked for, as also books for the schools and club, to the amount of £8.

The secretaries called attention to the following extract from the minutes of the general meeting of the society on Tuesday, December 1, 1868: "The bishop of the English church in Jerusalem (writing on October 22) applied for a grant of from two to three hundred common prayer-books in Armenian, to be sent as soon as possible to the rev. Stephen Carabet, at Alexandretta, Syria. Besides the seven communities which have lately joined the Anglican church at Kessub, all of which Mr. Carabet visits from time to time to preach and administer the sacraments, there were many Armenians who wished to make use of the prayer-book for their private devotions. On the motion of the rev. M. W. Mayow, seconded by Mr. H. E. Pellew, it was agreed that the consideration of this application be deferred for three months." After considerable discussion, the motion for the granting of these Armenian prayer-books was put from the chair, and upon a show of hands was declared to be carried.

Other business was transacted.

Miscellaneous.

CONVOCATION OF THE PROVINCE OF CANTERBURY.

The two houses of convocation of the province of Canterbury met for the despatch of business on Tuesday, the 23rd of February.

THE UPPER HOUSE.

Address to the Crown.

The archbishop of CANTERBURY read to their lordships an address proposed to be presented to her most excellent majesty on the opening of the present session of convocation:

"Madam,—We, your majesty's faithful subjects the archbishop, bishops, and clergy of the province of Canterbury, in convocation assembled, approach your majesty with the assurance of our loyal and affectionate attachment to your majesty's throne and person. We rejoice that it has pleased God to vouchsafe to your majesty in the years of widowhood, and amid its trials, so many blessings in your royal family. Your majesty's auspicious reign will ever be remembered for many great blessings which have flowed from it. We are especially thankful for the example of a virtuous court, and we cannot doubt that it will be called to mind in times to come that your majesty's reign, more than those of any of your majesty's predecessors, has been marked by efforts to meet the spiritual destitution of the rapidly-growing population of the country, and that your majesty has ever shown the utmost readiness to take part in all good works designed to raise and improve the condition of the people. We open the deliberations to which your majesty has summoned us with a hearty desire to advance such works. In all our efforts to promote the social and religious well-being of the nation, to remedy the evils which press upon the neglected masses, to raise the moral tone of all, we feel secure of your majesty's sympathy and aid. We look forward with deep anxiety to the proceedings which may be proposed to parliament respecting the Irish branch of the united church of England and Ireland, and we trust that the interests of true religion may not be lost sight of amid the conflicts of political parties; and we pray, whatever course may finally receive the sanction of the legislature, it may tend to that which all loyal hearts desire—the peace and enlightenment and good government of Ireland."

On the motion of the bishop of LONDON, seconded by the bishop of OXFORD, the address was unanimously adopted.

Several petitions were presented by the bishops of Oxford, London, Ely, and Norwich, complaining of the insufficiency of the representation of the parochial clergy in the lower house of convocation, and praying for an extension of the right of representation in that body.

The bishop of Gloucester and Bristol presented a petition from several rural deaneries in his diocese complaining of the present mode of procedure with respect to charges of heresy, immorality, and neglect of duty, and praying that such measures should be adopted as would remove the scandal that was occasioned by the present system.

Ritualism.

The archbishop of CANTERBURY said that he had been requested by the archdeacon of Taunton to call the attention of their lordships to a document drawn up in the shape of a memorial addressed to the most rev. archbishops and right rev. bishops of England and Wales. It referred to the anxiety which prevailed in the minds of the clergy with respect to the effect of the recent judgment given by the privy-council in the case of "Martin *v.* Mackonochie." Their lordships were probably aware that there had been many memorials on this subject, and that many of the clergy supposed that the judgment of the privy-council embraced a large number of subjects relating to divine service. With their lordships' leave he would read a letter which he had addressed to a rural dean who had presented to him a memorial on the subject. His grace then read the following:

"I need scarcely assure you that the memorial shall receive my most careful attention, and that I shall not fail to consult my brethren of the episcopal bench on the subject when we meet early in February. At the same time I would express my opinion that the recent decision of the privy-council in the case of 'Martin *v.* Mackonochie' has ruled merely two points, viz., first, that lighted candles may not be used at the celebration of the holy communion except for the purposes of light; secondly, that it is not lawful to consecrate the elements kneeling. I would observe that all persons ought to be very cautious in dealing with a judgment of the court, and that *obiter dicta*, or reasonings by which a conclusion is arrived at in the document which announced such decision, must not be considered as part of the judgment itself. They appear to me to be valuable only as indicating how similar points might be decided if they were at any future time brought before the tribunal which has pronounced the decision, and expressed it in the document in which such *obiter dicta* are found. My opinion is that, in matters not positively settled, where any doubt arises in a clergyman's mind, or there is any dispute between a clergyman and his parishioners, such clergyman is bound to consult his ordinary, who, after considering all the circumstances of the case, will be ready to decide for him how he ought to act. I am not of opinion that there is any advantage in having all services in different places, and under the widely-different circumstances of separate congregations, brought to one stereotyped and invariable form. A certain amount of liberty, with respect to music and various other matters, is evidently contemplated by the law of our church, and I do not suppose that our bishops will ever be found willing to interfere with this liberty, or that they would be doing their duty in so interfering. It will be matter for careful consideration. The list of the points you have specified, &c.

cludes matters which may thus fairly be left to the discretion of the individual clergyman after consultation, in case of dispute or of doubt, with the bishop, whose godly monitions they are bound to follow."

The bishop of OXFORD presented a petition from certain clergy of the united church of England and Ireland, deploring the evils which had arisen from controversy and diversity of usage with reference to questions of ritual and of rubrical uniformity, and praying that proper steps might be taken in both provinces to procure the royal licence for the enactment of any canon or canons necessary to such steps, and also, if requisite, for obtaining the subsequent sanction of parliament to give to such canon or canons the force of law.

Suffragan Bishops.

The bishop of GLOUCESTER and BRISTOL introduced the question as to the best mode of providing for the due administration of the episcopal office in dioceses where the bishops were by illness or infirmity rendered unable to perform their duties. His lordship concluded by moving: "That this house accedes to the request preferred by the lower house in the report presented to and accepted by the house last session, and is prepared at once to introduce such amendment in the act 26th of Henry VIII., cap. 14, as may now seem to be required, and to make immediate application to the crown to put into use the said act when so amended."

After a long discussion, in which the bishops of Ely, Lichfield, and Oxford, and the archbishop of Canterbury took part, the motion was withdrawn.

The upper house did not meet at all on Wednesday, in consequence of the consecration of three bishops at the abbey.

Thursday, Feb. 25.

His grace the archbishop of Canterbury presided. There were present the bishops of London, Oxford, Gloucester and Bristol, Ely, Peterborough, Llandaff, Bangor, Rochester, Norwich, and Lichfield.

Address to the Throne.

The PROLOCUTOR brought up from the lower house the address to the queen, which had been sent down to them by their lordships, and into which the lower house had inserted certain amendments.

The consideration of those amendments was postponed to a later period of the day.

Ritualism.

The archbishop of CANTERBURY, referring to the memorial which he laid before their lordships on Tuesday, drawn up at a meeting of clergy and laity held at Freemasons' Hall on the 12th of January last, said that the informality of the document which he had pointed out had since been so far rectified as that it had now assumed the form of a petition addressed to their lordships.

The bishop of ELY said the subject to which the memorial and similar documents related was one of some importance. The clergy were desirous of being protected by a synod of the church in their profession of certain doctrines in reference to the eucharist, but he did not know in what way that protection could be afforded. It appeared to him inexpedient and undesirable to take any special measure as regarded the question of sacramental doctrine. He was strongly in favour of leaving the door open as widely as possible to all persons who were united with them in worship in the performance of that holy rite. With respect to the effect of the late decision of the privy council, he did not think that the judgment which had been pronounced had in any way impugned the doctrine of the church, which was in perfect conformity with the primitive or catholic church, in respect to the administration of the eucharist. There was nothing, therefore, at this moment which in his opinion called for a remedy.

Address to the Throne.—The Irish Church.

The following amendments inserted by the lower house in the address to her majesty were then read:

"We humbly and dutifully pray your majesty not to assent to any measure for repealing, with respect to any portion of the united kingdom, those parts of the great charter of the 1st William and Mary, cap. 6, and other statutes of the realm, which recognize the Christian church as incorporated with the constitution of this country, and which secure the rights and privileges of the church. We also humbly pray your majesty not to assent to any measure for alienating to secular purposes any portion of the property or revenues which have been dedicated to the maintenance of the worship of Almighty God and the support of his ministers. Above all, we are constrained by our sense of duty to your majesty, and to the reformed church of England and Ireland, humbly to represent to your majesty that disestablishment of the church in Ireland cannot be had without repudiation on the part of this nation of the necessity and the value of the reformation. We desire humbly to represent to your majesty that the number of bishops is grievously disproportioned to the increased population of the country, and altogether inadequate either for the due performance of those sacred offices which appertain peculiarly to the episcopate, or for the exercise of pastoral care over the great body of the people under their charge, or even for the effective supervision of the clergy; and we earnestly entreat your majesty to apply a speedy remedy for this evil, which is continually impairing efficiency and threatening the disorganization of the church, by taking such measures as shall to your majesty seem best to provide a sufficient supply of chief pastors to the flock of God. We respectfully pray that your majesty may be pleased to issue your royal licence to this convocation to enact a canon amending the representation of the clergy in accordance with the prayer of the last convocation of this province."

The bishop of OXFORD was unable to agree to any of the amendments. But he thought their lordships might expand the address in the following way. Instead of the words, "We look forward with deep anxiety to the measures which may be proposed to parliament respecting the Irish branch of the united church, and we trust that the interests of true religion may not be lost sight of amid the conflicts of political parties," let the following words be substituted: "We look forward with deep anxiety to the measures which may be proposed to parliament respecting the church now by law established in Ireland, and we trust that the interests of true religion and the just claims of that ancient and reformed communion may not be lost sight of," and then the paragraph would go on, "amid the conflicts, &c." By this slight alteration their lordships might meet the desire of the lower house, and show what it was they meant by the words "true religion." His lordship then moved that the first and second amendments of the lower house be disagreed with, and that the original address be amended in the terms he had suggested.

The bishop of PETERBOROUGH seconded the motion; which was put and carried unanimously.

On the motion of the bishop of OXFORD the third amendment of the lower house, viz., the one respecting the disproportionate number of bishops, was disagreed to, and the following words added to the address: "We desire to represent to your majesty that the growing population of the country renders an addition to the number of bishops necessary for the welfare of the church, and we therefore humbly pray your majesty may be pleased to adopt such measures as may most fitly provide an increase in the number of chief pastors to take oversight of the flock of God in this realm."

The bishop of OXFORD then moved that the following words be substituted for the fourth amendment of the lower house, viz.: "We respectfully represent to your majesty that very general expressions have reached us of a desire of the clergy for an amendment in the representation of their body in the lower house of convocation, and we humbly beg your majesty may be graciously

pleased to take the matter into your royal consideration."

The motion was agreed to, and the address as amended was subsequently communicated to the prolocutor of the lower house by his grace, accompanied with an explanation of the reasons which had induced their lordships to introduce the several alterations in the address, instead of adopting the amendments proposed by the lower house, adding that their especial reason for not adopting the amendment in reference to the Irish church was that they thought it would neither be respectful to her majesty, nor perfectly constitutional, to address her majesty in the words proposed by the amendment of the lower house, while at the same time they were of opinion that what was really meant by the lower house was contained in the words which had been added by their lordships to the address.

Friday, Feb. 26.

His grace the archbishop of Canterbury presided; and there was a full attendance of bishops, among whom Dr. Wordsworth, bishop of Lincoln, took his seat for the first time since his consecration.

Pensions to Disabled Incumbents.

The bishop of LICHFIELD called the attention of their lordships to the report of a committee of the lower house, appointed to take into consideration the expediency of providing for the retirement of an incumbent, incapacitated for the due performance of his duties, by an allowance out of the proceeds of his benefice, and, after entering very fully into the subject, he proposed that a committee of their lordships' house should be appointed to take the recommendations of the report of the lower house respecting retiring pensions for disabled or superannuated clergymen into consideration.

After some observations by the bishop of LONDON and the bishop of OXFORD,

The bishop of GLOUCESTER and BRISTOL asked whether it was intended to include bishops who may by illness or old age be incapacitated to perform their duties.

The bishop of LICHFIELD said he had no objection to include retiring bishops in the motion.

The bishop of GLOUCESTER and BRISTOL then said that he should oppose the motion. He approved of a committee being appointed to consider the question in reference to disabled incumbents, but he objected to the matter being extended to the case of bishops. A strong opinion had been expressed as to the undesirableness of bishops resigning their sees; for, although they might in declining years be unable to perform certain portions of their duties, still, in respect to others, they might be perfectly competent to fulfil them.

The bishop of LONDON expressed an opinion that the case of retiring bishops should be separately legislated for.

The bishop of OXFORD concurred in the opinion, and suggested that the bishop of Lichfield should confine his motion to the case of disabled incumbents.

The bishop of LICHFIELD having expressed his willingness to adopt the suggestion, it was finally agreed that a committee should be appointed to consider the report of the committee of the lower house on the subject of pensions to disenabled and retiring incumbents, and to report thereon.

Address to the Crown.

The archbishop of CANTERBURY informed their lordships that he had received from the lower house the address to her majesty as finally altered and adopted.

Coadjutors to Bishops.

The bishop of OXFORD moved: "That, in case of a bishop's inability to discharge the duties of his office from age or continued bodily infirmity, he may, subject to the approval of the archbishop, pray her majesty to appoint a coadjutor *cum jure successionis*, and with such proportion of the revenue and in such manner as may hereafter be determined, and that provision be made to apply this principle to cases of mental infirmity."

After some discussion the motion was agreed to.

The house was then prorogued to Tuesday, the 15th June.

THE LOWER HOUSE.

Tuesday, Feb. 23.

The members of the new lower house assembled in Jerusalem Chamber, under the presidency of the rev. archdeacon Bickersteth, the prolocutor.

His grace the archbishop and nine bishops attended the lower house at the opening, and joined the members of the lower house in prayer, which was said in Latin. His grace presided at the opening; and the usual presentations were made to him.

When the house resumed, the standing orders were formally accepted, and other *pro formâ* business transacted.

Many notices of motion were then given; and several schedules of gravamina were also presented.

The Irish Church.

The PROLOCUTOR brought down from the upper house an address to the queen respecting the Irish church, with which the lower house was asked to concur.

Archdeacon BLAKESLEY proposed the adoption of the address, and said its moderation would recommend it to the house.

Canon SELWYN thereupon moved, as an addition to the address clauses of the effect given in the following notice of motion printed as the first business of the session; as also in the notice which follows it, given by archdeacon Denison:

"That the upper house be requested to concur in an address, praying her majesty not to assent to any measure for repealing, with respect to any portion of the united kingdom, those parts of the great charter, and of the 1st William and Mary, cap. 6, and other statutes, which secure the rights and privileges of the church, nor to any measure for alienating to secular purposes any portions of the property or revenues which have been dedicated to the maintenance of the worship of Almighty God and the support of his ministers."

"That this house observes, with the deepest sorrow and alarm, the proposal now before parliament to destroy the establishment and to alienate the endowment of the church in Ireland, but is of opinion that the first of these things cannot be done without repudiation, by public and national act, of the value and the necessity of the reformation, and that the second cannot be done without robbery of God."

The additions were seconded by archdeacon FREEMAN.

Both archdeacon DENISON and Dr. JEBB spoke on the question, denouncing the Irish church bill to be brought forward by Mr. Gladstone.

The dean of WESTMINSTER reminded the house that the members were not in a position to discuss what was to be done with the Irish church; no measure yet on the subject having come before parliament.

Canon BLAKESLEY said it would be well for the house to wait and see the measure to be brought forward by the government, then to weigh well the proposals it contained, and to consider at that future time, with the proposals in hand, what best should be done.

Archdeacon MOORE urged that there was great danger in the advice which the proposed addition to the address offered to her majesty; for the advice was that no assent should be given to the deliberate opinions of the lords and commons when carried to her for her assent.

The dean of ELY said canon Selwyn's addition to the address would, if acted upon by her majesty, jeopardize the crown; for it would bring her majesty into conflict with parliament, and it would be unconstitutional for the sovereign to stand against the will of both houses.

Archdeacon GRANT said the Irish church was not, as was asserted, part of the English establishment, for on no ground could that be maintained. When he saw that the Irish church was in no sense the church of the Irish people, he saw a broad ground of justice in its disestablishment. He thought the best course would be for the house merely to adopt the address of their lordships.

After a discussion which lasted several hours, a show

of hands was taken as to whether canon Selwyn's additions should be made to the address; and the house, by a large majority, voted in the affirmative.

Archdeacon DENISON then said he did not altogether like the language of canon Selwyn's rider, and therefore he would move another. This was the addition to the address of these words:

"Above all, we are constrained by our sense of duty to your majesty and to the reformed church of England and Ireland, humbly to represent to your majesty that the disestablishment of the church in Ireland cannot be had without repudiation on the part of this nation of the necessity and the value of the reformation."

Dr. JEBB seconded this addition; which was carried.

Other unimportant additions were carried; and the sitting, which was a protracted one, then concluded with prayer. *Wednesday, Feb. 24.*

In the afternoon the members of the lower house held a sitting in the Jerusalem Chamber, Westminster abbey; the ven. archdeacon Bickersteth, the prolocutor, presiding.

The minutes of the previous day's session were read by Mr. Francis Cobb, the actuary, and ordered to be reduced to acts, according to the ancient practice of convocation. A large number of notices of motions having been given, and other general business transacted, the house proceeded to enter upon the question of

Church Discipline.

The PROLOCUTOR stated that he had received a message from the upper house, requesting the lower chamber to turn attention "to the best mode of improving the law on church discipline."

Mr. JOYCE proposed a series of resolutions to the effect that "clergy discipline should be had by canon, and only enforced by statute when necessary; that steps should be taken to expedite and cheapen proceedings in the ecclesiastical courts; that the system of appeals from the ecclesiastical courts to the crown should be amended; and that the upper house should be requested to appoint a committee to investigate and report further to the upper house."

Archdeacon DENISON seconded the motion.

Canon SELWYN moved that the first three clauses of the resolution should be left out, so as to ask simply for a committee.

The archdeacon of LONDON seconded the amendment, and said that there had not been time for the principles of the bill to be understood. He hoped, therefore, that the house would delay its proceedings in this matter.

Mr. JOYCE having replied, the question was put to the house, when there appeared — For the motion, 86; against, 22. The motion was then declared to be carried.

Prayers were then said, and the house adjourned.

Thursday, Feb. 25.

The rev. archdeacon BICKERSTETH, the prolocutor, presided.

The minutes of the preceding day's sitting were read by Mr. Francis Cobb, the actuary, and ordered to be reduced to acts, according to the ancient practice of convocation. *Criminal and Heretical Clergy.*

Archdeacon RANDALL presented a petition, signed by many rural deans of the diocese of Gloucester and Bristol, as follows:

"That the present course of procedure in respect of clerks charged with heresy, immorality, or neglect of duty, is cumbrous and expensive, and, in a great measure, defeats the ends of justice. That it is highly desirable that all cases of immorality or neglect of duty should be summarily dealt with in the diocese by the bishop, aided by his chancellor or legal assessor, and a jury, without appeal. We, therefore, pray your venerable house to remove the scandal caused by the present state of the law *in this respect*, by the institution of some such simple *course of procedure* as we have suggested above in cases *of immorality* and *neglect* of duty, and to adopt such measures in the case of heresy as to your wisdom may seem best."

The petition was addressed to both houses.

Ritualism.

Mr. TATHAM presented a petition from clergy in the province, who, "deeply deploring the evils which have recently arisen from controversy and diverse usages with reference to questions of ritual and rubrical conformity," earnestly advocated a joint action of the convocations of Canterbury and York for the enactment of the canon or canons necessary to a settlement of the questions.

The Doctrine of the Holy Eucharist.

Archdeacon DENISON presented a long petition upon this subject, signed by himself and a numerous body of clergy. The petition, amidst frequent and great interruption, was read to the end; and, after a sharp discussion, its presentation was ultimately allowed, with the usual reference to the committee on privileges.

Diocesan Synods.

Canon SEYMOUR brought forward a *gravamen* on the above subject, urging that much good would result from the re-establishment of those bodies, and he moved that the *gravamen* should be discussed as an *articulus cleri*, and sent as the voice of the lower house to the upper house.

Chancellor MASSINGBERD seconded the motion.

Archdeacon HALE expressed his doubts as to whether diocesan synods would add to the peace of the church; but he believed, on the contrary, that in public conferences a very different spirit was engendered.

The motion was eventually carried.

Resignations and Exchanges of Livings.

The question sent down from the upper house respecting the best means of improving the law on exchanges of livings, caused a long discussion, which resulted in the following resolution: "That, in reply to the message from the upper house, asking the opinion of this house with regard to the law of resignations and exchanges, we beg to report that, in reference to the law of simple resignation and of exchange of livings, this house desires further information, and would respectfully request his grace the president to direct the appointment of a committee to consider and report upon the subject. And, further, this house desires respectfully to call their lordships' attention to the resolutions of the lower house, passed at the last convocation on the subject of 'pensions for disabled incumbents,' and the legislation prayed for thereon." *The Irish Church.*

The PROLOCUTOR brought down from the upper house their lordships' address to her majesty, and the lower house was asked to concur in the address, as that of the "bishops." On the part respecting the Irish church being read, it was seen that canon Selwyn's riders had not been inserted.

Mr. HOPKINS asked if this would be satisfactory to the house.

The PROLOCUTOR expressed the hope that the house would concur in the address.

Archdeacon DENISON said it would not be satisfactory to him.

Canon SELWYN said he should move a resolution upon the address when the subject came again before the house, something to the effect that the house should urge upon the upper house, in their places in the legislature, to oppose the measures to be brought forward respecting the Irish church.

The benediction was then pronounced, and the house adjourned. *Friday, Feb. 26.*

The members of the lower house assembled in the Jerusalem Chamber; the rev. archdeacon Bickersteth, the prolocutor, in the chair.

The Doctrine of the Eucharist.

The minutes of the previous day's sitting were read by Mr. Cobb, the actuary, and ordered to be converted into acts; a statement by archdeacon DENISON, having refer-

ence to the petition presented by him upon the doctrine of the eucharist, having been ordered to be submitted to the committee of privileges.

The Address to the Queen: The Irish Church.

The PROLOCUTOR brought before the house the address to the queen from the upper house, to which this house had appended certain riders. The address now came down without the riders bearing on the Irish church question, as proposed by the lower house, being incorporated in the address, as desired by the lower house.

Canon BLAKESLEY moved that the house should concur in this address to the crown.

Archdeacon MOORE seconded the motion.

Archdeacon DENISON thought the best plan would be, considering that unanimity was most desirable, that the house should ask for a conference with the upper house, and he moved that through the prolocutor such a conference should be requested.

Canon SELWYN seconded the motion.

The question was debated at considerable length, and at last, on the vote being taken, it was found that there were 42 in favour of a conference with the bishops on the subject, and 22 against.

The PROLOCUTOR, accompanied by his assessors, then waited on their lordships to request the conference. On his return he stated that their lordships had consented to alter that part of the address which related to the Irish church, by the insertion of the words, "that the issue may be directed by the good providence of Almighty God to," in place of other words, so that the paragraph will read: "We look forward with deep anxiety to the proceedings which may be proposed to parliament respecting the Irish branch of the United Church of England and Ireland; and we trust that the interests of true religion may not be lost sight of amid the conflicts of political parties; and we pray that the issue may be directed by the good providence of Almighty God to that which all loyal hearts desire—the peace, the enlightenment, and the good government of Ireland."

Archdeacon DENISON said he was willing to accept the alteration, and would move that the request for a conference with the bishops should be discharged.

This was carried *nem. con.*

It was then moved and carried at once that the address should go to the queen as that of the "bishops and clergy."

Canon SELWYN then moved that the standing orders should be suspended, in order that he might bring forward his resolution with respect to the action of the bishops in the house of lords. Having obtained leave, he proceeded to open a new debate upon the Irish church question. He moved that the prolocutor should be requested to communicate to his grace the president a representation pointing out that in July, 1868, after the rejection of the suspensory bill, the house was asked by the upper house to concur in an address to the crown, praying, "That your majesty will be pleased to take such measures as to your majesty may seem most effectual to prevent the disestablishment and disendowment of that branch of the United Church of England and Ireland established in Ireland;" to which the lower house gave assent, expressing at the same time a desire to witness "the adoption of well-considered and matured measures for the solution of the difficulties attending the position of the church in Ireland. That the lower house feel strongly that the dangers of such measures as were proposed in the last parliament are even more imminent at this time than at the time when the address of July, 1868, was presented to her majesty." It went on to say that the lower house, while assenting to the address to the crown, desired to express the feeling of the house with respect "to the too great and novel features of legislation proposed in the last parliament." The lower house "most earnestly deprecate the enactment with respect to any portion of the united kingdom of any measure contrary to the principles and spirit of magna charta, of the reformation statutes, of the act for establishing the coronation-oath, of the act for the union of Great Britain and Ireland, and other statutes of the realm which recognize the Christian church as incorporated with the constitution of the country, which declare the maintenance of the reformed faith and worship, and which secure the rights and privileges of the church. We desire most earnestly and solemnly to deprecate the enactment of any measure for alienating to secular purposes any portion of the property or revenues which have been dedicated to the maintenance of the worship of Almighty God, and the support of his ministers. And we heartily pray your grace and the members of the upper house to use your best endeavours in parliament to prevent the enactment of any such measures."

Dr. FRASER seconded the motion.

After considerable discussion, the reference to the coronation-oath was struck out of the motion; which was then carried.

The house was afterwards prorogued until the 15th of June.

THE IRISH CHURCH.

The following memorial has been presented by the Irish bishops to the queen:

"To the queen's most excellent majesty,—

"We, the archbishops and bishops of the Irish branch of the united church of England and Ireland respectfully approach your majesty, humbly praying that your majesty would be graciously pleased to grant to this branch of the united church the same liberty of meeting in convocation which is enjoyed by the English provinces.

"We have felt it our duty to lay the same request before your majesty already, but we do it the more urgently at the present instant, seeing that measures are pending which most nearly affect the welfare of this church, on which, while yet in debate, it seems only just that the bishops and clergy should be able in a regular and constitutional manner to deliberate and express their judgment.

"We are further persuaded that, in the event of serious changes being made in the outward conditions of our church, the consequences would be most disastrous if there were no such body already in existence, able to consult and advise the whole church with authority in a crisis which, at the best, must be full of difficulty and danger.

"And your petitioners will ever pray.

(Signed)

"M. G. Armagh,	Richd. C. Dublin,
Samuel Meath,	J. F. Ossory & Ferns,
R. Down,	Robt. Cashel,
H. Kilmore,	Wm. Killaloe,
Charles B. Tuam,	John Cork,
William Derry,	Charles Limerick."

It has received the following reply:

"Whitehall, Jan. 29.

"My lord,—I beg to inform your grace that I have had the honour to lay before the queen the memorial of the archbishops and bishops of the Irish branch of the united church, transmitted by your grace to the secretary of state on the 23rd of December last, and praying that her majesty would be graciously pleased to grant to that branch of the united church the same liberty of meeting in convocation which is enjoyed by the English provinces, and I regret to inform your grace that her majesty's government, after mature consideration of the memorial, do not feel justified in advising her majesty to accede to its prayer. "I have, &c.,

"H. A. BRUCE.

"His grace the archbishop of Armagh."

This answer of the secretary for the home department to the memorial to her majesty having been laid by the lord primate before a meeting of the Irish bishops assembled in Dublin, February 3, 1869, it was resolved:

"1. That we, the undersigned prelates of the Irish

provinces of the united church of England and Ireland, do not possess authority to enter into negotiations on behalf of the church in respect of arrangements which could follow only on legislative changes which we have no right to regard as inevitable, and which we are bound to protest against and resist.

"2. That, in any arrangements so closely affecting most important interests of the church, we recognize the amplest right of the whole body of clergy and laity to make their voices heard; and, in the present dangers of the church, earnestly desire the counsel and co-operation of both.

"3. That permission to meet in convocation having been refused, we are prepared at once to take counsel with our clergy in synod or otherwise, but feel how inadequate this step would be unless we could also secure the counsel and co-operation of the laity. How their co-operation may best be given it is not for us to determine; but we earnestly invite the laity of the church in our respective dioceses to consult on this matter, and having so done to communicate with us. Nothing shall be wanting upon our parts to bring together with the least-possible delay clergy and laity for deliberation on the common interests of all.

"M. G. Armagh,	J. T. Ossory and Ferns,
Samuel Meath,	Robert Cashel,
H. Kilmore,	William Killaloe,
Charles B. Tuam,	John Cork,
William Derry,	Charles Limerick."
Richard C. Dublin,	

The above is not signed by the bishop of Down and Connor, who enters his protest against part of the first resolution, and expresses his deep regret that in a matter of so much importance, and at a juncture so critical, he cannot be associated with his right rev. brethren, with whom it would have been his wish to be in perfect harmony in a common cause.

APPOINTMENT OF LAY-READERS' SERVICE, WITH FORM OF LICENCE.

The bishop of Ely, at a special service in the private chapel at the palace, Ely, appointed Mr. King, of Bildeston, Mr. Warren, B.A., of Over, and Mr. Kemp, of Burwell, as lay-readers for their several parishes, on the presentation and approval of the incumbents.

The following is the form of service used, and of the licence given under the bishop's hand and seal to each reader:—

SERVICE TO BE USED IN THE PRIVATE CHAPELS OF ARCH-BISHOPS AND BISHOPS, FOR THE APPOINTMENT OF A LAY-READER.

When the day fixed upon by the bishop is come, the minister of the parish for which a reader is to be appointed shall present unto the bishop (sitting in his chair near the holy table) the person desiring so to be appointed (the same being decently habited) saying these words:

Right reverend father in God, I present unto you this person to be appointed to the office of reader in the parish of *A*.

The bishop:

Hath the person whom you present unto us been examined and found meet, both for his knowledge of God's holy word and his godly life and conversation, to exercise the office of a reader in the said parish?

The minister shall answer:

He hath been examined.

Then the bishop shall say unto those present,

Dearly-beloved, forasmuch as this person hath been nominated and presented unto us by the *rector* of the parish of *A*, and hath been found, after due examination, apt and meet to perform the duties of reader, we, as bishop and minister of the church of Christ, are ready *and willing to appoint* him to execute the duties of *the said office within the* parish of *A*, subject to such *rules as we in our licence* shall set forth and declare. In token whereof we now purpose, in the presence of you all, to deliver into his hands the holy bible, authorizing him to read the same to such within the said parish as shall need and desire this his godly ministration. But, before we thus solemnly appoint him to this office, let us humbly call upon God in prayer in the name of his blessed Son our Saviour Jesus Christ, beseeching him to regard with his favour and blessing this our service, and to replenish with his heavenly grace this person now to be appointed reader, that he may faithfully and dutifully execute his office, and humbly minister to the salvation of souls, both the parish of *A* and wheresoever else hereafter he may be authorized to serve.

Then the bishop shall pray in this wise and say,

Almighty God, abundant in mercy and pity, who dost vouchsafe thy heavenly blessing unto all such as do read and love thy holy word, look down, we beseech thee, on this thy servant, now about to receive in his hands the holy scriptures, and to be authorized to read the same to thy people in the parish of *A*. Vouchsafe unto him thy blessed Spirit; give him grace faithfully to fulfil the duties that shall be entrusted to him; make him modest and humble in his ministration, ready and willing to obey those who are set over him in the Lord, and ever zealous to frame and fashion his own life and the lives of his family according to the teaching of those holy scriptures whereof he is now to be appointed a reader. Grant unto him an increasing knowledge and love of thy blessed word, and enable him so to bring that word home to the hearts of those that hear, that he may minister to the salvation of souls, to the glory of thy name, and to the edification of thy holy church. Grant this, O Lord, for the sake of thy dear Son our Saviour Jesus Christ. *Amen.*

When this prayer is done the bishop shall deliver the bible to the person to be appointed reader, the receiver humbly kneeling upon his knees, and the bishop saying,

Take thou authority to read the word of God, and to perform such other duties in the parish of *A* as shall be set forth in the licence of the bishop, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the bishop shall say,

The Lord be with you.

Answer—And with thy spirit.

And (all kneeling down) the bishop shall add,

Let us pray.

Our Father, which art in heaven, &c.

Then follow certain collects and the benediction.

FORM OF LICENCE.

Edward Harold, by divine permission, bishop of Ely, to our well-beloved in Christ greeting: We do by these presents grant to you, of whose faithfulness and competent knowledge we are well assured, our commission to execute the office and perform the duties of a reader, in the parish of , within our diocese and jurisdiction, on the nomination of the reverend , and we do hereby authorize you to read the word of God and to explain the same to such persons in the said parish as the incumbent thereof shall suggest and direct, to read the appointed lessons in the parish church, and also to read publicly within the of such portions of the morning and evening service, in the book of common prayer, as we shall appoint and direct, and also to read and explain some portion of holy scripture, or to read such godly homily or discourse as the incumbent of the aforesaid parish may approve; and we do hereby notify and declare that this our commission shall remain valid and have full force and authority until either it shall be revoked by us, or a fresh admission to the benefice shall have been made and completed. And so we commend you to almighty God, whose blessing and favour we humbly pray may rest upon you and your work.

Given under our hand and seal, this day of , one thousand eight hundred and sixty .

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OF
Ecclesiastical Intelligence.

MAY, 1869.

Ordinations.

IONS APPOINTED.
, Sept. 19.
k, May 23.
lon, May 23.
nam, July 11.
er, May 23.
David's, Sept. 19, in Aber-
hurch.
rd, May 23, at Cuddesdon.
land, bp. of Bath and
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rborough, Sept. 19.
coln, May 23, Sept. 19,

ORDAINED.
CANTERBURY, *Feb.* 21.
PRIESTS.
e.—G. B. Coulcher, M.A.,
. Fisher, M.A., Jesus;
ood-Wingate, B.A., St.
. Wilkinson, B.A., C.C.C.
.—L. Buckwell, B.A.,
Lloyd, B.A., Exet.; M.
A., Bras.
.—L. H. Wellesley-Wes-
DEACONS.
—C. Walters, B.A., St.

—T. W. Belcher, M.D.,

Missionary College, Islingn, J. Shearman.
ustine's College, Canterdahl.
RSON, *for* BP. *of* CAR-
. 21, *in Carlisle cath.*
PRIESTS.
lge.—J. W. Hodgson,
lkinson, B.A., St. John's.
—T. H. Archdall, B.A.,

—J. Davidson.
gstaff.
DEACONS.
.—R. Rodgers.
Cook.
CHESTER, *Feb.* 21, *in*
hester cath.
PRIESTS.
n's, Birkenhead.—J. H.

College, Birmingham.—

—W. M'Cririck, M.A.
DEACONS.
ge.—F. B. Firman, B.A.,
derham, B.A., Caius.
—H. J. West.
gustine's, Canterbury.—

College, Birmingham.—

RHAM, *Feb.* 21, *in Auckl castle chapel.*
PRIESTS.
ge.—A. E. Daniel, B.A.,
awcett, B.A., Christ's.
—J. A. Lodge, B.A., Jesus.
—W. Bates, Hatf. H.;
A., Univ.; W. Douglas,
H.; C. Taylor, M.A.,

Of London.—C. Aubrey, King's.
Of St. Bees'.—W. S. Reeman.
DEACONS.
Of Cambridge.—W. L. Holland, B.A., Jesus.
Of Durham.—J. Oliver, B.A., Univ.
Of St. Bees'.—I. B. MacDougall.
Lit.—J. McIntosh.

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By BP. *of* GLOUCESTER *and* BRISTOL, *Feb.* 21, *in Gloucester cath.*
PRIESTS.
Of Cambridge.—W. Balmain, B.A., Caius.
Of Oxford.—D. G. Lysons, B.A., Exet.
DEACONS.
Of Oxford.—F. H. D. Ness, B.A., Exet.; H. E. Trotter, B.A., Ch. Ch.
Of Dublin.—R. J. Savage, B.A., Trin.
By BP. *of* HEREFORD, *Feb.* 21, *in Hereford cath.*
DEACONS.
Of Dublin.—A. J. Capel, B.A., Trin.
Of St. Bees'.—E. J. Blossome.
By BP. *of* LICHFIELD, *Feb.* 21, *in St. Peter's church, Wolverhampton.*
PRIESTS.
Of Cambridge.—S. Mansel, B.A., Trin.
Of Oxford.—R. Feilden, B.A., Pemb.
Of London.—S. Morley.
DEACONS.
Of Cambridge.—R. Gray, B.A., Caius; A. B. Hilliard, B.A., Clare H.; A. W. Sillitoe, M.A., Pemb. H.
Of Oxford.—A. K. Legge, M.A., Ch. Ch.
By BP. *of* LLANDAFF, *Feb.* 21, *in Llandaff cathedral.*
PRIESTS.
Of Cambridge.—E. Morris, B.A., Trin.
Of Oxford.—C. C. Williams, B.A., Jesus.
Of St. Bees'.—W. Jones.
Of St. David's College, Lampeter.—G. Gordon, B.A.
DEACONS.
Of Oxford.—R. A. Byrde, B.A., Queen's.
Of St. Bees'.—D. Morris.
Of St. David's College, Lampeter.—J. D. Havard, J. W. Jones, B.A.
Of Queen's College, Birmingham.—M. Lewis.
By BP. *of* MANCHESTER, *Feb.* 21, *in Manchester cath.*
PRIESTS.
Of Cambridge.—R. Faraker, B.A., Queen's; F. S. Laycock, B.A., St. John's.
Of Oxford.—O. Birchall, B.A., Bras.; R. Martin, B.A., St. Mary H.; C. P. Roberts, M.A., Trin.
Of Durham.—J. H. Killick, B.A., Univ.
Of London.—J. N. Bromehead, King's.
Of Jena.—J. M. Cranswick, Ph. D.
DEACONS.
Of Cambridge.—J. B. Laurie, B.A., Jesus; M. B. Lucas, B.A., C.C.C.; W. Ritson, B.A., Pemb. H.; H. T. Sale, M.A., Emm.
Of Oxford.—W. Moss, B.A., Trin.
Of Dublin.—W. W. King, B.A., Trin.
Of Durham.—W. Chell, B.A., Univ.
Of St. Bees'.—R. T. Kempthorne.

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By BP. *of* PETERBOROUGH, *Feb.* 21, *in Peterborough cath.*
PRIESTS.
Of Cambridge.—C. G. Barr, B.A., St. Peter's; J. Freeman, B.A., Emm.; E. H. Genge, B.A., St. John's.
Of Oxford.—J. H. C. Hobkirk, S.C.L., Magd. H.; A. H. Prichard, B.A., Mert.; K. M. Pughe, M.A., Bras.
DEACONS.
Of Cambridge.—H. A. Boys, B.A., S. French, B.A., J. E. Scholefield, M.A., Emm.; E. J. Wright, B.A., Caius.
Of Oxford.—M. Pain, B.A., Pemb.
Of Edinburgh.—J. B. Dickson, LL.D.
By BP. *of* RIPON, *Feb.* 21, *in Ripon cath.*
PRIESTS.
Of Cambridge.—E. B. Braithwaite, B.A., Caius; S. Greenwood, B.A., Magd.; G. Oldacres, B.A., St. John's; G. W. Smith, M.A., Clare H.; J. W. C. Warren, LL.B., Down.; H. A. Weston, Pemb. H.; C. Whaley, B.A., Christ's.
Of Oxford.—W. Fernyhough, M.A., New Inn H.; R. B. Hull, B.A., Bras.; W. Popplewell, B.A., Jesus.
Of Dublin.—R. G. Smith, R. Stanfield, Trin.
Of St. Bees'.—W. Knaggs.
Of St. Aidan's, Birkenhead.—J. Foulger, A. P. Robinson.
Of Lichfield Theological College.—E. H. Crate.
Of Queen's College, Birmingham.—W. Dyson.
DEACONS.
Of Cambridge.—F. Barnes, B.A., Cath. H.; A. W. Cooke, LL.B., Trin. H.; H. Cust, B.A., C.C.C.; G. F. Dalton, Caius; J. P. Seabrook, LL.B., St. John's; J. A. Whitelock, B.A., Pemb. H.
Of Oxford.—F. W. Davis, St. Edm. H.; G. C. Fisher, B.A., Bras. (*lett. dim. abp. of York*); W. F. Woods, St. Mary H.
Of Dublin.—W. Bedford, J. Cartman, C. H. Gibson, B.A., P. Grimes, J. Harrison, Trin.
Of Durham.—H. A. Noel, B.A. Hatf. H.
Of St. Aidan's, Birkenhead.—I. W. F. De-Cobain.
Of Edinburgh.—J. M. Pollock.
By BP. *of* ROCHESTER, *Feb.* 20, *in Watford par. church.*
PRIESTS.
Of Cambridge.—J. P. Foster, B.A., C.C.C.; G. R. Hadow, B.A., Jesus; G. Porter, M.A; Christ's; F. R. Rawes, B.A., Caius; J. J. Roumieu, B.A., Jesus.
Of Oxford.—E. M. Furley, B.A., Oriel; H. R. Huckin, M.A., St. John's F. C. Lang, B.A., Queen's.

Ordinations.—CONTINUED.

Of Durham.—J. A. Chalmers, M.A., Univ.
Lit.—H. Waller.

DEACONS.

Of Oxford.—J. G. Dupuis, B.A., Exet.; A. Gray, B.A., Univ.; H. T. Maitland, B.A., Worc.
By BP. *of* ST. DAVID'S, *Feb.* 21, *in Abergwili par. church.*

PRIESTS.

Of Oxford.—J. Meares, B.A., Bras.; D. M. Morris, B.A., Jesus.
Of Durham.—J. Lewes, Hatf. H.
Of St. David's College, Lampeter.—J. Davies, B.A.; J. Jones; D. Francis, B.A.

DEACONS.

Of Oxford.—E. Alban, B.A.; W. L. Price, B.A., Jesus.
Of St. Bees'.—G. H. Parry (*lett. dim. bp. of Bangor*).
Of St. David's College, Lampeter.—J. Jones, L. D. Lewis.
By BP. *of* SODOR AND MAN, *for* BP. *of* SARUM, *Feb.* 21, *in Sarum cath.*

PRIESTS.

Of Cambridge.—T. G. B. Poole, B.A.; C. E. Thorpe, B.A., St. John's; G. A. Vandermeulen, B.A., Trin.; C. G. Wilkinson, B.A., Pemb. H.
Of Oxford.—F. P. Parker, M.A., Oriel.
Of Durham.—A. N. W. Spens, Hatf. H.
Of Salisbury Theological College.—W. H. Hinder.
Lit.—A. M. Donaldson.

DEACONS.

Of Cambridge.—A. Wood, M.A., St. John's.
Of Oxford.—C. H. Mayo, B. A., Linc.; E. H. Sankey, B.A., Oriel; F. L. Streeten, B.A., Queen's; E. P. Williams-Freeman, B.A., Bras.
Of Salisbury Theological College.—J. L. Challen, G. H. Pinchard.
By BP. TROWER, *for* BP. *of* EXETER, *Feb.* 21, *in Exeter cath.*

PRIESTS.

Of Cambridge.—M. Blakeston, B.A.; C. J. Bulteel, B.A., Magd.
Of Oxford.—W. J. Benson, B.A.; W. B. H. Fairclough, B.A., Exet.; L. T. Purcell, B.A., Wor.; W. H. Sandon, B.A., Wad.
Of London.—R. Dunn, B.A.

DEACONS.

Of Cambridge.—E. Hextable, B.A., Christ's.
Of Oxford.—W. B. Bealey, B.A., Exet.; J. A. Evans, B.A., Univ.
By BP. *of* WORCESTER, *Feb.* 21, *in Worcester cath.*

PRIESTS.

Of Cambridge.—H. J. Fortescue, B.A., Magd.; T. E. Franklin, B.A., Trin.
Of Oxford.—R. A. Hull, M.A., Ball.; E. W. Penny, B.A., St. John's.
Of Dublin.—C. Rickards, B.A., Trin.
Of St. Bees'.—R. B. Feast.
Of St. Aidan's, Birkenhead.—B. B. Walton.
Of Queen's College, Birmingham.—F. E. Ogden.

DEACONS.

Of Cambridge.—Hon. B. P. Bouverie, B.A., Trin.; C. V. Merriman, B.A., Queens'.
Of Oxford.—W. K. Chafy-chafy, M.A., Ch. Ch.
Of Durham.—W. H. Robinson, B.A.
Of St. Aidan's, Birkenhead.—W. P. Davies.

Preferments.

Rev. R. H. Groome, to be archdeacon of Suffolk.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.* £
Annesley, F. H.	Tatsfield (R.), Surrey	182	W. L. Gower	*150
Astbury, C. J.	Longton (P.C.), Lancashire	1637	L. Rawstorne	148
Balston, E., D.D.	Hitcham (R.), Buckinghamshire	137	Eton coll.	*364
Barlee, W. H.	Pishill (V.), Oxfordshire	14	Rev. C. E. R. Keene	*100
Betton, J.	Frocester (V.), Gloucestershire	262	Rev. H. W. Bloxsome	*239
Blencowe, E. E.	Stow-Bardolph (V.), with Wimbotsham (R.), Norfolk	1090 & 508	Sir T. Hare	*400
Blythman, A.	Shenington (R.), Oxfordshire	415	Earl of Jersey	*321
Brereton, C.	St. Mary (R.), Bedford	1869	Bp. of Lincoln 2 turns, Ball. coll., Oxford, 1 turn	*273
Camm, J. B. M.	Monkton-Wyld (V.), Dorsetshire	362	Elis. Hodson	*108
Cottle, T.	Petton (R.), Shropshire	45	Ld. chanc.	146
Edwards, D.	Llandstundwy (R.), Carnarvonshire	1126	Bp. of Bangor	*485
Heale, J. N.	Swindon (V.), Staffordshire	600	Vic. of Wombourne	100
Jeffery, N. S.	Blackpool (V.), Lancashire	1957	Five trustees	*340
Lamb, B.	Thirsk (V.), Yorkshire	2956	Abp. of York	*300
Majendie, A.	Elvetham (R.), Hampshire	475	Ld. Calthorpe	*235
Manley, O.	Dawlish (V.), Devonshire	3662	D. and c. of Exeter	*256
Meade, hon. S.	Wylye (R.), Wiltshire	489	Earl of Pembroke	*492
Owen, T.	Llangedwyn (V.), Denbighshire	297	Sir W. W. Wynn	130
Richards, C. W.	Bradley (R.), Derbyshire	253	Bp. of Lichfield	*259
Shaw, G. A.	Shalfleet (V.), Isle of Wight	1196	Ld. chanc.	*310
Wood, A. W.	Muskham (V.), Nottinghamshire		Bp. of Ripon	
Wood, W.	Thorpe (R.), Nottinghamshire	107	Ld. chanc.	*280

Cundill, J., hon. can. Durham.
Dale, H., rur. dean Highham Ferrers, Peterborough.
Daymond, C., prec. Peterborough.
Edwards, D., rur. dean Eifionydd, Bangor.
Erskine-Knollys, W. F., rur. dean Hampton, Middlesex.
Ferguson, R. V., rur. dean Handsworth, Lichfield.
Hughes, W. L., chap. Soulcoates un. and Hull borough asyl., Yorkshire.
Ormsby, E. R., dom. chap. earl of Castlestuart.
Ramsey, A., chap. Bengal establishment, India.

Clergymen Deceased.

Rev. W. B. Mant, archdeacon of Down, 62.

Baber, H. H., rec. Stretham-with-Thetford, Cambridgeshire (pat. bp. of Ely), 93.
Borwell, J. H. C., formerly rec. Tregony-with-Cuby, Cornwall.
Bridges, C., rec. Hinton-Martell, Dorsetshire (pat. earl of Shaftesbury), 75.
Brownrigg, T. R., p.c. St. Jude, Southsea, Hampshire (pat. exors. of late T. E. Owen), 45.
Burrell, M., vic. Chatton, Northumberland (pat. duke of Northumberland).
Carlyle, B. F., late vic. Cam, Gloucestershire, 60.
Clark, T., vic. Poulton-le-Fylde, Lancashire (pat. rev. C. Hesketh), 64.
Corfe, N. B., cur. Ashbrittle, Somersetshire, 32.
Cox, E., rec. Luccombe, Somersetshire (pat. sir T. D. Acland), 65.
Cust, H., cur. Richmond, Yorkshire, 24.
Evans, L., hd. mast. Sandbach gram. sch., Cheshire, 50.
Frazell R. H., vic. Annesley, Nottinghamshire (pat. J. C. Musters), 48.
Gwynn, J., formerly rec. Queenstown, Cork, and chap. Octagon, Bath, 39.
Hepper, G., Bennethorpe, Doncaster, Yorkshire.
Hughes, J., vic. Penbryn, Cardiganshire (pat. bp. of St. David's).
Law, P. C., rec. North-Repps, Norfolk (pat. duchy of Lancaster), 71.
Leach, O., rec. Hubberston, Pembrokeshire (pat. ld. chanc.), 65.
Lloyd, T., rec. Chrisleton, Cheshire (pat. rev. E. T. Evans), 73.
Maynard, R., vic. Wormleighton, Warwickshire (pat. earl Spencer), 54.
Pearson, W. H., at Maryport, Cumberland, 39.

Prower, J. M., hon. can. Bristol, vic. Purton, Wiltshire (pat. earl of Shaftesbury), 85.
Rowden, E., vic. Highworth-with-Sevenhampton, Wiltshire (pat. bp. of Gloucester and Bristol), 88.
Shaw, C. H., rec. Hatherop, Gloucestershire (pat. hon. A. G. Ponsonby), 28.
Smith, C. T., at Reigate, Surrey, 85.
Sturrock, W., retired chap. on Bengal establishment, at Stone, Staffordshire.
Thompson, H. T., of St. John's coll., Cambridge, 73.
Todd, A., vic. Clonmeen, Cork (pat. bp. of Cork), 55.
Walsh, hon. D., vic. Trinity, Trowbridge, Wiltshire (pat. Ch. Pat. Soc.).
Ward, R., formerly fell. Trin. coll., Cambridge, 82.
Watson, W., cur. Loughton, Essex, 58.
Watson, W. F. W., Brit. chap. at Dinan, Brittany, rec. Icklefore, Hertfordshire (pat. reps. of late R. Lindsey), 51.
Williams, W., vic. St. Bartholomew, Hyde, Winchester (pat. ld. chanc.), 64.
Wrixon, N., vic. Kilbrin, Cork (pat. bp. of Cork), 86.

University Intelligence.

CAMBRIDGE.

March 27.

CLASSICAL TRIPOS.

Examiners:

D. C. RICHMOND, M.A., St. Peter's.
H. JACKSON, M.A., Trin.
F. C. HODGSON, M.A., King's.
J. PEILE, M.A., Christ's.
C. W. MOULE, M.A., C.C.C.
W. C. GREEN, M.A., King's.

*** In all cases of equality, the names are bracketed.

FIRST CLASS.

Ds.	Hallam	Joh.	Everard	King's.
	Reid	Christ's.	Harris	King's.
3	Warr	Trin.	Rodwell	Emm.
4	Durnford	King's.	Sharpe	Christ's.
5	Colbeck	Trin.	Gardner	Christ's.
6	Roberts	Caius.	Round	Trin.

SECOND CLASS.

Ds.	Boys	Jesus.	Latham	Trin.
	Cotterill	Joh.	Pearman	Pet.
	Cowie	Jesus.	Bennett	Joh.
	Lee	Jesus.	Betts	Pemb. H.
	Meara	Trin.	Lane	Cath. H.
	Stevens	Magd.	25 Edwardes	Trin.
19	Howard	Trin.	Catton	C.C.C.
			Oliver	Christ's.
			Anderson, F. E.	Trin.
			Carlisle	Trin.
			Townsend	Trin.
			Warren	C.C.C.
32			Fitzherbert	Trin.
			St. Leger	Cath H.
			Small	C.C.C.
			Allen	C.C.C.
			Hart	Joh.
			Mason	Trin.
			Neale	Trin. H.
			Scott	Pet.
			Woods	Trin.
			Anderson, W. H.	Trin.
			Bradshaw	Joh.
			Waltham	Pet

THIRD CLASS.

Ds.	Hall	Clare H.	Rhodes	Trin.
	Rhind	Christ's.	Roberts	Sid.
	Watkins	Joh.	Woodcock	Magd.
	Hoare	Trin.	62 Heath	Trin.
	Owen	Trin.	63 Graham	Emm.
	Chamberlain	Joh.	Balfour	Trin.
	Richardson	Trin.	Scholfield	Trin.
51	Mills	Pemb. H.	66 Hick	Emm.
52	Boutflower	Joh.	67 Horsley	C.C.C.
53	Colling	Christ's.	68 Browne	Trin.
54	Wace	Trin.	69 Fletcher	Caius.
	Dunn	Cath. H.	Collin	Emm.
	Howlett	Joh.	Wyatt	Queens'.
	Percival	Joh.	72 Headlam	Trin.
	Savage	Trin.	73 Beachcroft	Caius.

April 10.—The Hulsean prize has been adjudged to A. S. Wilkins, B.A., St. John's.

OXFORD.

March 20.—The Arnold prize has been adjudged to J. A. Doyle, B.A., Ball.

The Vinerian law scholarship awarded to W. P. Emerton, B.A., Ch. Ch. The Denyer and Johnson theological scholarships to rev. J. Avery, Exet.; rev. E. W. Moore, Wad.

April. 3.—W. J. Lewis, B.A., elected fellow of Oriel.

Testimonials of respect have lately been presented to the following:

Bubb, C. D. H., late of Poynton, Cheshire.
Davies, W. H., late cur. Emsworth, Hampshire.
Haynes, E. J., late vic. Fulwood, Lancashire.
Harries, W. H., late cur. Knebworth, Hertfordshire.
Hewlett, J. P., late cur. Tredington, Gloucestershire.
Sharpe, T. H., vic. Codicote, Hertfordshire.
Soper, J., rec. Crawley, Sussex.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, Tuesday, April 6, 1869.

The lord bishop of London in the chair.

The rev. W. G. Humphry, treasurer, in submitting for the adoption of the board the recommendation of the standing committee, of which notice had been given at the last meeting, viz., "That the sum of £1,000 be granted for the endowment of the bishopric of New Zealand, to be paid when £9,000 shall have been secured from other sources," took occason to express the pleasure which, in common with every one present, he felt at seeing his lordship among them for the first time as bishop of the diocese. It was a subject, he said, of general rejoicing, that one possessing his lordship's large parochial and episcopal experience had been called to fill the see of London. He was sure it was the prayer of all who heard him, that the bishop might have health and grace for many years to administer that great diocese; and that he might be a blessing, not only to the church in the metropolis, but to the church at large. Remembering how intimately the bishop had been connected with the society in past years, they could not doubt that his lordship would continue to take a lively interest in their proceedings; and they might hope that, notwithstanding his many engagements, he would often be able to give them the benefit of his wisdom and experience, by presiding in the chair at their board meetings.

The bishop of London, in thanking the board for the very kind welcome they had given him, observed that, although he had not been a frequent attendant at the board meetings, he was not a stranger to the room in which they met, nor to the society, in which he ever felt the greatest interest. He had been for five or six years a member of the tract committee, and for nearly sixteen one of the episcopal referees. The labour of this great diocese, which the growth of the population added to yearly, and which was much increased by the energy and unwearied activity of his predecessor, would prevent him, he feared, from attending the meetings of this and the other church societies so often as he could wish; but he was glad of this opportunity of stating that he would always endeavour to be present, on receiving an intimation from the secretaries that any business was to be brought on which might render his presence desirable and useful.

The proposal of the standing committee for granting £1,000 for the endowment of the bishopric of New Zealand (Auckland), upon the condition specified, was unanimously adopted.

The rev. H. C. Huxtable, diocesan secretary to the Society for the Propagation of the Gospel at the Mauritius (St. James's Vestry, Mauritius, January 18, 1869), forwarded the application of the rev. Alfred Chiswell, S. P. G. missionary to Madagascar, for a grant in aid of

the necessary extension of the mission along the coast of Madagascar. Mahason, a town about sixteen miles S.W. of Tamatave, will probably form the basis of the operations of the new mission, which is to be placed under the care of Mr. Chiswell. There is a population of 1,700 people, who, with the governor at their head, desired a church, and a teacher to reside among them. It is the centre of a sugar-growing district. A catechist has been placed there since the beginning of 1868; and its situation on a fine river offers great advantages for carrying the mission to other towns and villages in the neighbourhood, as well as to distant villages on the way to the Church Missionary Society's stations, at a distance of about sixty miles, at present unoccupied.

Aid was solicited to build a mission-house, at a cost of not less than £100; and also a new suitable native-built church, the present small building (of rushes) being turned into a school-house. For this £100 will be required. There are no funds for beginning these highly necessary works. The people, slaves principally, have done all they can; and there are no foreign residents in Madagascar from whom any help can be asked or expected. As diocesan secretary of the Society for the Propagation of the Gospel, Mr. Huxtable was in full possession of the knowledge of all the facts of the case, and gave the application his unqualified and earnest support.

It was agreed, on the recommendation of the standing committee, to grant £50 for the purposes mentioned by Mr. Huxtable, subject to the direction of the bishop.

Mr. F. Bernal, British Consul at Havre, applied, in behalf of the committee formed in that place for the purpose of erecting a church for English residents, British sailors, &c., for a grant towards the building. Nearly £1,600 has been subscribed for the object in view. A site has been purchased for £600, and the church will be erected and placed in such a state as to allow of the building being consecrated, at a cost of about £2,000. The number of British sailors entering the port of Havre annually, amounts to more than 20,000; and the position of the church has been chosen as being especially central for these sailors, whose interests the committee have more particularly at heart in their choice of a situation for the new church.

It was agreed, on the recommendation of the standing committee, to grant the sum of £50 towards the erection of this church, provided a sufficient sum be raised from other sources for the completion of the building.

The rev. A. R. C. Dallas applied for a grant of common-prayer books in Spanish, to be placed at the disposal of the rev. Mr. Vallespinosa, a clergyman of the church of England who was originally ordained to minister to a congregation of Spaniards, at Gibraltar, but who is now ministering in Barcelona, where, under the present facilities in that country, he has already gathered a considerable congregation. Mr. Dallas is collecting means for his support and the expenses of his operations. The Spaniards, Mr. Dallas said, have generally been taught that protestants were not Christians; and both himself and Mr. Vallespinosa were anxious to enlighten them upon the subject, by making them acquainted with the English prayer-book. The permission of the authorities in Barcelona had already been obtained for the introduction into the city from any ship of books not printed in Spain for the use of his congregation, and Mr. Dallas would guarantee that the prayer-books should be judiciously employed. Mr. Dallas asked also that some of these Spanish prayer-books might be given to him in sheets, and he would himself undertake the expense of binding them and of seeing to their right distribution.

It was agreed, on the recommendation of the standing committee, to grant 350 common-prayer books in Spanish, on Mr. Dallas's application.

The secretaries stated that the standing committee, having considered the resolution referred to them by the board at the last general meeting, viz., "That the standing committee be requested to consider whether the retiring pension to Mr. Glennie should not be £300 instead of £250," had agreed to recommend to the board the following resolution: "That, in consideration of the long and valuable services of the rev. J. D. Glennie, during a period of twenty-six years, a retiring pension of £300 per annum be granted to him."

At the same time they begged leave to state to the board, that they had considered the case of the rev. J. D. Glennie on its own merits; and they recommended that it be distinctly understood that it is not to be drawn into a precedent.

The board agreed unanimously to the resolution proposed by the standing committee.

The rev. Edward Morland Chaplain then moved, pursuant to notice given at the last meeting, "That it be referred to the standing committee to consider the propriety of altering Rule IV., so that, in case of the first Tuesday in any month falling on a red-letter day, the usual monthly meeting shall take place on the following Thursday."

This was seconded by the rev. E. H. M. Sladen, and was agreed to.

The secretaries called attention to the statement made to the board at the last meeting with reference to the recommendation made to the treasurers, as to the separate investment of all moneys given in trust to the society.

In proceeding to carry this recommendation into effect, it was found that it was contrary to the custom of the Bank of England to allow separate accounts in the same fund to stand in the names of the same individuals. It had been determined, therefore, to transfer the various amounts of government stock belonging to the society, standing in the books of the bank of England, to the names of the four existing treasurers: Rev. W. G. Humphry; Mr. J. S. Gilliat; Mr. J. R. Kenyon, Q.C.; Mr. W. H. Smith, M.P. But in the printed audit-sheet, and in the accounts of the society, a separate account would be shown of all the special trusts, as distinguished from the funds applicable to the general purposes of the society.

The secretaries stated to the board that the standing committee, having had the advantage of the personal attendance of the late and present bishops of Mauritius, and having heard their united and earnest testimony to the progress of evangelization in Madagascar, felt that the time had now arrived for making a vigorous effort to provide episcopal superintendence for that important island. In order, therefore, to encourage, it may almost be said, to initiate, an effort for that purpose, and to show their sympathy with a great Christian work, which appears already to have called down the divine blessing, the standing committee now gave notice, that at the next general meeting of the society, on Tuesday, May 4, they would propose to the board to place the sum of £1,000 at the head of the subscription list for the endowment of a bishopric at Madagascar, such sum to be paid when £9,000 shall have been actually raised from other sources.

The secretaries further stated that the bishop of Mauritius and bishop Ryan had brought under the notice of the standing committee the condition and prospects of the diocese of Mauritius, mentioning especially the devastation caused by the late hurricane among the churches, school-houses, &c., in the island; as also the great destruction of other property, which had materially reduced the means of the church people.

Having regard to this great calamity, which had overtaken the diocese of Mauritius since the appointment of the bishop, the standing committee now gave notice that, at the next meeting of the society, on May 4, they would recommend the board to place at the disposal of the bishop the sum of £1,000, viz, £700 towards the rebuilding and restoration of the churches which have been

destroyed and damaged, and £300 for the restoration and rebuilding of the schools.

The secretaries informed the board that his grace the president had been pleased to appoint the bishops of Worcester, Gloucester and Bristol, and Chester, as members of the committee of reference for books and tracts in the place of the bishop of London, now archbishop of Canterbury, of the bishop of Lincoln, now bishop of London, and of the bishop of Winchester, resigned on account of failing health.

The episcopal referees are now the bishop of Oxford, the bishop of Worcester, the bishop of Gloucester and Bristol, the bishop of Ely, and the bishop of Chester.

Other business was transacted.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The monthly meeting of the society was held on Friday, March 19, at 5, Park-place, the rev. J. E. Kempe, in the chair.

The following letter from the bishop of Capeton, dated Bishopscourt, Feb. 2, was read:

"It is with great thankfulness that I communicate to you, for the information of the S. P. G., the consecration of the rev. W. K. Macrorie as the bishop of the church in Natal and in Zuzuland in communion with ourselves and with the church of England. The consecration took place on the feast of the Conversion of St. Paul, in the cathedral church of Capeton, and excited the very greatest interest. Though held on a week-day, there was not even standing-room for some. The number of communicants was very large. The offertory was upwards of £78. An attempt was made to get up a protest, but it proved a failure. Though town and country were canvassed, 120 names only out of a population 40,000 were obtained. The laity as a body would have nothing to do with it. The bishops of Grahamston, of St. Helena, and of the Free State, all came, at great inconvenience and expense to themselves, from their distant dioceses. I doubt whether in the history of the church there have been many occasions when bishops have made such efforts to be present at a consecration. The bishop of Grahamston has travelled 1,200 miles. The bishop of St. Helena's voyages extend over 2,500 miles. The bishop of the Orange Free State will have traversed in a waggon, in the middle of an African summer, 1,800 miles of Karroo, at a cost of £100 to himself. I hope that any of our brethren who do not agree in the wisdom of our act will at least believe that the sacrifices which have been made, furnish some evidence of the depth of the convictions of the bishops of this province as to their duty to Christ, and to the souls of their people in this matter.

"After the consecration we held a provincial synod, at which we adopted many important resolutions. As these will shortly be published, I will not dwell upon them here.

"To-day we have had another interesting service. The work for which we met being accomplished, the bishops have lost no time in returning to their dioceses. Previous, however, to their doing so, we had holy communion together in the cathedral, it being the feast of the Purification. There were nearly 100 communicants. The bishop of the Free State preached. After service, we went down with the newly-consecrated bishop to the place of embarkation; and he is now on his way to his distant diocese, to meet, with calm courage, patience, and meekness the many trials which must beset the course of one who, in that land, is called to uphold the honour of his Lord and the truth of his gospel. He has made a most favourable impression here, by his preaching as well as by his manifest goodness.

"It was a great pleasure to me to see the ministers of the Dutch church, and of other religious bodies, at our consecration service. Though differing from ourselves in many important particulars, they desired, by their presence with us on that day, to show to the world that they were of one heart with us in this matter. I need not tell you how personally I feel relieved. Another now bears the burden I have so largely borne during these five years of unceasing and most painful struggle. What I can do to lighten his anxieties I need scarce say I will gladly do. He needs the prayers and the sympathy of the whole church, and I doubt not he will largely have them."

Diocesan Intelligence.—England and Wales.

CANTERBURY.

The archbishop of Canterbury proposes to hold confirmations at the following times and places: Wednesday, May 19, St. Mary Cray, at three. Thursday, May 20, Farningham, at half-past eleven. Friday, May 21, Canterbury cathedral, at eleven. Same day, St. Dunstan's, Canterbury, at three. Saturday, May 22, Herne, at half-past eleven. Monday, May 24, Chilham, at half-past eleven. Same day, Wye, at three. Tuesday, May 25, St. Mary's, Sandwich, at half-past eleven. Wednesday, May 26, Walmer, at half-past eleven. Saturday, June 5, Harrietsham, at three. Monday, June 7, Charing, at eleven. Monday, September 20, Sittingbourne, at half-past eleven. Tuesday, September 21, Faversham, at half-past eleven. Wednesday, September 22, Trinity church, Sheerness, at half-past eleven. Same day; Minster in Sheppey, at three. Thursday, September 23, St. Mary's, Dover, at half-past eleven. Friday, September 24, Folkestone, at half-past eleven. Saturday, September 25, Smeeth, at half-past eleven. Monday, September 27, Tunbridge, at half-past eleven. Same day, Tunbridge Wells, at three. Tuesday, September 28, Penshurst, at half-past eleven. Wednesday, September 29, Edenbridge, at eleven. Same day, Westerham, at three. The archbishop desires it to be understood by his clergy that they are at liberty to present for confirmation children who are in their national schools, or in service, at fourteen years of age, if they seem prepared; but in the case of the middle and upper classes, he prefers that all candidates should be fifteen years of age,

ST. ASAPH.

The bishop of St. Asaph hopes to hold confirmations at the following times and places: Thursday, May 6, St. Asaph at three. Tuesday, May 11, Denbigh, at three. Wednesday, May 26, Flint, at three. Thursday, May 27, Hawarden, at three. Friday, May 28, Mold, at three. Monday, May 31, Wrexham, at three. Tuesday, June 1, Hanmer, at three. Thursday, June 3, Bangor, at three. Friday, June 4, Ruabon, at three. Sunday, June 6, Gresford, at three. The bishop hopes to hold confirmations in other parts of the diocese in the course of the summer.

COLONIAL CHURCH.

CALCUTTA.

With reference to an article from "Indian Public Opinion," in which it is stated that, "No bishop has ever yet tried to conduct his duties except in English," the rev. A. Medland, formerly missionary at Meerut, North India, writes as follows: "Will you allow me to state, in justice to the memory of the late highly-esteemed bishop, Dr. Cotton, that this statement is by no means correct? During the year 1860 Dr. Cotton visited the upper provinces of India, when I had the privilege of attending his lordship at two native confirmations. On each occasion the bishop confirmed the candidates and

delivered an address entirely in the vernacular. On one occasion I accompanied the bishop some miles alone on his way to a native service. After surveying the magnificent scenery, and remarking thereon, his lordship produced his manuscript, and asked the force and meaning of several words, concerning which some little doubt existed in his own mind, so desirous was he of being understood by the people of the district. At the time alluded to, bishop Cotton could have been in India but little more than a year."

CHINA.

On Tuesday, Feb. 2 (the Feast of the Purification of the Blessed Virgin), being the second anniversary of his consecration, the bishop of Victoria delivered his primary charge in the cathedral church of St. John, Hong Kong. The clergy met the bishop at the west door of the cathedral at 3 p.m. The litany was then said by the rev. T. Kyle; after which the registrar of the diocese (Mr. E. Sharp) called the names of the clergy, seven of whom were present, the remainder excused on account of distance. The charge, which occupied nearly three hours in delivery, was listened to with much interest by both the clergy and laity present. After enunciating his views as to the ecclesiastical *status* of the chaplains and missionaries in China, the bishop reviewed the missionary work of the church in this distant region, and traced the missionary operations in Shanghai, Ningpo, Foocho, Hong Kong, and Peking; at the same time expressing a hope, in which his lordship is cordially supported by many of his clergy and of the laity, that the venerable society of the Society for the Propagation of the Gospel would, at no distant date, again occupy the field together with the Church Missionary Society. The idea of appointing a missionary bishop at Ningpo was alluded to, and its inexpediency clearly pointed out. The bishop not only regarded the scheme as "premature," but objected most justly to it on the ground that the proposed bishop would receive his instructions, as well as his salary, from the home committee of the Church Missionary Society; the executive of that society thereby in fact possessed themselves of the episcopal direction of the mission. A special church mission for China and the far east was also advocated; and the claims of Japan upon the Society for the Propagation of the Gospel and the C. and C.C.S. urged. Referring to Hong Kong, the bishop spoke in terms of solemn warning of the necessity of combining religious with secular instruction in the government (Chinese) schools of this colony. The evils of gambling, and the colonial ordinance legalising that vice, were strongly condemned, and the dangers of licentiousness faithfully exposed. The charge has been printed. It will prove very interesting to all who wish for correct information respecting the church's work in China and Japan. On the preceding Sunday, at 8.30 a.m., fifteen persons received the apostolic rite of confirmation in the cathedral. At 11 a.m. the rev. John Piper, of the Church Missionary Society, was admitted to the holy order of the priesthood. The ven. archdeacon Grey, of Canton, preached the ordination sermon; and the bishop was assisted in the laying on of hands by the archdeacon, canon Beach, and rev. R. O'Callaghan, naval chaplain. The anthem, "How lovely are the messengers," &c., was well sung by the cathedral choir, and the alms at the offertory amounted to sixty guineas. This sum is to be devoted to the building of a native church near Ningpo, where the bishop confirmed thirty-six converts last March. At 3 p.m. three Chinese were confirmed at the mission-church of St. Stephen's, Hong Kong; and in the evening of the same Sunday the indafatigable diocesan read prayers and preached at the Sailors' Home.

SOUTH AFRICA.

Consecration of Rev. W. K. Macrorie.—On Jan. 25 (Conversion of St. Paul) the rev. W. K. Macrorie was consecrated by the bishops of the province of South Africa to be bishop of the church in Natal, and in the adjoining region of Zululand, in communion with the church in that province, and with the church of England. The consecration took place in the cathedral church of Capeton. The metropolitan began the communion service, the bishop of the Orange Free State reading the epistle, and the bishop of St. Helena the gospel. The sermon was preached by the bishop of Grahamston from 1 Tim. iii. 15. The cathedral was crowded, and the number of communicants unusually large, the amount collected at the offertory being more than £70.

Miscellaneous.

CONVOCATION OF THE PROVINCE OF YORK.

The northern convocation was opened on Tuesday, 23rd February. The dean and chapter, with the bishops of Ripon and Chester, preceded the archbishop from the vestry to the choir of the minster, where the litany was said; and the archbishop then proceeded to celebrate the holy communion, assisted by the two bishops and the dean. The prelates wore their scarlet convocation-robes. The service was choral throughout.

Immediately after the communion the procession moved to the chapter-house, when convocation was opened with the usual forms.

The archbishop, having directed the lower house to elect their prolocutor, left the chapter-house with the bishops, and the archdeacon of York in a few words moved the election of the dean of York to be prolocutor. His motion was seconded by the dean of Ripon, and carried by acclamation.

The dean of YORK, in returning thanks for the honour conferred upon him, expressed the gratitude he felt for their kindness towards him in having elected him for the third time the prolocutor of the convocation of the northern province.

After the presentation of numerous petitions, the committee on dilapidations of parsonage-houses was re-appointed, as was also the committee on the canons. The motion, on the recommendation of the bishop of RIPON, *who thought a revision* very requisite, was worded as *follows:*

"*That a committee be* appointed to examine the constitutions and canons ecclesiastical, and to report to this convocation whether it is the opinion of such committee that application should be made to the crown for licence to alter and amend such constitutions and canons with a view to their adaptation to the present necessities of the church, with power to confer with any similar committee of the convocation of Canterbury."

The subject of provision being made for aged holders of benefices was discussed, and a committee appointed.

The Rev. C. Voysey and his Doctrine.

The hon. and rev. F. R. GREY asked a question on the present position of the scandal occasioned by some of the published sermons of the rev. C. Voysey, perpetual curate of Healaugh, in the diocese of York.

The PRESIDENT said that he had, in deference to the wishes of others, commenced proceedings against Mr. Voysey; and, in the words he uttered to them, he was sure they would recognize no undue desire on his part to set himself right with all men, but only a reasonable wish that the clergy he represented should at least understand that he had been no inert and passive spectator, but that he had been deeply anxious for the health and prosperity of their Zion, and also, he must confess, that he had been sorely and deeply reluctant to resort to a legal tribunal if they could have attained their object by gentler and other means.

Lay Representation and Reform in Convocation.

The archdeacon of DURHAM moved the following resolution:

"That it is desirable that convocation should contain

lay representatives of those members of the church who are not in holy orders."

Canon SALE seconded the motion.

The hon. and rev. F. R. GREY moved as an amendment:

"That inasmuch as the motion of the archdeacon of Durham was subversive of the very nature of convocation as the constitutional representative of the clergy, it was not desirable that the motion should be agreed to, but that a committee should be appointed to consider and report on the whole subject of the reform of convocation, and especially how far it might be possible to extend the basis of the representation of the clergy."

The rev. T. F. SIMMONS moved that an addition be made to archdeacon Prest's motion:

"That a committee be appointed to consider and report upon the question of the direct representation of the laity in convocation with especial reference to maintaining the constitutional relation of church and state."

The hon. and rev. F. R. Grey and the rev. T. F. Simmons consented to withdraw their propositions, and the original motion of archdeacon Prest was then put by the president, when only eight voted in its favour, the opponents numbering twenty-seven. The motion was declared to be lost.

Wednesday, Feb. 24.

Convocation met in archbishop Zouch's chapel.

The Education Question.

Canon RICHSON moved, and canon HODGSON seconded, the following resolution:

"That a committee of the lower house be appointed to consider the bills introduced into parliament last year for the extension and improvement of education, together with any measure for the same purpose that may be submitted to either house of parliament in the present session, and to report how far the provisions of either are calculated to meet the several requirements of populous towns, mining or manufacturing and rural districts, with such further observation or recommendations that the committee shall think necessary."

After some discussion, this resolution was put and carried unanimously.

The Church and the Wesleyans.

The archdeacon of LINDISFARNE moved, and the archdeacon of CHESTER seconded, the following resolution:

"That the most rev. the president, and the very rev. the prolocutor, do forward a copy of the following resolution, passed unanimously by the convocation of this province, in full synod, on the 6th day of February, 1868, to the president of the general convention of the episcopal church of America, and to the president of the general conference of the methodist episcopal church, with the Christian greeting of this convocation, viz.: 'That whereas the union of all faithful Christians is earnestly to be desired, and many of the causes which led to the separation of the Wesleyans from the church of England are sensibly diminished, this convocation would cordially welcome any practical attempt to effect a brotherly reconciliation between the Wesleyan body and the church of England'."

The PROLOCUTOR moved as an amendment:

"That, nothing having occurred since the last meeting of convocation to encourage further overtures to the Wesleyan methodists of England, it is not desirable to take further action on the present occasion."

The PRESIDENT seconded the amendment offered by the prolocutor.

The archdeacon of CLEVELAND suggested that the resolution come to last year might be re-passed by that house, as it represented a new convocation.

This was agreed to by the archdeacon of Lindisfarne, and the prolocutor withdrew his amendment. The latter part of the archdeacon of Lindisfarne's resolution was then put to the meeting and carried by a large majority, only two hands being held up against it.

The archdeacon of CLEVELAND moved that a committee of the lower house be formed for the purpose of conference and co-operation with the committee of the lower house of convocation of the province of Canterbury, on intercommunion with the eastern orthodox churches.

The hon. and rev. F. R. GREY seconded the resolution.

The rev. J. BARDSLEY opposed the resolution, which was negatived by seventeen to nine.

Canon RANDOLPH moved:

"That, inasmuch as needless repetitions in the formularies of the church were unadvisable, a committee be appointed to draw out a supplemental calendar of psalms and lessons, and also to compile from the book of common prayer a form of service suitable for use in the afternoon or evening in churches where there are three services on Sundays, in the humble hope that when such a form of service has been approved by convocation, it may be sanctioned by lawful authority."

After some conversation, it was agreed to, with the consent of canon Randolph, that a committee should not be appointed, and that the resolution should be altered and amended, and read as follows:

"That it is the opinion of this convocation that a supplemental calendar of lessons and psalms, and also a form of service, suitable for use in the afternoons or evenings in churches where there are three services, and likewise shorter forms of prayer for daily or week-day use, should be prepared."

Thursday, Feb. 25.

The archbishop of York, the president, took the chair, and his grace was accompanied by the bishops of Ripon and Chester. The prolocutor (the dean of York) said prayers, after which the members of two or three committees were appointed.

The Irish Church.

The PROLOCUTOR, in bringing forward this question, moved the following resolution, which was seconded by the archdeacon of LINDISFARNE:

"That this convocation views with sorrow and alarm the proposed attempt to disestablish and disendow the Irish branch of the united church of England and Ireland, as seriously affecting the interests of the church in that part of the British dominions, as a fatal encroachment upon the prerogative of the crown, as unsettling the constitution in church and state, guaranteed by the international parliamentary engagement entered into by the acts of the union, and confirmed to the members of the church by the solemn sanction of the coronation oath."

The hon. and rev. canon HOWARD proposed the following amendment:

"That, inasmuch as no definite and detailed measure respecting the disestablishment and disendowment of the Irish branch of the united church of England and Ireland, has as yet been submitted by government to the legislature, it is advisable to postpone the consideration of the subject to some period after the 1st of March, when this convocation will have more ample information as to the proposed measure, and that his grace the president be respectfully requested to afford convocation, after that period, an opportunity of considering that important matter at length."

The hon. and rev. canon GREY seconded the amendment.

After a lengthened discussion, in which the hon. and rev. canon Howard, hon. and rev. canon Grey, the archdeacon of Chester, rev. canon Randolph, the dean of Carlisle, rev. C. P. Eden, the dean of Chester, the archdeacon of Manchester, the dean of Ripon, rev. canon H. M. Birch, rev. C. Heaketh, and rev. J. O. Parr took part, the PROLOCUTOR briefly replied to some of the previous speakers, after which the president took the votes on the original motion, when there appeared 29 for it, and only 6 against it.

Address to the Queen.

The PRESIDENT said it was usual for convocation to present an address to her majesty, and he read the following:

"To the queen's most excellent majesty.

"May it please your majesty,—We, your majesty's faithful subjects, the archbishops, bishops, and clergy of the province of York, in convocation assembled, approach your majesty with the assurance of our attachment to your majesty's throne and person, and with our earnest prayer that it may please Almighty God to continue his blessing to your majesty and your royal house. We assure your majesty of our anxiety to do all that lies in our power to promote the welfare of your subjects, by promoting measures for improving their education and their moral and spiritual condition. In so doing we feel that we shall be fulfilling your majesty's earnest desire for the people whom God has called you to rule over. It is your majesty's known sympathy with all the needs, sorrows, and sufferings of your people that has given you so high a place in their affection. We view with sorrow and alarm the proposed attempt to disestablish and disendow the Irish branch of the united church of England and Ireland; and we pray that God may so guide the deliberations of parliament that none of its proceedings may tend to hinder the teaching of the reformed faith of the church of the nation and to promote error."

The address was unanimously adopted.

Parsonage Houses.

The archdeacon of MANCHESTER presented a report of the dilapidations committee, stating that a bill had been prepared in reference to dilapidations for the consideration of parliament, based upon the joint resolutions of the joint committees of the provinces of Canterbury and York. The committee recommended that the archbishops of Canterbury and York should introduce the bill, and that the members for the universities of Cambridge and Oxford should be asked to support it.

The report was adopted on the motion of canon HEY.

The PROLOCUTOR stated that the following had been nominated as the committee to consider any educational measure that might be brought before parliament: The dean of Carlisle, the archdeacons of York, Richmond, Durham, Northumberland, Westmoreland, Lindisfarne, Manchester, and Carlisle; the rev. canons Richson, Hey, Parr, Hodgson, Birch, and the rev. E. Clayton.

Convocation was then formally prorogued until Thursday, the 25th of March.

ECCLESIASTICAL DILAPIDATIONS.

The archbishop of York has laid before the house of lords another dilapidation bill. The bill proposes the appointment of official surveyors; they are to be chosen, not for a diocese, but for an archdeaconry, and by the archdeacon and rural deans, subject to the approval of the bishops. The surveyors are to be paid, not by salary, but according to a rate of charges to be fixed in each diocese by the bishop, the archdeacons, and the chancellor. An incumbent of a benefice may at any time, at his own expense, have the buildings belonging to his benefice inspected by an official surveyor; his report is to be subject to appeal to the bishop or archdeacon. On the incumbent executing the works, he and his estate are to be free for five years from all claims for dilapidations, unless the bishop, on a vacancy occurring within the five years, shall consider that wilful waste committed makes a fresh inspection proper. If the surveyor certifies that, in consideration of the antiquity of the premises, or for other reason to be specified, the cost of the repairs ought to be spread over several years, then, with the consent of the bishop, queen Anne's bounty board may lend money for the execution of the repairs, to be repayable by instalments out of the proceeds of the living. On the avoidance of any benefice, the incumbent not being free from liability as above mentioned, the archdeacon is to order an inspection of the buildings. If the surveyor's report of dilapidations is objected to, the archdeacon may direct a fresh survey; and the order eventually made by the archdeacon will be subject to appeal to the bishop. If the amount finally ordered to be expended cannot be recovered from the late incumbent or his estate, or if there are repairs ordered for which he is not liable, the new incumbent may, with the consent of the bishop, borrow from the bounty board on the security of the benefice, the amount to be repayable from the proceeds of the living by instalments. The new incumbent is to pay to the bounty board the sum required to make good the dilapidations, and it will be paid out as the works progress. There are several clauses of an incidental or miscellaneous character. The incumbent of every benefice hereafter becoming vacant is to insure from fire, and deposit the receipt from time to time in the bishop's registry. The bill does not appear to relate to houses of residence of bishops, deans, or canons.

LAY AGENCY IN THE SPIRITUAL WORK OF THE CHURCH.

At a meeting recently held at Oldham a strong feeling was expressed that the church would be a great gainer if the clergy could obtain the help of laymen in their spiritual work. The clergy had very urgent need of it, for the utmost population that a clergyman could overlook numbered 2,000; and there were many parishes which contained a population of from 10,000 to 30,000. It was further stated that when Dr. Selwyn became bishop of Lichfield he felt that, in order to make his influence felt amongst the masses of the people in Staffordshire, Derbyshire, and Shropshire, he must have assistance not merely from the clergy in his diocese but also from the laity. A scheme of lay agency had been put in operation in that diocese; cottage services had been held, at which workingmen prayed, exhorted, and read the scripture. A commission had since been appointed to digest a scheme for the encouragement of lay agency. That scheme had been prepared, and contained the following propositions: First, to ask the bishop to give licence to working-men to read the scriptures, to exhort and pray in private households, and to hold cottage lectures; and, secondly, to give licences to men who should be willing to expound the scripture, or to hold services taken from the book of common prayer in licensed rooms.

CHURCH-RATES.

A non-resident landowner in Kent has addressed the following letter to his tenants. It may be a seasonable suggestion to others to do likewise: "As the time of year is approaching when it has been customary to make church-rates, and as 'the compulsory church-rate abolition act' renders the payment of church-rates voluntary on the part of the occupiers of land, I venture as your landlord to address a few lines to you on this subject. Although relieved from the compulsory payment of church-rates, I do not, as a landowner, regard myself as released from the obligation of bearing my part in the expenses incident to the repairs of the churches in those parishes in which I have property, and I trust you consider that church-rates were included in 'the rates' which you undertook to pay as occupier, and that you will consequently not refuse to pay church-rates, made at about the same rate in the pound as in former years. In entering into any fresh agreement with a tenant I shall be quite willing, if such tenant should prefer it, to pay the church-rates direct, as I now pay the ordinary tithe rent-charge."

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OF
Ecclesiastical Intelligence.

JUNE, 1869.

Ordinations appointed.

y bp. of Winchester, July 4, at Farnham castle. | By bp. of Llandaff, Sept. 19, in Llandaff cathedral.

Preferments.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.* £
ord, D. P.	St. Paul's (V.), Tavistock, Devonshire	1323	Duke of Bedford	*150
hop, H. H.	Deptford (V.), Durham	6018	Bp. of Chester	*350
is, S. G.	St. Lawrence (R.), Exeter	561	Ld. chanc.	135
land, J. N.	Thanington (V.), Kent	446	Ld. primate	62
n, S. H.	Aspley-Guise (R.), Bedfordshire	887	Duke of Bedford	*213
nville, E. F.	Yelford (R.), Oxfordshire	14	K. J. Lenthall	108
nderson, H. G.	Holy Trinity (V.), Shoreditch, London	5250	Crown and bp. of London alt.	200
dan, G.	Edwin-Loach (R.), Worcestershire, with Tedstone-Wafer (R.), Herefordshire	53 & 74	E. Higginson	*156
ling, W. J.	Pampisford (V.), Cambridgeshire	347	T. Mortlock	*85
ke, E. T.	St. Andrew-the-Less (P.C.), Cambridge	8674	Trustees	*300
ey, E.	Barrow-Gurney (D.), Somersetshire	321	J. H. Blagrave	*66
lagan, W. D.	St. Mary (R.), Newington, Surrey	13282	Bp. of London	*900
thews, T. R.	North Coates (R.), Lincolnshire	290	Duchy of Lancaster	382
yo-How, G. A.	St. Gabriel (P. C.), Bromley, Middlesex			200
ville, W. J.	Ashton-in-Makerfield (R.), Lancashire	2860	Earl of Derby	*550
chell, W.	Purton (V.), Wiltshire	2087	Earl of Shaftesbury	*690
rris, H.	Withcall (R.), Lincolnshire	121	Ld. chanc.	*516
ys, hon. E. V.	St. Nicholas (V.), Warwick	2499	Earl of Warwick	*218
s, A. J.	St. Philip (V.), Stepney, Middlesex	10845	Bp. of London	*300
vlands, J. B.	Hubberston (R.), Pembrokeshire	1270	Ld. chanc.	*130
ggett, C.	St. Bartholomew (V.), Winchester	953	Ld. chanc.	*163
mas, J. H.	Hillingdon (V.), Middlesex	3824	Bp. of London	*650
man, J. M.	Hinton-Martell (R.), Dorsetshire	357	Earl of Shaftesbury	*331
hill, H. C.	Thurgoland (V.), Yorkshire	1783	Vic. of Silkstone	*131
ldon, G. W.	St. Saviour (V.), Upper Chelsea, Middlesex	8837	Rec. Upper Chelsea	450
itehead, E.	Denham (V.), Suffolk	282	Sir E. Kerrison	*

ld, T., rur. dean Chilbolton, Hampshire.
mantle, W. R., hon. can. Ch. Ch., Oxford.
Gilbert, G., chap. bp. of Lincoln.
Hamilton, J., Brit. chap. Dieppe, France.
Payne, E., hon. can. Ch. Ch., Oxford.
Smith, W. S., ex. chap. bp. of Norwich.
Wilde, A. S., chap. bp. of Lincoln.
Winter, J., chap. ctss. of Camperdown.

Clergymen Deceased.

Rev. J. Farrell, dean of Adelaide, Australia, 66.

en, J. H., rec. Mappowder, Dorsetshire (pat. G. D. Wingfield-Digby), 59.
e, J., formerly min. St. John's chapel, Hampstead, 68.
neron, W., vic. St. Saviour's, Croydon, Surrey (pat. vic. St. James, Croydon Common), 37.
e, A., Oxford-terrace, London, 70.
d, W., vic. Lane End, Staffordshire (pat. trustees), 67.
vey, R., rec. Snelland, Lincolnshire (pat. hon. C. H. Cust), 56.
en, T. F., rec. Graveley, Hertfordshire (pat. family), 73.
Hamilton, A. R., vic. Greenham, Berkshire (pat. bp. of Oxford), 39.
Hastings, J. D., preb. Sarum, rec. Trowbridge, Wiltshire (pat. Ch. Pat. Soc.), 69.
Hughes, J. Y., vic. Christ Church, Greenwich, Kent (pat. vic. Greenwich), 57.
Lockey, F., Swainswick, near Bath, 71.
Losh, J., rec. Long-Newton, Durham (pat. bp. of Chester), 70.
Marks, E., D.D., Dublin, 77.
Mendham, J., rec. Clophill, Bedfordshire (pat. ctss. Cowper), 68.
Money, F., rec. Offham, Kent (pat. ld. chanc.), 74.
Morley, W., rec. Mavis-Endesby, Lincolnshire (pat. family), 76.
Noble, R., cur. Sibson, Leicestershire, 28.
Outram, W., vic. Egmanton, Nottinghamshire (pat. duke of Norfolk), 29.
Plummer, J. T., rec. Hartley Maudytt, Hampshire (pat. family), 45.
Stevens, T., formerly vic. Hathersage, Derbyshire, 54.
Walpole, J. K., vic. Coaley, Gloucestershire (pat. bp. of Gloucester and Bristol), 62.

University Intelligence.

CAMBRIDGE.

April 17.—The Winchester Reading Prizes have been rded as follows—First to G. C. W. Warr, B.A., Trin.; nd to C. E. B. Reed, B.A., Trin.; special commendation, V. F. Davies, B.A., C.C.C.

Adams Prize.—The examiners are of opinion that none of the essays sent in for the Adams Prize on the subject proposed in March 1869, are deserving of the prize.

OXFORD.

April 17.—In a convocation holden on Thursday, it was ed that a grant of £50 from the University chest be made id of the erection of schools and master's house at Newton Arlosh, that being one of the districts of the pariah of Holme Cultram.

Testimonials of respect have lately been presented to the following:

atbury, C. J., late sen. cur. par. ch., Preston, Lancashire.
lincoe, R., cur. and lect. St. Luke, Old-street, London.
ickenson, T. R., from inhab. Moseley, Worcestershire.
Grainger, J., late min. St. Barnabas, North Lots, Dublin.
Hanlon, F. M., late cur. Bildestone, Suffolk.
Nicholas, H. L., late vic. St. Saviour's, Forest Hill, Sydenham, Kent.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, Tuesday, May 4, 1869.

The rev. Canon Harvey in the chair. The Bishop of Huron (See House, London, Canada, April 8, 1869) forwarded the following applications for aid from missionaries who were endeavouring to erect churches in their respective missions:—1. The rev. H. Davis, incumbent of St. George's, towards the erection of a new brick church, in the place of the frame church erected many years ago, now fallen into ruin. It is in an English settlement, to which the bishop himself ministered thirty-six years ago as missionary. The people are exerting themselves, and the bishop desires to encourage them as they deserve. 2. The congregation in the village of Carlisle, in the same mission, have no place of their own for public worship. They are not able to do much, but they are doing what they can. Mr. Davis has a lot of land on which to build, and he purposes, if by any means he can obtain funds, to build a church where it is so much needed—a brick church, if possible; if not, they must be content with a frame one. 3. The rev. A. E. Miller, for aid towards the completion of a small church in the northern part of the township of Wallace, a remote and poor part of the diocese. The church, upon which there is no debt, is roofed in, and, with a little assistance, would be finished by the people during the ensuing summer. In consequence of the reduction of the Society for the Propagation of the Gospel's grant to the diocese, the Church Society has not been able to give any assistance to church building for some time. Pauper emigrants are pouring in from year to year, and it is feared that many of them, settled in remote parts of the diocese, must be without the means of grace for years. It was agreed, on the recommendation of the standing committee, to place at the disposal of the bishop the sum of £50, to be distributed by him in aid of these three churches in such manner as he may think best. The bishop further recommended the application of the rev. W. B. Evans for the grant of a theological library. This was granted.

The rev. Francis G. C. Braithwaite, missionary, in charge of the townships of Onslow and Bristol, in the diocese of Montreal, applied for assistance towards the completion of three churches. The mission is one of the newest and poorest settlements, above thirty-six miles above the city of Ottawa. It is settled with a mixed population of English, Irish, and Scotch, with here and there a small knot of French residents. When appointed to the mission, more than seven years ago, by the late Bishop of Montreal, Mr. Braithwaite had charge also of part of the town of Eardley, in all about 230 square miles. Eardley and a small part of Onslow are now added to the township of Hull, and made a new mission; and aid is asked for the completion of the church at Eardley, as well as for the church in the back district in Onslow, and in Bristol. They are log churches, and the several congregations have given help in the only way they could, by making the logs for the walls, drawing them to the sites, giving shingles for roofing, and drawing the lumber needed for the buildings. The churches are in a most unfinished state, and quite unfit for the purposes of public worship. Mr. Braithwaite has collected some money in Canada, and also among friends in England; but the money when divided between three churches will not go far. He returns to Canada early in June, and earnestly begs the aid of the society to assist him in making these three churches, as far as possible, suitable for divine worship. The diocese being at present without a bishop, he cannot have the support of the diocesan to this application, but he refers to a short account of these churches, together with a sketch of them, *furnished, he believes*, by the late bishop (*Mission Field, March, 1867*), and also to the Society for the Propagation of the Gospel's *Quarterly Paper* (No. 140, May, 1867). It was agreed, on the recommendation of the standing committee, to grant £50, to be divided between the three churches in such manner as may appear most desirable to Mr. Braithwaite and the Archdeacon.

Mr. Braithwaite further stated that the whole district of the Upper Ottawa is of a thoroughly missionary character; that Bibles, Common Prayer books and other books and tracts are much needed for distribution among the settlers; and that he would most gladly take out with him any books which the society might be pleased to grant for distribution, not only in his own mission, but also among the neighbouring clergy. It was agreed to place books to the value of £10 at the disposal of Mr. Braithwaite, for distribution throughout the district,

The rev. Henry Stamer applied, with the recommendation of the Bishop of Nova Scotia, for aid towards the erection of the church at Hubbard's Cove. Mr. Stamer applied to the society in 1867, when the society was not in a position to make a pecuniary grant. In consequence of the destitute condition of the parishioners, Mr. Stamer has been unable to proceed with the work. In their present circumstances, a grant would be of the greatest possible assistance; "and a stronger argument in its favour," Mr. Stamer says, "could not be produced than the recommendation of the bishop of Nova Scotia, who at all times is unwilling to sanction every application of the sort, except when he sees it a case of absolute necessity." It was agreed, on the recommendation of the standing committee, to grant the sum of £25 towards the completion of the church.

The rev. George Bennett (St. Helena, March 8, 1869) applied for a grant in aid of a fund he is raising for adding, with the full concurrence and approval of the bishop, a chancel, &c., to the present nave of St. James's, the parish church of Jamestown, St. Helena. The estimated cost of the work is £350. The people, whose poverty is becoming every year more and more pressing, have met Mr. Bennett as liberally as he could possibly expect, and he sees his way to about £230: but he has drained every island resource, and is compelled now to seek external aid. The church has become unavailable for public worship, the roof having fallen in, destroyed by white ants. The nave has been restored; and the requisite land for the proposed chancel has been granted by the government from the public square, St. James's is the church which, from its position, is resorted to by sea-farers calling at St. Helena; and scarcely a Sunday passes which does not witness the presence of strangers. It was agreed, on the recommendation of the standing committee, to grant £25 towards the enlargement and completion of St. James's church.

The bishop of Antigua (Clare Hall, Antigua, July 11, 1869), after alluding to the calamity which fell upon the Virgin Islands fifteen months ago, causing the destruction of their parish church and all their school-chapels, and also the destruction by fire of their church in Basseterre, St. Kitts, thanked the society very cordially for their vote of £50, made in July last, and brought before them the cases of three churches in these poverty-stricken islands. 1. The school-chapel in the island of Virgin Gorda, with a population of 1,000, amongst whom a lay-reader and catechist is supported by the Society for the Propagation of the Gospel, the minister paying a bi-monthly visit to hold divine service and to administer the holy sacraments; 2. The school-chapel in Kingston, Tortola, a large hamlet containing the disbanded soldiers of the West India regiments, with their families; 3. The school-chapel at Mount Healthy, Tortola, where there is a large school, and an occasional service is given by the minister. Great exertions are being made for the rebuilding of these school-chapels, and the bishop trusts

that the society, with its unfailing generosity, will aid them in their efforts. It was agreed, on the recommendation of the standing committee, to grant £30 towards the completion of these three school-chapels. The society would hear with pleasure, the bishop said, that the English congregation in the neighbouring island of St. Thomas (Danish), whose church had been seriously injured, had succeeded in restoring it at a cost of £600 sterling. The bishop confirmed in it, a short time ago, nearly 200 young people; and the only sign of the hurricane left was the soiled and defaced service-books. The congregation had done so much for themselves, that the bishop now asked the society to make them a grant of books for the performance of divine service in this church: All Saints' St. Thomas's. The schools in Montserrat, which the bishop had just visited, had been raised to much greater efficiency by the supply of books sent to them by the society in October, to supplement a purchase made by the legislature. A similar purchase will now be made for the schools in Nevis, which are equally needy, and a grant in aid was solicited. The bishop had recommended the use of the society's "Psalms and Hymns for Public Worship" throughout his diocese. Seven hundred copies had been ordered; but, as many of the poor people were unable to purchase them, the bishop asked for a gift of some copies. The bishop also forwarded an application from the rev. J. A. C. Armbrister, rector of St. Thomas's, Middle Island, St. Kitts, for aid towards building two modest school-houses in the remote corners of the parish, which will serve for holding week-day and Sunday-evening lectures, as well as for the daily instruction of the young. To carry out his plans, only a small portion of the sum required for these buildings has been obtained, and Mr. Armbrister knows not how to obtain the rest. In recommending this application to the best consideration of the society, the bishop states that the parish is tended by Mr. Armbrister with an assiduity and devotion worthy of all encouragement. It was agreed, on the recommendation of the standing committee, to grant £20 towards the erection of these two school-houses; and it was further agreed to grant a set of service-books for All Saints', St. Thomas's; £5 worth of books for the schools in Nevis; and 300 Psalms and Hymns to meet the purchase made by the bishop.

The bishop of Christ Church (Bishopscourt, Christ Church, New Zealand, February 12, 1869) applied for aid towards the erection of a church in the township of Timaka. The people have not been backward in contributing according to their means towards the maintenance of a missionary clergyman. They have hitherto used for the purposes of public worship an inconvenient schoolroom, at some distance from the more populous part; and they have no church within twelve miles of them, excepting a very small one, built by the Maoris for their own use, and separated from the township in which it is proposed to build by a troublesome river. A site has been conveyed to the bishop by a non-resident; £150 have been raised by subscription, but at least double that amount will be required before they can venture to begin building. It was agreed, on the recommendation of the standing committee, to grant £25 towards the erection of this church.

The bishop of Mauritius, on the behalf of the missions present—and still more extensive, he hoped, in future—solicited a grant of 200 copies of the Malagasy prayer-book, published by the society, which, he said, would be of the utmost use to their missionaries in the present interesting juncture of affairs in that island. It was agreed, on the recommendation of the standing committee, to grant these 200 copies of the book of common-prayer in Malagasy.

Mr. G. R. Hammond, a resident, and a liberal benefactor to the church in Mauritius, applied in behalf of Miss Lawrence, who has been placed by the Ladies' Association of the Society for the Propagation of the Gospel, in charge of the Beau Bassin Asylum, for a grant of portions of the scriptures, and of the common prayer-book in French, some prayer-books in French and English, and some scriptural prints with French texts, not a single family living in the asylum being in possession of a bible or New Testament. The bishop of Mauritius recommended the application of Mr. Hammond, and it was agreed, on the recommendation of the standing committee, to make a grant of the books requested, to the value of £10, subject to the approval and selection of the bishop of Mauritius.

The right rev. Robert H. Clarkson, missionary bishop of Nebraska (Omaha, Nebraska, U.S.A., April 7, 1869), made application for a grant of the society's publications under the following circumstances: The diocese of Nebraska adjoins the diocese of Rupertsland on the north; and the bishop's mission comprises the state of Nebraska and the territory of Dahola, an extent of country 1,000 miles long and 400 miles wide. A large number of emigrants from England are coming into the state of Nebraska, many of whom have been baptized and confirmed in the English church. It is the earnest desire of the bishop to establish churches, schools, and missions among those people at once, so that, if possible, they may be saved to the church; and for this purpose he is striving to procure books for Sunday-schools, books for parish libraries, books for lending from family to family, and books for the reading and study of missionaries. He has also in his diocese, not very remote from where the English people are settling, a training-school for the ministry. On Sunday, April 4, he ordained a candidate who came to that country from London a few years ago; and he is now about to receive another young Englishman, a native of London, as a candidate for holy orders. They will probably always have in this training-school English-born men as candidates; and it would be a great aid therefore to receive for their theological library any books of standard English church literature. The bishop trusted that he was not presuming in making this application to the venerable society, the means and books which he receives from their own church hardly reaching their own home emigrants. "I feel sure," he says, "that if generous and zealous English church people could only see as I do the necessity for aid, in reaching with the constitution and services of the church these crowding thousands of shepherdless flocks, they would send us not only books, but also missionaries to labour among their own people." It was agreed, on the recommendation of the standing committee, to grant books to the value of £10, together with a theological library.

The rev. John Rigaud (Magdalen college, Oxford) applied for books for the performance of divine service in the English church at the Sulina mouth of the Danube, and also for the English services at Ibraila. It is expected that the church will be consecrated about September. There are three chief stations, and the chaplain moves from one to another. Our countrymen have acted very liberally in guaranteeing the clergyman's stipend; but they need help; and the chaplain would be thankful if, in addition to the service-books, the society would make him a grant of some school-books and books to lend among the artisans at Kustendjik. It was agreed to grant, on the recommendation of the standing committee, two sets of service-books, and books for schools and distribution, to the amount of £5.

Mrs. Bowen Thompson, writing from Beirut, March 12, 1869, in behalf of the British Syrian schools under her superintendence, acknowledges her obligations to the society for former grants of its publications. "As you go from room to room," she writes, "and school to school, you find maps, books, pictures on the walls, or in the homes of children and teachers, the gifts of your noble society; and that not only in our institution in Beirut, and our branch schools in the suburbs, but at Hasbaya, at the foot of Hermon, at Zachleh, one of the most fanatic-

cal towns in the Lebanon, and in old Damascus itself, your publications and gifts are scattered." For the increasing number of schools, and consequently increased number of readers, a large proportion of whom learn English, increased supplies of books, &c., are needed; and Mrs. B. Thompson again applies, with the recommendation, as before, of her brother-in-law, Mr. H. Smith, of Morden college (one of the oldest members of the society), for a grant of English bibles and prayer-books, two dozen copies of "Nichols' Help," scripture prints and maps, twelve French prayer-books, Arabic prayer-books and psalms, and Arabic portions of scripture in tracts, and a few Turkish and Armenian prayer books. Mrs. Smith, Mrs. B. Thompson's sister, has since heard that demands have reached them from the "Giant Cities of Bashan" for teachers and books, which cannot yet be supplied. It was agreed, on the recommendation of the standing committee, to grant the books, &c., asked for, to the amount of £10.

The rev. F. S. May, hon. secretary of the Moslem Missionary Society, asked for a grant of tracts in Arabic, Turkish, Armenian, and French, also portions of the holy scriptures in those languages. The connexion of the society is with the church of England; and they aim at no interference with native Christians. The books would be distributed under the supervision of Mr. James H. Skene, H.B.M. consul at Aleppo. It was agreed, on the recommendation of the standing committee, to grant these tracts to the amount of £5.

The following letter (1st of May, 1869) addressed to the secretaries by their former colleague, the rev. J. D. Glennie, was read to the meeting: "You know with what regret I felt myself constrained, in consequence of the accident I met with in December, to resign my official connexion with the society as one of its secretaries. I felt, and I still feel, that under the serious effects of that accident I could not, in justice to the society or with comfort to myself, continue any longer to hold that office. My object in writing to you now is to request that you will do me the favour to convey on my behalf to the standing committee on Monday, as well as to the board on the following day, an expression of the deep and grateful sense I entertain of their kindness towards me, and of their favourable appreciation of my past services, as manifested in the very liberal pension which they have been pleased to award to me on my retirement. At the same time I should wish the standing committee and the board to be assured that, in connexion with the foreign translation committee, of which his grace the president has done me the honour to nominate me a member, I shall esteem it as both a privilege and a pleasure to continue to be associated in some measure with the society's operations, and shall hope, as long as it may please God to grant me health and strength sufficient for the work, to be still of some service to the venerable society in that special department of its labours for promoting Christian knowledge."

Pursuant to notice given at the last meeting, when it was stated to the board that it was felt that the time had now arrived for making a vigorous effort to provide episcopal superintendence for Madagascar, and that the Society for Promoting Christian Knowledge should show its sympathy with the great Christian work now going on in that important island, the standing committee proposed, "That the sum of £1,000 be placed at the head of the subscription-list, as a donation from the Society for Promoting Christian Knowledge, in aid of the endowment of a bishopric at Madagascar, such sum to be paid to the trustees of the 'mission to Madagascar' committee, of which the archbishop of Canterbury is chairman, when £9,000 shall have been actually raised from other sources." To this proposal of the standing committee, *Mr. G. J. P. Smith* moved as an amendment, seconded *by the rev. D. Spencer*, that the following words be added: "And when the standing committee are satisfied with the arrangements made for constituting the persons in whom the appointment of bishop of the proposed bishopric shall be vested." The amendment was negatived; and the original motion having been then put from the chair, was carried.

Pursuant to notice given at the last meeting, the standing committee proposed, "That there be placed at the disposal of the bishop of Mauritius the sum of £1,000, viz., £700 towards the rebuilding and restoration of the churches throughout the island which have been destroyed and damaged by the late hurricane, and £300 for the restoration and rebuilding of the schools." The proposal of the standing committee was adopted by the board.

The secretaries reminded the board of the announcement made by the standing committee at the general meeting of the society on Tuesday, February 2, that a special committee had been appointed "to consider the expediency of initiating a system of organizing, improving, and inspecting Sunday-schools; and that a sum of £2,000 had been set apart to be applied (if thought desirable by the special committee and the standing committee, and if approved by the board) to this purpose." The special committee had invited the attendance and co-operation of several clergymen and laymen, who had knowledge of and took an interest in Sunday-schools; and letters had been addressed to many persons unable to attend the meetings, asking for information and suggestions, with special reference to the assistance which could be given by the Society for Promoting Christian Knowledge for the improvement of Sunday-schools. A report from the special committee had been laid before the standing committee, who now submitted to the board the following resolutions: 1. That, with a view to the improvement of Sunday-schools, it is desirable that a system of visiting them should be instituted by the society. 2. That a committee of the society be appointed by the standing committee to initiate and superintend the system, to be called the 'Sunday-school committee.' 3. That one or more visitors be appointed by the Sunday-school committee, with the approval of the standing committee. 4. That the duties of the visitor or visitors, subject to future revision, be: (*a*) To be ready, on the invitation of the clergyman of any parish, to give him, in correspondence or conversation, such advice or information as he may desire, with a view to the better organization, arrangement, and regulation of his Sunday-school; (*b*) To be ready to go down to the parish, meet the Sunday-school teachers, give them a lecture or paper on the subject of managing their classes, visit the school, and give training lessons; (*c*) To be ready also to visit Sunday-schools, with the permission of the clergy, in order to observe and tabulate the different systems pursued, and to make observations on paper, to be communicated to the clergyman of the parish and to the Sunday-school committee, as to the merits and demerits of each system. 5. That it be one of the functions of the Sunday-school committee to prepare a list of publications recommended for Sunday-schools. The rev. W. G. Humphry, treasurer, then gave notice that at the next general meeting of the society, on Tuesday, June 1, he should move the adoption of the above resolutions; and also that, at the same time, he should further move that the sum of £2,000, as above mentioned, be placed at the disposal of the standing committee for the carrying out of these resolutions.

The secretaries informed the board that his grace the president had appointed the following members of the society to be members of the foreign translation committee: rev. Dr. Barry, rev. Dr. Jacob, rev. A. Martineau, rev. J. D. Glennie, and rev. Walton Kitching.

Other business was transacted.

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